



THE MOST

SACRED BIBLE,

Whiche is the holy Scripture, con-
taining the old and new testament,
translated into English, and newly
recognised with great diligence
after most faithful exem-
plars, by RICHARD
TAVERNER

✠ Harken thou heuen, and thou earth a-
bout: for the Lord speaketh. *Esaie. i.*

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the signe of the Sonne by Iohn Bod-
dell, for Thomas Bartholme,

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ad imprimendum solum.

M. D. XXXIX.



$$(\gamma\gamma\delta)$$

TO THE MOST NOBLE, MOST MYGHTYE, AND MOST
redoubtable myghte HENRY the viii. kyng of Englande and of fraunce,
defender of the faith, lorde of Ireland, and in earth supreme head immutably en-
der Thyng of the church of England, his humble seruaunt RICHARD
T A VERNER desirith all Joye, felicitie, and longe lyfe.



ow hyghly all England is bounde to your incomparable ma-
iestie for the infinite and manifold benefites receyued at your
most gracious handes from tyme to tyme without crasing, eue
from the beginning of your most noble raigne: truly no mor-
tal tongue is habile with wordes sufficiently to expresse, or with
errēt thoughtes of her worthily to contriue: Certes, if far passeth bothe the
sunder capacitye of my wytt, and also y rude insensy of my tong to do either
thone or thother: yea another Cicero or Demosthenes wot not ynough here-
unto. Wherfore omittinge or rather leauinge to some other the iust encompe
and commendation of your graces most ample dedes, worthy of eternall me-
morie, yet this onethyng I dare full well affirme, that amonges all your ma-
iesties deservynges vpon the chrysten religion (then which surely nothing can
be greater) your highnes neuer did thing more acceptable vnto god, more pro-
fitable to y awaucement of true chaildhamie, more displeasaut to the enemies of
the same, as also to your graces enemies then when your maiestie lycensed and
wpylled the moost sacred Wyble conteynyng the vnspotted and trulye wyde of
God to be in the Englysh tong set forth to your hyghnes subiectes.

To the setting forth wherof (most gracious & moost redoubted Soueraigne
lorde) lyke as certeyn men haue neither vnderstandyng nor yet vnderstandyng
les: So againe it cannot be denied, but y some faultes haue escaped their ha-
des. Wherfore I speke I this to depaue or maligne their indubylt paynes take
in this behalf: no rather I thinke them worthy of no litle praise & thanks for
the same, considering what great vtilitie & profit hath redounded to your gra-
ces hole realme by the publyshyng and setting forth therof, although it were
not furnished to the full absolucion and perfection of the same, for assuredly it
is a worke of so great difficultie, I meane so absolutely to translate the hole
bible that it be faultlesse, that I feare it can scarce be doone of one or two per-
sons, but rather requyryth bothe a deper confarynge of many learned wyttis
together, and also a lusher tyme and longer leysure,

Wherfore the premises wel considered, for almost as y printers herof were
very desirous to haue this most sacred volume of the bible com forth as fault
lesse & emendably, as the shortnes of tyme fo: the recognyng of y same wold
requyre, they desired me your most habile seruaunt for default of a better learned,
diligently to ouerlooke & peruse the hole copy: and in case I shold fynd anye
table default y needed correctio, to amende the same, according to y true ex-
planers whiche theynge accordyng to my talent I haue gladly done.

These therfore my simple lumbryngs & labours, to who might I better de-
dicate the vnto your most excellent & noble maiestie, y only authoure & grounde
nexte God of this so high a benefite vnto your graces people, I meane that
the holy scripture is communicate vnto the same.

But now though many faultes pchaunce be yet left behind vncalligat, either
for lacke of learning sufficient to so great an enterpryse, for default of leysure, I
trust your maiestie & all other y shal rebe the same, wyl pardon me, consyde-
ryng (as I haue alreidy declared) how harde & difficult a thinge it is, so to set
forth this worke, as that be in alpointes faultlesse & without reprehension.

And thus I comitt your most gracious & excellent maiestie to the prynces of y high-
est, to who be all honour, glory, & praprie, wylde without ende. A MEN.

THE CONTENTES OF THE SCRIPTURE.

THE CONTENTES OF ALL THE HOLY SCRIPTURE as well of the olde testament as of the newe.

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In the holy Writings of the Bible teach vs that there is one God, almyghty, that hath neither begynnyng ne endyng: which of his owne goodnes byd create all thynges: of whome all thynges procede, & withoute whom is nothing: which is ryghtous and mercifull, and which worketh al thynges in all after his wyl: of whom it may not be demaunded wherfoze he doth this or that.

¶ When that this very God did create Adam the first man after his owne Image and lykenes, and byd ordeyne and appoynte hym Lorde of all creatures in erth, which Adam by the enuy of the deuill, disobeyinge the commaundement of his maker, did first sinne, and brought sin into this worlde, such and so greate, that we which be spronge of him after the fleshe, are subdued vnto sinne, deathe, and damnacion, broughte vnder the yoke and tyranny of the deuill.

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¶ And further, Christ Iesus his son was promysed of God the father, to be a sauoure to this Adam, Abraham, Isaac, Jacob, Dauid, and the other fathers: whiche shulde deliuer them from their synnes and tyrannye of the deuill, wherunto they were all subiect by Adam.

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¶ And that in the meane season whyle the fathers looked for saluacion and deliuerance promysed, because mans nature is such, that he not onely can not, but also wyl not confesse hym selfe to be a synner, and specially such a synner as hath nede of the sauinge health promysed, the lawe was giuen throughe whiche men myghte knowe sinne, and that they are sinners when they se they do none of the thynges that the law commaundeth, with so glad and wyllynge a minde as God requirerh: but rather agaynste their wylles, without affection, and as though they were constrained with the feare of that hell which the lawe threatneth sayinge: Cursed be he that mapayneth not all the wordes of this lawe to kepe them. And that this lawe was geuen to thynente that synne and the malyce of mens hert beinge therby the better knowne, men shuld the more feruently thurst the commynge of Christe, whiche shulde redeme them from their synnes.

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Mat. 100. 1.
Luce. 100. 1.

¶ Last of all: We are taughte that that Christe whiche was promysed and shadowed in the olde testament, is sent of the father, at suche tyme as he had determyned with hym selfe, at suche tyme (I saie) as all wycke and vnkynde fleshynged. And that he was sit not for any mans good woorkes (for they all were synners) but to thynente he wolde make good his promise and shewe the aboundant riches of his grace, whiche he had promysed.

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Luce. 91.

CThe names of al the booke
of the Byble, and the content
of the Chapters of euery boke.

22 The books of the olde testament.

| Boke. | Chapter. |
|---|----------|
| Genesis, or the first of Moyses | i. |
| Exodus, or the seconde of Moyses | ii. |
| Leuiticus, or the thyrde of Moyses | xviii. |
| Nummer, or the fourth of Moyses | xix. |
| Deuteronomiū, or the .v. of Moyses | xix. |
| Judges | xxi. |
| Ruth | xxii. |
| The first of Samuel, or the first of the hynges. | xxiii. |
| The seconde of Samuel, or the seconde of the hynges | xxiv. |
| The thyrde of the hynges | xxv. |
| The fourth of the hynges | xxvi. |
| The fyfte of the Chronycles, or of Paralipomenon. | xxvii. |
| The seconde of the Chronycles, or of Paralipomenon | xxviii. |
| The first of Ezechas | xxix. |
| Ezechias, or the seconde of Ezechas | xxx. |
| Ezechie | xxxi. |
| Iob | xxxii. |
| The Psalmes | xxxiii. |
| The Prophetes | xxxiv. |
| The booke of the prophetes, or Ecclesiastes. p̄. | xxxv. |
| The booke of Ieremies, or Ecclesiastes. p̄. | xxxvi. |
| Alcum rancicūm | xxxvii. |

The Prophets.

[illegible]

2. The Apocrypha.

| | |
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| The third of Moses | 62 |
| The fourth of Moses | 63 |
| Exodus, or Moses | 64 |
| Numbers, or Numbers | 65 |
| The book of the book of Esther | 66 |
| The book of the book of Esther | 67 |
| The book of the book of Esther | 68 |
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| The book of the book of Esther | 100 |

🔊 The new testament.

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| The Gospel of S. Matthew | xxviii. |
| The Gospel of S. Mark | xxv. |
| The Gospel of S. Luke | xxviii. |
| The Gospel of S. John | xxv. |
| The Acts of the Apostles | xxviii. |

20 The Epistles.

| | |
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| Second Paul to the Corinthians. | 2d. |
| The first to the Galatians | 2d. |
| The second to the Galatians | 2d. |
| To the Galatians | 2d. |
| To the Ephesians | 2d. |
| To the Philippians | 2d. |
| To the Colossians | 2d. |
| The first to the Thimotheans | 2d. |
| The second to the Thimotheans | 2d. |
| The first to Titus | 2d. |
| The second to Titus | 2d. |
| To Hebrews | 2d. |
| The first Epistle of St. Peter | 2d. |
| The second of St. Peter | 2d. |
| The first of St. John | 2d. |
| The second of St. John | 2d. |
| The third of St. John | 2d. |
| To the Hebrews | 2d. |
| The Epistle of St. James | 2d. |
| The Epistle of Jude | 2d. |
| The Revelation, or Apocalypsis of St. John | 2d. |

restitution of all things. act. iii. d. therefore
let vs loke for those things which are about
where christ is sitting on y^e right hand of god
col. 3. a. Christ is ascended into heu^e, because
his body perfect letted y^e apostles to receive
the spirit of comfort. Jo. vii. f. r. b. b. At the as-
cension all power was giuen to christ. i. p. 3.
b. r. p. b. i. c. **C**limes.

We must do almes to all men vs our owne
goodes. roth. iiii. b. p. io. iiii. b. i. u. i. d. and se-
cretly. mat. vi. a. in trespise to do almes. act.
x. a. i. cor. 9. i. r. a. **C**o giue for gods sake
doth not make a m^a poore. p. 13. b. **C**he that
guyeth nothing, abideth not in chasticite. i. Jo.
iii. c. let vs therefore distribute our good vnto
the poore. i. sa. 2. b. for christ dothe count it
done vnto him. mat. xxv. b. **C**ulter.

An culter was commanded to be made to
god, as appereth of Abiahs. gen. xii. b. xii. d.
Also of Isaac. ge. xxi. b. Isaac of Jacob. ge. 33.
b. p. 7. wherefore Iohas did destroy all y^e cul-
tres y^e were made to the honour of y^eols. iiii.
reg. x. r. i. c. **C**annoyntye.

To be annoynting of christ. ba. i. g. **C**he
anoynting of christ is y^e holy ghost, y^e which
at las. But men do receyue. i. Jo. i. d. which
doth teache vs all thynges for our helth.

C Baptisme.
To baptize. is to mete or to wash. Iudith.
xii. b. m. a. y. ii. b. mar. vii. a. **B**aptisme is an
sacrament (signe, representing) in by reuyn-
g of the synne, and mortifyinge of our members
in Iesus christ, by whiche we are buried in
deeth with hym. rom. vi. a. collo. ii. b.

They the are baptised in christ, haue put
on christ. gal. iii. d. **B**y baptisme we are re-
ceyued, inuolub and wyrtten in the holy aspi-
rit of christ. act. ii. f. **C**he disciples did bap-
tize, but christ dyd not. Jo. i. iii. a.

Paul also sayd y^e he was sent, not to bap-
tize, but to preach. i. cor. i. iii. **W**e are bap-
tized in the name of the father, y^e of the son,
and of the holy ghost. mat. xxviii. d.

Che apostles baptised in y^e name of christ
act. x. g. Paul blessed and receiued the holy
ghost, before he was baptised. act. ix. c.

Cornelius the Centurion receyued the ho-
ly ghost before he was baptised. act. x. g.

Che geilded m^a of quene Candace blessed
(and therefore had grace before he was bap-
tized. act. viii. c. **C**he creature somtyme
attributed y^e to baptism, which pretyeneth
to sayntie, y^e is to water. **C**he buried in a xpi-
ste. vi. a. to put on christ. gal. iii. d.

The founteyn of the new byrth. i. iiii. b.

The washing away of synnes. act. xxii. b.

Barnt Peter shewed that we are saued by
baptisme, not by the washing awaye of the
synn of the flesh, but by the examination of
a good conscience in god. i. p. ii. d.

The ceremony of baptism being ordeined
of god, was ministered by Iohn 23. ap. i. Jo.
i. c. And xpi. there is but one baptism. rph.
i. iiii. a. to baptize, for to teach. i. cor. vi. a. b. b.

To be baptised, is taken, to: to dye.
mar. x. i. luke. xii. f.

Consecration of blessednesse.

Consecration, is an euertallng lyfe, whiche

consisteth in the onely knowlege of god, y^e
of christ sent by hym. Jo. x. b. i. a.

Consecration consisteth in iustitie and aboun-
dancer of all goodnesse. psal. xvii. b. x. p. ii. b.
xxvii. b. & sa. xli. c. i. r. b. c. a. p. o. vii. b.

Consecration is prefigured by the good ban-
quettes of which **C**laspar spaketh. xxv. c.

The blessed shall see the kyng in his glorie.
Claspar. xxviii. b. c. Jobn. iii. a.

Consecration is incomprehensible to mortal
men. **C**laspar. i. iiii. c. i. cor. i. b.

Wolfe badnesse is giuen vs by christ onely.
I. luke. xxi. c.

No man is receyued into the blesynesse, ex-
cept he be purged by saynt. apo. xii. c.

Blessed are they whose synnes are pardo-
ned. psal. xxvii. a. roma. iii. a.

Blessed are y^e poore in spirit. mat. v. a. lu.
vi. c. cede the hole chapter.

Blessed are they that suffer for ryghtous-
nesse. i. p. iiii. c.

Blessed is mary because she byered. lu. i. c.

Blessed are they that haue the reioynde
of god. 2. thep. i. lu. xi. d. **C**o to blesse.

To blesse, is to giue thanks or praye. ge.
xviii. b. i. cor. x. b. iiii. c. lu. ii. c.

To blesse, is to increase, to gyue aboun-
dancer, and to make goodes to increase. ge.
act. x. d. xxix. a.

To blesse, is to gyue power to increase.
gen. i. i. c. i. r. a.

To be blessed, is to be deliuered from all
manner curyngs by a byrd, that is to saye,
from synne, from deeth and from hell. ge. xii.
a. xii. d. gala. iii. b. c. psal. vi. c.

Blessed are the houses of the ryghtous me
pro. iiii. d. **B**lessed are all sayntfull men of
god. deu. xv. a. **E**phe. i. a. r. c. i. c. psal. xii.

Che blessinges of the prestes are curied
of god. **B**alacheie. ii. a.

Let vs blesse god with all our vertes. psal.
ciii. a. act. xii. d. e. c. i. cor. x. d. **A**lmyghty. Job.
iii. d. Iudith. vii. c. in every place. psal. ciii.

Che blessinges of the prestes are curied
of god. **B**alacheie. ii. a.

Let vs blesse god with all our vertes. psal.
ciii. a. act. xii. d. e. c. i. cor. x. d. **A**lmyghty. Job.
iii. d. Iudith. vii. c. in every place. psal. ciii.

All the creatures of god are good, y^e blessed
by the worde of god y^e praye. i. tim. iii. a.

Let vs blesse our persecuters. rom. xii. c. i.
cor. iiii. c. luke. vi. c.

Blessed is the m^a that trusteth in the Lord
god. ier. xvi. b. **C**uried are they which are
blessed of men. luke. vi. b.

Conbaptism.

Conbaptism, is to witness and the truth, whi-
che a man knoweth, as did the pharisees, as-
tributing the woorkes of Christ to the cruil.

maeb. xii. b. mar. iii. c. luke. xi. c. And to take
vpon him about y^e might of god, as did y^e ha-
rao. cro. x. c. And a currebret. iiii. reg. xii.

Balio holofornes. Iudith. vi. a. **B**alio habu-
che de deus. **B**an. iiii. b. **B**alio the bygh prestes
mar. x. r. i. c. **C**he blasphemie was shewed.
2. ciu. xxi. i. c.

Che blasphemie agaynst the holy ghost,
shall neuer be forgiven. **B**arab. x. i. c. **B**ar.
iii. d. Lu. xii. b. **C**he name of god is bap-
tized blasphemed. **C**las. iiii. b. for whiche cause god
punished the trojans. **C**las. v. f. name. xi. g.

psal. x. b. i. apo. i. iiii. b.

Che blasphemie agaynst the holy ghost,
shall neuer be forgiven. **B**arab. x. i. c. **B**ar.
iii. d. Lu. xii. b. **C**he name of god is bap-
tized blasphemed. **C**las. iiii. b. for whiche cause god
punished the trojans. **C**las. v. f. name. xi. g.

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psal. x. b. i. apo. i. iiii. b.

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iii. d. Lu. xii. b. **C**he name of god is bap-
tized blasphemed. **C**las. iiii. b. for whiche cause god
punished the trojans. **C**las. v. f. name. xi. g.

psal. x. b. i. apo. i. iiii. b.

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iii. d. Lu. xii. b. **C**he name of god is bap-
tized blasphemed. **C**las. iiii. b. for whiche cause god
punished the trojans. **C**las. v. f. name. xi. g.

psal. x. b. i. apo. i. iiii. b.

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iii. d. Lu. xii. b. **C**he name of god is bap-
tized blasphemed. **C**las. iiii. b. for whiche cause god
punished the trojans. **C**las. v. f. name. xi. g.

psal. x. b. i. apo. i. iiii. b.

Che blasphemie agaynst the holy ghost,
shall neuer be forgiven. **B**arab. x. i. c. **B**ar.
iii. d. Lu. xii. b. **C**he name of god is bap-
tized blasphemed. **C**las. iiii. b. for whiche cause god
punished the trojans. **C**las. v. f. name. xi. g.

psal. x. b. i. apo. i. iiii. b.

Che blasphemie agaynst the holy ghost,
shall neuer be forgiven. **B**arab. x. i. c. **B**ar.
iii. d. Lu. xii. b. **C**he name of god is bap-
tized blasphemed. **C**las. iiii. b. for whiche cause god
punished the trojans. **C**las. v. f. name. xi. g.

¶ Therefore let all blasphemy be put out of
us. rph. iiii. q. col. iii. b. The names of blas-
phemy are in the crotine of Antichrist. apoc.
viii. a.

¶ A body.
A body for a thing true & without shadow
and after this manner dwelleth in Christ al p
fulneste of the diuinitie bodily (that is to say,
eruly) col. ii. c. heb. c. b. a natural body, is he p
is led by his affections, not vnderstanding p
thynges of the spirite of god. i. cor. ii. d. v. f.

¶ A spiritual body is that which is led by p
sire of god. rom. viii. h. Syne ought not to
dwell in our bodies, to obey the desires of it.
iso. vi. a. b. But must be destroyed by the spi-
rite of god, in the same chapter.

¶ We are one body and one spirite. eph. iiii. c
iiii. a. rom. xii. b. i. cor. xii. b.

¶ The church is the body of Christ. eph. i. b
The body of Christ in the sacrament of p
auleter. mat. xxvi. i. cor. x. c. mar. xiiii. c. luth.
viii. b.

¶ The scriptures are left vnto vs, that we
shold byleue p Iesus is the Christ, or the an-
norded son of God, & that we in beleuing it
shold haue euertlasting lyfe. John. xx. g.

¶ We can not byleue, oulesse we heare prea-
ching. Rom. x. c. Therefore he that cometh
to God, must byleue in hym. heb. xii. b. d.

¶ They that are borne of God, do byleue, &
they to whome it is gryn. mat. xiii. b. rph. mar.
i. b. iiii. b. Joh. i. b. Joh. iii. a. g. a. b. Also
they p be gryn to Christ by the father, and
dyaum by hym, and also they that haue heerd
him. Joh. vi. d. and they to whom god hath gi-
uen wyrdome to vnderstand. i. Joh. v. a. and
they whom god hath called by his ministers
act. xii. g. so; he gryneth the sayth vnto al mē.
act. xvii. g. vnto whom god opneth the herte
to vnderstand, at the preaching of his word.
Act. xvi. c. Also al they that are predestined
of God, act. xiii. which are plant of god.
mat. xii. b. mar. vii. b. which are the seed of
Christ. mar. xiii. c. which are taught of god.
Joh. vi. e. vnto whom the doze of the sayth is
opn. act. xiii. b. by these thynges it appereth
that to byleue, is the gyfte of God.

¶ Those whome in Christ, are we iustified
from our synnes. act. f. g. rph. i. g. i. a. d. and
made the chylidren of God. Joh. i. b.

¶ By that byleue in Christ, shal not dye, p
is he shal not be condemneth, and the wra-
th of god shal not abyde vpon him. Joh. iii. h. d.
v. b. di. c. i. cor. xvi. d. & he shal haue toy
and honour. i. pe. i. b. ii. b. Enic. xxx. a.

¶ A byshop.
A byshop is an ouerser, a watcher ouer
anye maner of thynges what so euer it be, of
whiche thyng is the word minister.

¶ A bythien.
Christ calleth by the bythien. mat. c. s. b. heb. ii. c
Al christen men are brethren. apoc. xiiii. a
Among whom Christ is sayd begoten. roma.
viii. f. after whose cexemple we ought to gye
our lynes. i. Jo. ii. b. We ought not to hate
oure brother. leuit. xii. d. But so gryn hym
mat. xiii. c. luth. vi. a. so; he p hateth his bro-
ther, is in darknesse. i. Jo. ii. b.

¶ Concorde among brethren is acceptable to

god and mā. eccl. xxi. a. & c. vs then four tho
cherly. iso. xii. c. i. pr. i. b. ii. c. iii. a. and let vs
not byleue our brother in our bynes. i. test.
iiii. b. Our brother ought not to be destroy-
ed for; meates sake. ro. xiiii. c. & c. vs therefore
take heed p we offende him not. i. cor. viii. b.

¶ Beggers.
Begging is forbydden. den. xv. a.
¶ There shold be no beggers in the towsh
ye men hepte the commandmentys of god.
ben. x. a.

¶ Boyme agayne.
We are borne a nyne by the word of god
whiche hath ben preached vnto vs. i. pe. i. b.
so; yf a man be not boyme agayne, that is in
hocrine by the holy ghoshe he can not entere
in to kyngdom of heuen, and bilsue in Christ
Joh. iii. a. Therefore they that are to borne
out to put away all malice, & no nyne borne
chylde; desyre the milke of the word of god.
i. pe. ii. a.

¶ Bread.
Bread for all that is necessary to this pre-
sent life. ge. xviii. a. mat. vi. b. which ought
to be eaten with the sweate of our face. ge. iii. d
And gynen to the poore. efa. i. viii. c. An ex-
mple in belisus. iiii. reg. iiii. g.

¶ The bread of lyfe is the flesch of Christ, whi-
che is gryn vnto eat throughe faith, bilsueing
that he gaue him selfe vnto a deathe for the sa-
tisfaction of our synnes. Jo. vi. c.

¶ Blood.
This word blood dothe signifye synne,
concupiscence, and all that is not the spirite
of God. p. i. li. Joh. b. i. & c. is also the lyfe of
euery man. leui. xvii. c.

¶ There was nothing poured in the olde
lawe with out blood. leui. xvii. c. he. ix. f.
¶ The blood of Christe athereth remission of
our synnes, but the blood of Abel aiked ven-
geance. heb. xii. f. By the blood of Christ
the redemption, & purgation of our synnes
is made. eph. i. b. heb. ix. c. d. r. c. xii. d. i. pe. i. a.
and i. i. i. c. apo. i. b.

¶ Bondage.
God hath deliuered vs from the bondage
of the deuyll. den. v. a. Let vs therefore serue
syn no more. ro. vi. b. c. d. The circumci-
sion and other workes of the lawe, are seru-
tude or bondage. gal. ii. a. b. a. from which we
are deliuered throughe Christ. heb. ii. d

¶ The commynge of Christe
in the fleshe.

¶ The commynge of Christ was promysed.
genesis. xlii. b. Deuteronomie. xvi. c. & a.
i. i. r. g. efa. vii. c. x. a. Aggus. ii. b. & a.
charic. ii. c.

¶ The commynge of Christe was desyred.
Efa. xvi. b. lxi. a. and was fulfilled when the
synne was full come. gala. iii. a.

¶ By the commynge of Christe we are desy-
nered from euyl. 2. p. ii. d. i. i. b. d. i. i. b.
act. ii. d. col. i. f. a. and do receyue all gods
myght. i. gal. ii. d. 3. i. c. ii. a. i. i. f. g. x. r. b. Joh.
iii. b. xii. g.

¶ The comming of Christ agayne, deth, syn
and hell. Abac. ii. a. Though that he be hu-
ble, symple, genle, and without pryde. efa. xxi
a. 3. i. c. xii. b. & a. b. & c.

¶ The coming of Christ in to vs.
Christ cometh in to him & loueth him, and
that he hath his word. Job. xiii. c. Apo. iii. d.

¶ The coming of Christ to iudgement.
Christ shal come to iudge good men and e-
uill. act. i. rom. xiii. d. ii. cor. v. b. psal. xlv. b.
Eccl. x. ccc. xii. Accompanied with the elders
of his people, and with the angels. mat. xiii.
i. cell. i. dan. vii. of the which day & hour are
to vs vnknown. mat. xiii. i. cell. b. ii. cell. i.
a. a. i. b. And it is at sabb. cla. xiii. i. phi. xiii.
i. John. ii. ii. pe. i. heb. x. c. Apo. x. xii. We must
then desire it. heb. xi. c. i. wait for it. mat. x. 4.
lu. xii. for in that same day we shal haue the
crown of righteousness. x. tim. 4. b. Of which
the similitudes are. math. xxv. e. ii. cella. ii. a.
i. cell. xiii. d. ii. pe. iii. b. Judas. i. g.

¶ Courtousnes.
Courtousnes is the rote of all euil. i. tim.
vi. which is ydolatrie. eph. v. d. col. 3. c. It is for
bidden vs to be yeare sturly. lu. xii. b. eph. v. a.
heb. xii. a.

¶ There is nothing more to be feared then the
courteous man: for he telleth his owne soule
Eccl. x. b.

¶ He that hateth courtousnes, shal liue long
prou. xviii. c.

**¶ The Lord is angry with vs, for the ini-
quity of our courtousnes.** eia. viii. d.

¶ Curst be he & getteth any thing in to his
house by courtousnes. Abac. ii. c.

¶ Courtousnes doth hurt to his neyghbour,
as appeareth by Ierobab, which made Baaloth
to dye for his viceroy. d. iii. reg. vi. a. pio. i. b.

¶ Also by Judas the tearyour. mat. xxv. b.

¶ Courtousnes distanceth him & foloweth it.
prou. xv. b. eccl. xxi. a.

¶ The gouerners of & people shold be about
courtousnes. x. ro. c. viii. c.

¶ He that pilcheth shall be pilled. eia. 33. a.

¶ He that dwel with God, that is about co-
urtousnes. eia. xxviii. b. c.

¶ The courtous man is neuer content. Ec-
cl. i. b. b.

¶ The courtous man dare not cate his belye
full. Eccl. i. b. a.

¶ They all duby after courtousnes. Jer. vi.
c. s. d. cla. vi. d. b. viii. d. Amos. ix. a.

¶ Princes, prestes, prophetes, & al the world
is full of courtousnes. eia. vi. c. Jer. vi. c. s.
d. xii. c. ii. pe. ii. c. and ppliers of the people
Eccl. iii. a.

¶ The courtous people haue not the hyng-
dom of God. eph. v. b.

¶ The courtous people do sal in to the sna-
res of the deuil. i. tim. vi. b.

¶ Let vs therefore be without courtousnes.
heb. xiii. a

¶ Ceremonies.

¶ Because of the trust that the Jewes had in
ceremonies, God detested them. psal. i. c. eia.
i. c. Jeremie. vii. c. Amos. v. c. Michas. vi. b.

¶ Zech. vii. b

¶ The ceremonies are of & for their weik-
nesse & impossibilities, but they were some-
tyme gyuen. deu. v. a. c. c. for to bring me to
greater trust. heb. vii. c. i. c. c. for the ceremo-
ny of christen men are spiritual thinges. i. c. x.
g. eph. v. c. coloss. iii. c.

¶ Charitie of loue.

God is charitie. i. John. xiii. c.

¶ The charitie of God is declared vnto vs
for he hath sent his sonne. John. iii. b. and i.
John. xiii. b.

¶ The charitie of God is shed forth in oure
bertes. rom. v. a.

¶ God hath shed his charitie, in gyuynge
his sonne vnto the death for vs synners. Ro-
ma. v. b.

¶ Nothing ought to feare vs from & charitie
of God. to viii. c. can. 8. c. All the com-
mandmentes do lede vs to charitie. i. tim. i. 2. i.
co. xvi. c. and i. John. ii. a. rom. xii.

¶ The payles of charitie are to getten. i. c.
xiii. Let vs be robed in charitie. eph. iii. d. to
beare one with an other. iii. a. and to geue
more and more in it. iii. b. phil. i. b.

¶ We ought to prouoke one an other to
charitie. i. b. x. c. i. cella. iii. b. i. timo. iii. c. ii.
cell. i. b.

¶ The charitie of God is in him that
hath his word. i. John. ii. a. and in him which
hath considered in the day of iudgement. for per-
fect charitie, casteth out all feare. i. John. 4. b.

¶ The charitie of God, is to kepe his com-
mandmentes. i. Jo. v. a. Charitie couereth
all synnes. pio. x. b. i. pe. iii. b. God loueth vs
in a perpetuall charitie. Jer. xxi. a.

¶ Hypocrites for to folow their inuencions
do leue iudgement and charitie vndone. lu. xii.

¶ Character of macke

¶ He that doth hypoch the ymage of Anti-
christ, or he that hateth his charact in his
forbeare, or in his hand, that drinketh of the cup
of Gods wrath. Apoc. xiii. c.

¶ A great wounde is vpon them, that beare
the characte of Antichrist. Apo. xv. a.

¶ The beast, the false prophete, they which
beare the characte, and they which worship
his ymage, are slayned by the sword that pro-
ceedeth out of the mouth of hym that sitteth
on the horse. apo. xvi. c.

¶ Chastitie.

¶ Chastitie is the gift of God. 1. pe. viii. d.
which is not given to all men. mat. xix. b.

¶ He that can not lye chast, ought to ma-
ry. i. cor. vii. a.

¶ Chastitie is greatly comen-
ded of S. Paul. i. cor. vii. d. c. f. An example of
chastitie in Ioseph the patriarche. ge. xxix. b.

¶ Also in Sarah. Gen. xii. c. also in Iudith. Ju-
dith. x. a. Also in Susanna, which loved Iheru-
so to dye then to leue her chastitie. dan. xiii. c.

¶ A chastite.

¶ God doth chastite vs for our iniquities.
Job. i. c. xiii. a. For he doth chastite vs.
Jer. xxxi. c. eph. i. b. Apo. iii. d. An ex-
mple in David. ii. Reg. x. xiii.

¶ Circumcision.

¶ Circumcision signified the nation of the
Jewes. Gala. ii. b. Eph. ii. c. wherof Christ is
called the minister, that is to saye a preacher
sent to the Jewes. rom. xv. b.

¶ The carnall circumcision, was the signe
by which they were receyued in to the pro-
ple of God. gen. xvi. b. b. the whiche sign
not. roman. iii. a. gal. iii. a. c. for the same
was gyuen by Iheru before a receyued in
gen. xvi. b.

¶ Circumcision is nothinge: but the fayne

in Christ which wrought by charitie. i. cor. vii. d. gal. ii. a. vi. d. then it is not necessarye. gala. ii. a. b. a. but the circumscription of the heart. i. cor. xiii. a. to. xiii. d. deu. x. d. xxx. b. collo. ii. e. pbi. iii. a. Wherefore shewen blamed the vncircumsised in bert. act. vii. g.

¶ Concupiscence of lust.

Concupiscence is that euil inclinacio and nature, that we haue of the old Adam, which draweth vs to euil. gen. vii. b. which paul saith: thou shalt not lust. Mo. vii. b. and that whiche fighteth agaynst the spirit of God. Gal. v. b. b.

¶ Concupiscences ought to be mortified. col. iii. a. and tit. ii. pc. i. a. ii. b. iii. a.

All that is in the world is concupiscence of the flesh, & concupiscence of the eyes, & the pride of life. i. Joh. ii. c.

Be blaspheemies byinging in new sectes, do followe their owne lusts. ii. pc. ii. b.

¶ Be perfectes were stoned for their hoorsy concupiscence. dan. xiii.

¶ Concupiscence is forbydden be. exo. xx. c. prut. v. c. vii. d. An example in Paule. Act. xx. g.

After that concupiscence hath conceived (that is to saye bathe deliuered) she bringeth forth synne. Ja. i. a. It is not therefore to ouer any euill thynges. i. cor. x. b. & ccl. xviii. d. Rom. vi. b.

¶ Be that conceiteth an other mans wife, is an adulterer. Math. v. d. p. prout. vi. c. & Eccl. x. b. d.

¶ Confession.

Confession, for giuyng of thanks & pray synge to God. i. choni. xvi. b. ii. choni. xx. c. iii. Rega. viii. d. Math. xi. d. Psalm. xlv. a. & xlii. a.

¶ A confesse, for to recogniste. leu. vi. g. Jos. vii. c. mat. x. d. Who to euer therfore shal confesse & pray before men, the same will be confesse (that is to saye recogniste) before his fa ther. lu. xii. b.

¶ Confession, for knowlege of our synne to God. Iohyng. x. d. absolution of them by Christ. dan. ix. a. psal. xxxii. a. cbi. a. ii. a. i. Jo. i. d. iii. a. c.

¶ Paule confessed him self to Timothy, and to all the reders; & bearers of his epistle, that he was a persecutor; of the church of Christ. i. Timo. i. c.

¶ Paule was baptised of John, which confessed not their synnes to God, knowinge the felicitie to haue made of redemption of Christ. Math. iii. b.

¶ What our confession of our synnes ought to be before men, is shewed. act. ii. f. x. d.

¶ Confession is reconciliation and agrement with our Brother. mat. v. d. lu. xii. g.

¶ Christ.

Christ is the ymage of his father. ii. cor. iiii. a. col. i. c. & c. In whom are all the treasures of wisdom and of knowledge, and fulnesse of the diuine power. collo. i. g. ii. a. b.

¶ Christ was persecuted in Isaac. Genes. xxii. b. and in the brauen serpente. Numes. xxi. c.

Christ is the propitiation and reconciliation for our synnes. Ro. v. b. Joh. i. n. g. iiii. c. the saviour of the world. Lu. ii. b. i. g. iiii. c. & sa. xxviii. d. xlii. b. & c. xlii. b. & c. our hope wisdom, rightousnesse, holinesse, & redemption. Collo. i. d. and i. cor. i. d. our advocate. i. Joh. ii. a. & c. i. Ro. viii. g.

¶ Christ God hath giuen vs victorie of syn, death, and hell. i. cor. v. d.

¶ By Christ the father hath reconciled all thynges to him self. col. i. c.

¶ An exhortacion that we shoulde go to Christ by true fayth. Heb. iiii. d. x. b. xii. b. pbi. ii. a. i. pc. ii. d. Rom. xiii. d. & sa. xi. a.

¶ Christ is deid. mat. xxviii. f. for to manifest his charitie to vs. Ro. v. b. and to make satisfacion for our synnes. rom. iiii. d. vi. b. & c. & sa. iiii. a. & c. That we beleying in hym, shoulde haue euermaking life. Job. ii. b. & c. & afterward we shoulde iure to hym, and not to synne. i. cor. v. d.

¶ Christ is risen agayn, the fyrr of all that shal rise again. i. cor. xv. c. d. ap. i. b. col. i. c. for his resurrection is our iustificacion. Ro. iiii. d.

¶ Christ shal appere agayn the second time. Heb. ix. g. which whom we shal appere in glo rie. & c. collo. iii. a.

¶ Christ is the foundation of the church. i. corinth. iii. c. & pbi. ii. d. & c. in the world attention.

¶ The christen.

¶ The Antiochians were christ called chrysten. Act. xi. b.

¶ The christen are taught of God. & sa. iiii. d. John. vi. b.

¶ The purenesse of the christen, for to knowlege of the gospell. & sa. xi. b.

¶ The ioy of the christ for their deliuerance through Christ. & sa. ix. a.

¶ The gruynges of thidnes of the christ, for the mercy of God, which cometh vnto the by Christ. & sa. ix. a.

¶ The crosse.

¶ The crosse is all maner of aduersitie & tribulacion, which euery man ought to beare after Christ all the daies of his life. Mat. xvi. d. mar. viii. d. lu. ix. c. g. he shall neuer come in to the kingdome of Christ. mat. xx. c. mar. x. c.

¶ If any men beare not his crosse, he can not be the discipule of Christ, nor the minstre of his word. mat. x. b. & c. & c. & c.

¶ Paule cryed hym of the crosse: that is of the affliction which he suffered for Christ. Galat. vi. d.

¶ The precheryng of the crosse, is the power of the saythfull. i. cor. i. c.

¶ The church.

¶ The church is the body of Christ. eph. i. d. col. i. d. & c. the house of God. i. Tim. iii. d. the spouse of Christ. psal. xlv. b. for which Christ hath giuen him self. eph. v. d.

¶ The church of God is free from syn, death and hell. & c. & c. & c.

¶ In the church is the remission of synnes. & sa. xxviii. b.

¶ Christ is the foundation of the church. i. cor. iii. c. the head. Eph. i. d. collo. i. d.

¶ Christ.

The church can not be destroyed by the power of hol. **Exh. xvi. c.**

In the church are many administrations. **i. cor. xii. a.**

In the church al so holp. **Zach. xiii. b.**
Paul hath giuen one manner of doctrine in al churches. **i. cor. xii. f.**

The church is defiled by Chyrl. **Za. xiii. a.**
The fardfull gathered together in one house are a church. **Rom. xvi. a. colo. iii. d.**

¶ Children.

Chyrlen ought to be chastised. **E. xxi. a. b.**
pia. xiii. d. **1. pet. xxi. c. xxi. b. xxi. c.**

We ought to commaunde childen to kepe þe word of God. **Drut. xxi. g.**

The payne for disobedient chyrlen. **Deut. xxi. b. pio. x. c.**

The office of chylde toward the fathers eph. **i. a. colo. iii. d.**

They are þe eight childen of God, which are led by the spirit of God. **ro. viii. c.** And of Abraham whiche do folow his faith in Chyrl. **ro. ix. b.** Whiche Chyrlen are made the chyl of God. **gal. iii. d. Job. i. d.** We are then euen. **rom. viii. c.** Xer is the holp. **Deu. xxi. a.** the word is knoweth not the childen of God. **i. Job. iii. a.**

¶ Cursenge.

God cursed the blessinges of the prierles, and blessed their cursenges. **mal. ii. a.** An example in Salom. **Deu. xxi. a. Josue. xxi. d.**

We ought to blisse them that curse us. **i. pet. iii. d.** An example in Chyrl. **i. pet. iii. d.** Iren in David. **i. reg. xvi. d. also in S. Paul. i. cor. iii. c.**

Cursenges to them that kepe not the commaundmentes of God. **Deute. x. d. xxv. d. leuit. xxi. b.**

They that are accused for Chyrl are hopep. **mat. v. a.** but they may not curse their persecutours. **Roma. xii. c.**

¶ The common welth.

The common welth byd flopyr, prosper e go well for warde, where the ryghtous byd taryng. **Proue. xxvii. d. xii. a. b.**

The common welth is kept by good counsell, and not by tyraun. **proue. xi. b.**

¶ D. D. ¶ De deupl.
The deupl that is to saye an euell speker and accuser.

The infydeles are the seed of þe deupl. **mat. xii. a. i. John. vii. b.** Toolden in captiuep. at his wyll. **i. tim. ii. d.**

The dominactioun which the deupl had byd is destroyed by Chyrl. **heb. ii. b. i. Job. iii. b.**

The deupl knowe Chyrl, but Chyrl for bade hym to praye it. **mat. vi. a. mar. iii. b. a. luc. xii. g. bli. d.** the same byd Paul. **act. xvi. c. x. c.** For to the that he oughte not e pane felawship to the deupl. **i. cor. x. c.**

¶ Disciples.

They are the disciples of Chyrl, which do so abyde in the faith. **Job. vii. b.**

We are bound to þe discipules of Chyrl, yf we haue loue one to another. **John. xii. d.** he can not be Luytles discipule, þe loueth more his father & mother the him. **mat. h. d.** the chylde will be Chyrls discipule let by; an

loke as be that will buyde a house, so beginneth whiche he deuie the gift of God for to endure for Chyrls sake. **1. Joh. xii. f. xiii.**

¶ Disobedience.

The disobedience of Adam hath made vs synners, & disobedient before God. **rom. v. d.** The disobedient to the word of God are accursed. **deu. x. b. 1. cor. xxi. a. xxi. b. xxi. c. 1. c.** And that hoostly bye. **deu. xxi. d.** An exaple of the prophete. **i. reg. iii. d.** And he that obeyed not vnto the sentence of the Judge, gyngyne iudgement accordyng to the law was slayn. **Deut. xxi. c.**

Achan beinge disobedient, is slayn. **1. Joh. bli. d.** And the Jewes carryed in to captiuite. **iii. reg. xxi. b. c.**

¶ Dishonour.

A man ought to beware of dishonour. **1. lu. xxi. f. rph. v. d. pio. xxi. a.**

The inconueniencies of dishonour. **proue. xxi. d. ecci. xxi. b. c. d.**

Not beinge dishonour, is mocked of his son. **Gen. x. c.**

Not beinge dishonour, committed incest or shamefull lechery with his daughters. **1. Joh. x. d.**

Benhabad beinge dishonour and a contemner of God, is dyspayn awaye frome God by Ahas. **iii. reg. x. c.**

Ela beinge dishonour, is slayn of his seruante. **Zambii. iii. reg. xvi. c.**

Ammon beinge dishonour, is slayn of Abol. **i. reg. xxi. f.**

Dyonarches that not possit the kyngdom of heuen. **i. cor. vi. d.**

¶ Death.

Death is appoynted to þe trasgressours of the word of God. **ge. ii. c. deu. xxi. d.** and for þe sin of one man. **ro. v. c.** it is ordeined þe al that dye. **heb. ix. g.** The remembrance wherof is byete. **ecc. xli. a.** And the daye in ceterp. **lu. xii. c.**

A man shold not aske any thyng at þe deeth for the confirmation of oure sayd þe for the gospell is sufficient for to lerne to lye well. **1. cor. xvi. g. clai. viii. d. deut. xxi. a. b.** Agard whiche shal byd, chynnyng that he wold inquire at the deeth: but they were deuils. **i. reg. xxi. a. b.**

¶ The beth of Chyrl.

Chyrl dyed. **Job. xii. f.** shewing by his loue i. **Job. iii. c.** to thynke that the grace of God were in vs. **heb. ii. b.** he hath swallowed þe destroyed deeth, to thynke þe bye bye bye, shew þe bye of eueryding. **1. pet. xii. b. 1. i. pet. i. d.** and i. **1. tim. i. c.** he hath also destroyed the power of the deeth, for to belue bye from the bondage of the law. **Jo. xii. c. heb. ii. d.** fastifying by his deeth only for all our synnes, to thynke we shold no more retorne vnto them. **Rom. v. b.**

Of the effect of the deeth of Chyrl. **loke. ro. xii. d. heb. ix. d. collos. i. c. ii. cor. v. c. rom. v. d.**

¶ Baptisme.

To dye by Chyrl, and to be baptised in his deeth, and buried in him, is to be crucified and purged from syn, & to dye fro syn, makinge it to take an ende in vs. **com. vi. a. b.**

Why shal dye that beleue not in Chyrl? it is to say by þe interpretaciō of S. John that the word of God abydeþ vpon the. **Jo. iii. d.**

but

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They that haue received faith & the holy
ghost, and also tasted the Gospel of God, yet
they do forsake it, & blaspheme it, willing to
be saved by other means: the price of which do
abuse the iudgement of God, without mercy.
Heb. vi. 4. c.c. i. pr. ti. b. He that teacheth
the lucely faith in Christ, propheth the dupli-
cation & do aspen of God. i. timo. i. 10. of which
we ought to beware. i. increase. iu. xvi. b. &
conscience. col. i. c. 3. b. a. for he is in every
place assured. i. cor. x. xxi. i. Though he be
poysoned by many drynes temptations. i. p.
et. i. b.

The faith in tribulaciō, conſeeth patience.
Iaco. i. a. Let euery man be therefore whetted
he continue in the same. i. cor. xii. b. Faith wa-
keth vs to obtayne þe which we aspie in p[ro]p[er]
cc. Mat. xxi. b. Mar. xi. c. & by which we are of
the noble of the sayntes, in receyuing recom-
p[en]sation of oure synnes. act. xxi. c.

電報局。

The fruit of righteousness & of spn. co. bl. &
God wyl multiply the; frute, that kepe his
cōmandementes. Deutce. xxviii. 4.

Due affections to the law do fructify to death. rom. vii. 5: therefore to thintent we should fructify into God, by good works, we are deliuered from the curie of the law. 15. om. vii. 8.

The fruit of Nazes wombe (which is
Lysit) is blessed. Luke. i. 42.

Erfringe.

[illegible]

To honour father and mother, his soj to
to good unto them in fulfilling unto them,
things needful for them mat. xii. mat. vi.
and man oughten to do. chs. roo. xi. le-
uit. xviii. mat. b. i. lxxviii. xxvi. xxi.
eccl. ii. colo. iii. eph. bi. with a will as
of strength of him. roob. xxi. leui. z. b. f.oi
God bid punyB the people of Israel, because
they disobeyed thys parents. eccl. xxi. a. but
for all that he said Nat obey them more
then chd. mat. b. x. The parentes oughte
to teach the word of God unto their childre
brut. i. c. G. ¶ To do as com-

We can do no good without Christ. Job.
xx. a. for that which is done without faith
is spaine. roma. xiii. b. We must do good to
them that hate vs. Math. v. g. iur. vi. he that
doth good, is of God. i. Job. iii. b. We ought
to do good always. Gal. vi. b. ref. iur. c. In
doing good, we do stop the mouths of
the wicked men. i. petr. iii. c. There is none that doth
good. psal. xiii. a. iur. a. roma. ii. b.

Good.
None is good, but onely God. luc. xlviii. b.
Judith. i. b. God is good to all them that
be taught in his word. psal. lxxviii. a. xlv. a. & to them
that trust in him. psal. lxxviii. a. **Good.**

[illegible]

The Judges are called goddesses, *Ex. xxi. b. b*
The deities of Gods word, are called goddesses
Jo. x. g. The goddess are gods made in mens hands
and *fil. d.* whose belief is popery; the
Hellenike deities, *plur. c.* *baruch. vi. b.* *falsi*
ritus. b. And they are many in number, *i. reg.*
xviii. g. but to vs is one only God, *i. cap. viii.*
b. whereas the heathen gods are out to be
call out, and one onely God worshipping of
vs, *Jo. xxi. f.*

ପ୍ରତିଷ୍ଠାପନା ପ୍ରତିଷ୍ଠାପନା

Whom as taken many tymes for þe apfres
that he wote was for to offer: that is to saye,
ceremonie outwarde thynges and ceremonies,
as to chaure chep beere, and to take no wpr?
to whiche thynges the Iſacabytes had bowed.
Jerem. xxxi. 2.

To wote unto God, is comenly taken for
to ſanctify or conſecrate, in Lev. xxi.
Wherewith toſprynge for to offer his wote,
went up in to Spio. i. xxi. 1.

God ſo bydyd to grue in bluſe, anye ma-
ner of thing, what to eate it. Lev. xxi. 1.
Wherewith he kepte the people, to whiche wote
hane gyven them ſilence to bluſe. Jerem. ii. 2.

God hath ſo bydyd bluſe to be done vpo his
poore people. Eze. xxi. 6. A mā ought to no-
ryſe his poore border, without ſakepinge bluſe
of him. Lev. xxi. 1. We that grueſt not
his money vnto bluſe, and ſakeſt no griffe of
the poore and needy man, ſhal dwel in the ſa-
beracte of God. Pla. x. To lend for bluſe
is agaynſt Iuſtice. Eze. xxi. 6. Whiche doth
byſpelle God. Eze. xxi. 6.

To wotſhip one God onely. Eze. xxi. 6.

To wotſhip one God onely. Eze. xxi. 6.

To wotſhip one God onely. Eze. xxi. 6.

To wotſhip one God onely. Eze. xxi. 6.

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To wotſhip one God onely. Eze. xxi. 6.

To wotſhip one God onely. Eze. xxi. 6.

To wotſhip one God onely. Eze. xxi. 6.

Drive agaynſt our brother. Lev. xxi. 6. for ſuch
wotſhipeth the ſervice of wotſhip. mat.
h. i. and therefore ſhulde he ſhewe it. ecci. i.
without dauynge any mynde of ſt. ecci. x. 2.
An example in Joſeph. gene. i. c. God puniſh-
eth the wotſhip done vnto his. i. c. x. 2. c.

Wotſhip of God
The wotſhip of God vpon many for; the ſin
of one onely. Lev. xxi. 6. by the whiche ſin-
ſin was deſtroied. gen. x. 2. c. by the wotſhip
of God is vpon the vnderſtand. col. iii. 2. c. i. c.
i. d. num. x. 2. c. i. c. x. 2. c. i. c. x. 2. c. i. c.
men of this wotſhip do weape vpo them ſure
the wotſhip of God. Jam. v. 2. c. i. c. x. 2. c. i. c.
we are the children of wotſhip. Eze. x. 2. c. i. c.
thoſe whoſe wotſhip we are deſpended from the
wotſhip to come. i. c. x. 2. c. i. c.

Wotſhip of paſſion of man.

Let vs call aſide wotſhip frome be. roma.
xii. 2. c. i. c. x. 2. c. i. c. x. 2. c. i. c. x. 2. c. i. c.
x. 2. c. i. c. x. 2. c. i. c. x. 2. c. i. c. x. 2. c. i. c.
hyleſt hym. mat. v. 2. c. i. c. x. 2. c. i. c. x. 2. c. i. c.
agaynſt his brother after he hath prayed
ought to excepte him ſelf. i. c. x. 2. c. i. c. x. 2. c. i. c.

The wotſhip of man ſoloweth not the righteſſeſſe
of God. Ja. i. c. x. 2. c. i. c. x. 2. c. i. c. x. 2. c. i. c.
come with ſweteſſe. pou. x. 2. c. i. c. x. 2. c. i. c.
we ſhulde make none aſſurance. pou. x. 2. c. i. c.
the wotſhip of man. ecc. i. c. x. 2. c. i. c. x. 2. c. i. c.

The wotſhip made by the wotſhip of God
John. i. a. in the whiche we haue nothyng
to. i. c. x. 2. c. i. c. x. 2. c. i. c. x. 2. c. i. c. x. 2. c. i. c.

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ayſe

THE FIRST BOKE OF MOSES CALLED
GENESIS OR GENERACION.

II. The creation of the world.

¶ By the worde all thynges be create of God,
of mans creation, rule and sustenance.

CAPITULO. I.

111. 12. 13. 14.
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A the begynnyng * cre-
ated God heuen & erth. The
erth was voyde and emtye/
and darknes was vpon the
depe, and the spirite of God
was bozne vpo the waters.
And God sayd: let there be
lyght: and there was lyght.

And God sawe the lghyt: that it was good: & diuptyed the lghyt from the darknesse: & called the lghyt the day/ and the darknesse the lghyt: and & evening & morning was made one day

And God also said: let there be a firmament betwixt the waters: & let it divide the waters a sunder. Then God made the firmament, and parted the waters which were under the firmament, from the waters above the firmament: And so it was doon. And god called the firmament Heauen: And the eueninge and morninge was made the seconde day.

And God sayd: ¶ the waters vnder heauen be gathered together in one place, that the drye lande more appere: And so it was doon. And God called the drye lande the erthe / and the gatheringes togethe of waters called he the sea. And God sawe that it was good.

And **Sod** saide: let the erth bring forth greneherb /
 grass & that breeth feed, and fruitful trees /
 beeryng fute euerp one in his hende / haunpynge thep /
 theyr feed in them selues upon the erth: And it is /
 thus doon. And the erth brought forth herbe /
 grass & that bare feed euerp one in his hende /
 and trees beeryng fute: and haunpynge thep: feedynge /
 in them selues / euerp one in his hende: And **Sod** /
 sawe that it was good: and the eueynge /
 and mornynge thus made the thirde day.

And thus saith **Sod** : **Sod** : be there lightnes in the
firmament of heauen : to diuise : daue noine
nght : that they may be defo fignea / feafona
wars and fies. And **Sod** : let them be lightnes
in the firmament of brauen, to figne upon the
erth : And fo it was don. And **Sod** made **Sod** :
two greater lightes : 3 greater lightre to rule
the day : 3 a leffe lightre to rule the night : and
made decrees also : And **Sod** fet them in the firmament
of heauen to figne upon the erth / and
rule the day and the night : and to diuise the
lightre from darcknes : And **Sod** faide that it
was good : and the eueninge and morninge
was made the fourth day.

And God saye: ¶ Let fowles brynge forth
creatures that moue and haue life, and fowles
to flic ouer the erthe vnder the firmament
of heauen. And God created greake whales
and all maner of creatures that lye and moue
whiche fowles brought forth in their kynde;
¶ all maner of bested fowles in their kynde;
And God sawe that it was good: and blessed
them sayenge: Increase and multiplye & fill
the waters of the seas: and let the foules mul-
tiplye vpon the erthe. And the creature and

morning was made the fifth day.

And Sod saye: let the erthe byrge forth
byrge creatures in theyr byrdes: carell and
woymes & beastes of the erth in theyr byrdes
and so it was. And Sod made the beastes of
the erth in theyr byrdes, and carell in theyr
byrdes, and all manner woymes of the erth in
their byrdes: and god sawe that it was good.

And Sod saye: let us make man to our sym-
pletyude and after our lykenesse: and let hym
have rule ouer the fyw of the fise, and ouer the
foules of the ayre, and ouer carrell and ouer
all the erthe: and ouer all woymes that crepe
on the erthe. And Sod created man after the
lykenesse: after the lykenesse of Sod created he
hym: male and female created he them.

And God blessed them, and sayd: Be fruite
and multiplye, and fill the earth / and subdue
it: and haue domynyon ouer the fysshes of the
see/ and fowles of the ayre/ and ouer al the bea-
stes that moue on the earth.

And **God** sayd: **Be**. I haue giuen you al
herbes that beare feed vpon the erde / and be
in manner trees that haue fruite in them & be
feed: to be meate for you and for al beastes of
the erde; and vnto al foules of the ayre: & vnto
al that moue on the erde, and wherin is life.
that they maye haue al manner herbes & grasses
for to eate; and so it was don. And **God** be
hold al that he had made: / and lo, they were
exceedyng good: / and the euenyng and mo:
nyng was made the first daye.

The chapter before is repiced agayne: the hal-
lowing of the Sabbath: the four floodes of paradise.
The settinge in of man in paradise: the tree of
knowledge is forbydden hym: the creation of Eve:
the infusion of inuergane.

CAP

THus was heuen and erth finished with
all they + furniture/ and in the seventh
daye God ended his worke whiche he
had made/ and rested in the seventh daye from
all his workes that he made. And blessed the
seventh day/ and + sanctified it/ for in it he re-
sted from all his workes whiche he had created
and made.

These are the generations of heuen and erth
when they were created, in the tyme when the
Lorde God created heuen and erth and all the
shybbes of the felde before they grewe in the
erth. And all the herbes of the felde before they
sprange: for the Lorde God had sent no
raine vpon the erth, neither was there per any
man to tyle the erth. But there arose a meph-
er out of the ground: and watered all the land.
Then the Lorde God * saide man: of the
moulde of the erthe; and bryed in to his face
the beryt of lyfe. So * man was made a ly-
uynge soule.

The Lord God also planted a garden of pleasure from the beginning; and there he set man whom he had formed. And the Lord God made to spring forth of the earth, all manner trees beautiful to the sight, and pleasant to eat; and the Tree of life in the midst of the garden: and also the tree of knowledge of good and evil.

三、

* Deut. xxi. 1.
Eccl. xxi. 1.
Ezek. vi. 1.
1. Tim. vi. 1.

✱ The furniture
is the stones
a planet. &c.

✱ Sanctifying
this place is
as moche to
saye, as to be-
dicate a oꝝ =
deyn a thig to
his owne vse
as Exo. xlii. &
and. xi. b.

13

* துபி. ௩. ௩.
* துபி. ௩. ௩. ௩.
* துபி. ௩. ௩. ௩.
* துபி. ௩. ௩. ௩.

This garden
is called Pa-
radise.

* Prout.ill.c
 * Spocelli.g.b

Eden signifi-
ty pleasures
* Gen. xxiij

And there spang a river out of Eden to wa-
ter the garden, and thence deuided it selfe, and
grewe in to foure pryncpall waers. The
name of the one is * Euphrat / he it is that com-
pacteth all the lands of Mesopotamia / where golde
groweth. And the golfe of that countrey is pre-
cious: there is founde Babylon: & a foule cal-
led Tygre. The name of the secke riuier is * A-
don, whiche compasseth all the lande of Arie.
And the name of the thyde riuier is * Egipt /
whiche cometh on the East syde of the Aegypti-
ans. And the fourth riuier is * Suphras.

And the Lorde God toke Adam, and put
hym in the garden of pleasure, to dwelle it and
to kepe it. And the Lorde God commaunded
Adam sayinge: Of all the trees of the garden
eate: But of the tree of knowledge of good and
bad eate thou not: For the same day thou
eatest of it, thou shalt dye the death.

And the Lorde God sayd: It is not good
that man be alone: I will make hym an helpe
to beate hym companye. And after the Lorde
God hadde made of the eery all maner beastes
of the feld, and all maner foules of the ayre, he
brought them vnto Adam to se what he woulde
call them.

And as Adam called all maner be-
yngs beestes, so set hepy names. And Adam
gaue names vnto all maner cattell / and vnto
the foules of the ayre, & vnto all maner beastes
of the feld. But there was no helpe founde vnto
Adam to beate hym companye.

Then the Lorde God call a Dombie an A-
dam: and he dyce. And he toke out one of his
ribbes, and in dide thereof, he filled vp the place
with fleshe.

And the Lorde God made of the
rybbe which he toke out of Adam * a woman
and brought her vnto Adam. Then sayd A-
dam: This is now a bone of my yones / and
flesh of my fleshe. This shall be called woman:
because she was take of min. * For this cause
shall man leue father and mother, and cleue
vnto his wyfe: and they shall be one fleshe. And
they were eery of them naked: bothe Adam
and his wyfe, and were not ashamed.

¶ The serpent is dispeynted the woman. The serpent
is enuied. Against our labour is prynced. Adam is
call out of paradyse.

CAP. I.

III.

¶ But the serpent was more subtil then all
the bestes of the eery, in which the Lorde
God had made: & sayd vnto the woman:
Wherby hath God commaunded you not to eate of
all maner trees in the garden? The woman
sayd vnto the serpent: Of the fruite of the trees
in the garden we eate / but of the fruite of the
tree that is in the myddes of the garden (sayd
God): se we eate not: & se that ye touch it nor
tast it ye shall dye. Then sayd * the serpent vnto the
woman: not so, for he said not dye: for God saith
knoweth that when lo euer ye wolde eate of it,
your eyes shalbe opened: and ye shal be as
godes, and knowe bothe good and euyl. And
the * woman sawe that it was a good tree to
eate of, and sayd vnto the eyes, and a pleasaunt
tree for to euey vnderstandyng. And toke of the
fruite of it, & ate, and gaue vnto her husbande
also: & he ate. And the eyes of bothe them were

* H. Gen. xxiij
to haue theye
eyes open, to
to know and
vnderstande.

* Gen. xxiij

opened: that they vnderstode they were naked.
Then they couered theye legges together, and
made them apurys.

And they heere the voyce of the Lorde God
as he walked in the garden in the coole of the
daye. And Adam hidde hym selfe, and his wyfe
also from the face of the Lorde God: among
the trees of the garden. And the Lorde God
called Adam, and sayd vnto hym: Where arte
thou? And he answered: * I was hidde: because I
was naked, and therefore hidde my selfe. And
he sayd: Who tolde thee that thou were naked?
hast thou eaten of the tree, of which I bad
thee that thou shouldest not eate? And Adam an-
swered: The woman whiche thou gauest me
a compaignon, gaue me of the tree, and I ate.
And the Lorde God sayd vnto the woman:
Wherby speakest thou so? The woman answered:
The serpent deceyued me and I ate.

And the Lorde God sayd vnto the serpent:
because thou hast doone this, cursed be thou
above all cattell and beastes of the eere: vpon
thy belly shalt thou go: and certye thal-
low thou eate all dayes of thy lyfe. I will put
enemy betwene thee and the woman, and by-
tweene thy seed and her * seed. And that seed
shal reade the on the head / and thou shalt
treade it on the heele.

And vnto the woman he sayd: I will en-
crease thy paynes, and make the offe of thy
childe: and with payne shalt thou be deliuered.
And thou shalt be vnder the power of the
husbande, and he shall rule the.

And vnto Adam he sayd: Because thou
hast obeyed the voyce of thy wyfe / and eaten
of the tree of which I commaunded thee not to
eate: Cursed be the eery in thy wyke. In so-
oner shalt thou eate therof all dayes of thy
lyfe: and it shall beare thynnes and thyselfe be
to the. And thou shalt eate the herbes of the
feld. In the fruite of thy face shalt thou eate
bread, vntill thou returne vnto the eery: because
thou hast eaten: for * eery thou art, and vnto
the eery shalt thou returne.

And Adam called his wyfe Eue: because
she was the mother of all that fructeth. And the
Lorde God made Adam and his wyfe garmentes
of hyacinthe, which he put on them. And the
Lorde god sayd: Lo, Adam is become as one
of vs in knowledge of good and euyl. But
now lette be therofe forth his hande, and take
also of the tree of lyfe, and eate and lyue euer.
Then the Lorde God call hym out of the gar-
den of pleasure, to exile the eery whiche he was
taken. And he call Adam out, and bydette as
the enteringe of the garden of pleasure: & he
bin with a ferep sword mouyng in and out, to
kepe the waie to the tree of lyfe.

¶ Carn killeth his eyghen brother Abel. Cain
is payned and is cursed. The generation of Enosch.
Qaiusach, Cuthai, Camiray, Aray, and Enosch.

CAP. I.

IIII.

Adam laye with Eue his wyfe, whiche
conceyued and bare Cain, and sayd: I
haue obteyned a man of the Lorde. And
he procreed forth, and bare his brother Abel:

* Gen. xxiij
the place

* Gen. xxiij

* Gen. xxiij
the woman
the man

* Gen. xxiij
the woman
the man

* Gen. xxiij
the woman
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* Gen. xxiij
the woman
the man

* Gen. xxiij
the woman
the man

CAPL.

VI.

The entryng of Noe and such as were with him
into the arke. The spyllynge of the flood wherewith
all thynges dyd perishe.

CAP I.

VII.

Ad the Roode sayd vnto Roe: So in to the ackre botht thou and all thy household: For the haue 3 fene rightous be- fore me in this generation. Of all clene bestes: take riue the .viij. of euery kynde: the male and female: and of vncleane bestes: a payre: the male and his female: 14 the wyfe of the byrdes of the ayre. .viij. of euery kynde: male a female to saue seed vpon all the erth. For I senen dayes hence wpll 3 fende raine vpon the erth. 14 dayes 3. 14 nyghtes: and wpll destroy all maner of thynges that I haue made fro the erth.

And **flod** dyd accordingly to all that the
kyng commanded hym : and **flod** was syx
hundred yere olde when the * **flode** of **water**
came upon the erth : and **flod** wote and his
sonnes, and his wyfe, and his sonnes wyues
with hym in to the arke for the waters of the
flode. And of cleve bestes, and of the bestes
that were bewndes, and of bydes and of all that
moueth upon the erthe came in by couples of
every kynde unto **flod** in to the arke, a male
and a female as **god** in commanded **flod**. And
the threty daye the waters of the **flode** came
upon the erth.

In the .viij. hundred yere of Aoes lyfe / in the
seconde moneth / the .xviij. daie of the moneth /
were all the founteynes of the great depe bo-
ken vp, and the wyndwoes 3 of heuen were o-
pened / and there fell a raine upon the erth. xl.
daies and .xl. nightes.

[illegible]

And all kenne that moued on the erth; both
bydes, cattell and beestes preysed with a
that moued on the erth, and all men: so that
all that had the breyn of lpe throughtout all
that was on þe londe bred. Thus was de-
stroyed all that was vpon the erth; both man,
beestes, woymes and foules of the ayre: so that
ther were destroyed from the erth: onely Noe
was rescued, and they that were with him in
the ark.

2 The sonnes
of god are the
tonnes of Seir
which had in
Ayn and no:
stymed them
in the feare of
of God. The
tonnes of me
are the tonnes
of Layn in:
Ayn of hym
to all wicked:
ness.

*Gen. Util. D.
#L15CB, E.D.C.

***Cert. diff. e**

24. And, that is all me
 25. I have done in
 26. as in the will
 27. of the Lord.

The end of
all the day, there
is, the end of
all my life come
before me.

Ad it came to passe when men began to multiply upon the earth, and had begot them daughters / of their sonnes of God sake the daughters of men that they were fapir: and toke vnto them wyues, whiche they best lyked among them all. And the Lord said: My spirit shall not alwaies steyue with man; for he is fleshy. Therefore shall I leave them: yet he shal be a hundred and xx. yeres.

These were greivances in the world in those
days. For after that the chyliden of Job had
been by the boughters of men, and had been
among them chyliden, the same chyliden were
the mygrifull of the thoolie, and men of re-
sentment. And when the Lord saw that the ma-
lence of man was encreased upon the erth, and
that all the ymaginacion and thoughtes of
his wretche was onely evill continually, he
repented that he had made man upon the
erth, and fowled in his breth. And thus
he wyldepoore mankyng whiche I have made
out of the rebbe: bothe man, beest, boyme and
foule of the ayre, for they represent me that
I made them. But now found grace in the lyght
of the Lorde.

* These are the generations of Noe. Noe was a righteous man and perfect in his time; and walked with God. And Noe begate three sonnes: Sem, Cham, & Japheth. And the earth was corrupt in the sight of God, and was full of iniquities. And God looked upon the earth; and lo it was corrupt: for all flesh had corrupted his way upon the earth.

Then sayd God to Noe: the ende of all
fleshe is come before me, for the earth is full of
theyr mysechefe. And lo, I will deaſe the
earth. Make the an arcke of gylde tree,
and make chaimber in the arcke: and putte in
thyng that is within the arcke: and without
thyng that is without the arcke. And of this
ſaycon thaire thou make it.

The length of the arche shall be the hundred cubits, and the breadth of it, x cubits, and the height of it, xxx cubits. And upon the wall thereof shall be made alcove in the arches, and within a cubit compass the water upon fountains it, and the doors of the arche shall show sit in the fountains: and thou shalt make it with the fountains, one above another. For behold, I will bring in a flood of water upon the earth to destroy all fleshy being: wherein shall the life of all that is in the earth shall perish. But I will make my league with thee, that thou shalt build an ark unto me to the arches, and the fountains, the life and the sonnes of thy house.

And of all that I puerth what for euer desire is
be / Maile thou bingge in to the arcke of currey
thyng a paye, to kepe them almye with thee.
And male and female is that they be / of bynde
in theyr bynde, of beddes in theyr bynde; and
of all maner of womanes of feeth in theyr kynde
a paye of currey thyng shall come vnto thee to
kepe them almye. And take vnto the of all maner
of meate that may be c. .n. and lape it by
in store by the, that it may be inate for thy
the and for them: And soe byd accorpyng to
all that our commaundeth hym.

D
* EPHEMER
D. LINDEN
(1.1306.11)

Doctors of
the opiate
that is, sin-
ners aban-
dony drink
and increase
the flood.

* **உள்ளு**
உள்ளு

* 50124

Sham is the father of Canaan. These are the sons of Noe, and of these was all the world overspread.

And Noe begot an husbande man, tenth forth and planted a vineyard, and drinke of the wyne and was droncke, and laye uncouered in the midst of his tent. And Cham the father of Canaan sawe his fathers priuities, and tolde his two brethren that were without. And Shem and Japheth toke a mantle, & put it on both their shoulders and went backward, and couered their fathers seires, and their faces were backward, so that they sawe not their fathers nakednes.

¶ As soon as Noe was awaked from his wyne, and with what his ponged sonne hadde done vnto hym, he sayde: & Cursed be Canaan, and a seruauit of seruantes be he to his brethren. And he sayde: Blessed be the Loyde God of Shem, & Canaan be his seruauit. God increase Japheth that he make dwell in the tentes of Shem. And Canaan be thy seruauit. And Noe liued after the flood thye hundred and thye yere: so that all the dayes of Noe were ix. hundred & thye yere, & than he dyed.

¶ The genealogie of Japheth: Shem and Cham.

C A P I.

X.

These be the generations of the sonnes of Noe: of Shem, Cham, and Japheth: whiche begate them euylyen after the flood.

The sonnes of Japheth were: Gompy, Magog, Madai, Iauan, Tuball, Meschy and Thybas. And the sonnes of Gompy were: Asenas, Iaphat and Togama. And the sonnes of Iauan were: Elips, Scharis, Luthum and Robanum. Of these came the Isles of the gentes in their conteeys, butt man in his spech, kyned and naryon.

The sonnes of Cham were: Chus, Mistratim, Phut and Canaan. The sonnes of Chus were: Seta, Bupia, Seta, Karyma & Sabtema. And the sonnes of Karyma were: Seta and Deban. * Chus also begat Hamrod whiche began to be myrry in the earth. He was a myrry bunter in the sight of the Loyde.

¶ He becom the poudre: he is so furred that myrry bunter in the sight of the Loyde. And the begynnyng of this kyngdom was * Babel, Erec, Arad and Chalde in the lande of Shynar: Out of that lande came Affur, and dwyled Hamur, and the sheetes of the epte, & Calab. * Ebar is a great epte. And Chus begate Ludim, Chanaan, Kebabim, Shaphurim, Pathusim and Sathulim: from whence came the Sathulim, and the Saphurites.

¶ Canaan also begate Zidon his eldest sonne & Beth, Zebul, Emor, Sicgosh, Dun, Acl, Shur, Iuabai, Zinani and Harnani. And afterwards spang the kynedes of the Cananytes. And the colles of the Cananytes were sed Shyon vnto thou come to Gerara and to Asa, and vnto thou come to Shodoma, Somora, & Hamma, Zeboni, car vnto Raf. These were the children of Cham in their kynedes, sonnes, lawes and nation.

And Shem the father of all the children of

ber, and the eldest brother of Japheth begate euylyen also. And his sonnes were: Giam, Asfur, Arphachad, Lud and Aram. And the children of Giam were: Ty, Bul, Eter & Elyas. And * Arphachad begat Shala, and Shala begat Eber. And Eber begat two sonnes. The name of the one was Peleg, for in his tyme the earth was deuyd. And the name of his brother was Jaberan.

¶ Jaberan begate Almodad, Saleph, Hysarmoneth, Iaral, Hysarmon, Tisai, Dikela, Dabul, Abumael, Seta, Seta, Seta and Jaberan. All these are the sonnes of Jaberan. And the dwellinge of them was from Elyra vnto thou come vnto Shyba a mountaine of the east lande. These are the sonnes of Shem in their kynedes, languages, conteeys and naryons. These are the kynedes of the sonnes of Noe, in their generations and naryons. And of these came people that were in the world after the flood.

¶ The byldynge of the towre of Babel. The confusion of languages. The generation of Shem the sonne of Noe vnto Abraham whiche goit vnto Ios vnto Noe.

C A P I.

XI.

And at the world was of one tongue, and one language. And as they came from the east, they founde a plynne in the lande of Shynar, and there they dwelled. And they sayde one to another: come on, let vs make byche and burne it with fyre. So byche was their stone, and thyme was their moure. And they sayd: Come on let vs byld vs a turre and a towre, that the toppes maye reache vnto heuyn. And let vs make vs a name afore vs be feared aboue ouer all the earth. And the Loyde came & bylded to se the turre & the towre which the children of Adam had bylded. And the Loyde sayd: See, the people is one, and haue one tongue amonge the all. And this haue they begon to do, and will not leaue to me all that they haue purposed to do. Come on, let vs descende, and mangle their tonge each thre, that one vnderstande not another speech. Thus the Loyde scattered them from thence vpon all the earth. And they left of to byld the epte. Wherfore the name of it is called Babel: because that the Loyde there confounded the tongue of all the world. And because that the Loyde from thence scattered them aboue vpon all the earth.

These are the generations of Shem: Shem was an hundred yere old and begat Arphachad. ii. yere after the flood. And Shem liued after he had begate Arphachad. lx. hundred yere and begat sonnes and daughters.

And * Arphachad liued. xxi. yere and begate Shala, and liued after he had begate Shala. lxx. hundred yere and. iij. and begate sonnes and daughters. And Shala was. lxx. yere old and begate Eber, and liued after he had begate Eber. lxx. hundred and the yere, & begate sonnes and daughters. When Eber was xxxiii. yere old, he begate Peleg, and liued after he had begate Peleg. lxx. hundred and. xxx. yere, and begate sonnes and daughters.

¶ Parat.

¶ The name of the people which came out of the lande of Shynar, and dwyled in the lande of Shynar.

¶ The name of the people which came out of the lande of Shynar, and dwyled in the lande of Shynar.

¶ The name of the people which came out of the lande of Shynar, and dwyled in the lande of Shynar.

begat Hagar
when he was
xix. years of age.
p. 128. m. 1.

And Hagar when he was. xix. years old begat Hagu, and lived after he had begot Hagu. ii. hundred and. ix. years, and begate sonnes & daughters. And Hagu when he had lived. xxiij. years begat Hareg, and lived after he had begot Hareg. ii. hundred and. vii. years, and begat sonnes and daughters.

And when Hareg was. xix. years old he begat Hagon, and lived after he had begot Hagon. ii. hundred years, and begate sonnes and daughters. And Hagon when he was. xxiij. years old, begat Hecap, and lived after he had begot Hecap, an hundred and. xix. years, and begat sonnes and daughters.

And when Hecap was. xix. years old, he begat Abiam, Hajar, and Haran.

And these are the generations of * Arah.

xl. Gen. i. v.

Job. xxiii. d.

Arah begat Abiam, Hajar, and Haran. And Haran begat Lot. And Hara died before Arah his father in the land where he was borne, at Ur in Chulden. And Abiam and Hajar toke their wyves. Abiams wyfe was called Sarai. And Hajars wyfe Gypia the daughter of Hecap, whiche was father to Gypia and to Hecap. And * Sarai was barren, and had no chyld.

* Heb. xl.

x. Ge. p. 128. d.

h. 12. p. 12. d.

Then toke Arah Abiam * his sonne and Lot his sonne Harans sonne, and Sarai his daughter in lawe, his sonne Abiams wyfe. And they went with hym from Ur in Chalde, to go into the lande of Chanana. And they came to Hecap and dwelled there. And when Arah was thre hundred years old and fyve, he died in Hecap.

¶ Abiam is blessed of God, and geeth with Lot into Chanana. And God promptly to geue the same lande to his seds. And afterwards geeth Abiam into Egypte and causeth Hecap his wyfe to saye that he is her syster. And he was taken awaye of Pharao for whiche the kyng playgeth hym.

CAPI.

XII.

¶ When the kyng sayde vnto Abiam, ¶ Tell me the out of thy conceyte and frome thy heart, and oute of thy harders house, into a londe whiche I will dwelle the. And I will make of the a myghty people, and will bless the, & make the name greake, that thou mayst be a blessing. And I will bless them that bless the, and curse them that curse the. And in the Mall be blessed all the generations of the earth.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

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¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ And Abiam went as the kyng had hym, & Lot went with hym. Abiam was. lxx. years old, when he went out of Hecap. And Abiam toke Sarai his wyfe, & Lot his byethers sonne, with all * their goodes which they hadde gotten, and a foules whiche they had begotten in Hecap. And they departed to go into the lande of Chanana. And when they were come thither, Abiam went forth into the lande vnto he came vnto a place called Sichem, and thilke the one of Gecor. And the Canaanites dwelled then in the lande.

¶ When the kyng appeared vnto Abiam, and sayd: vnto * thy seld will I geue this lande. And he answered him answere ther vnto the lorde whiche appeared to hym. ¶ Then departed he thence vnto a mountaine that leryth on the

easthe of Bethel and pitched his tente: whiche beyng on the west side, and Ay on the east: he dwyled there an answere vnto the kyng, and called on the name of the Lorde. And when Abiam departed, and toke his journey southward.

¶ After this there came a birth in the lande. And Abiam went downe into Egypte, to loke thence, for the birth was lye in the land. And when he was come yee for to entre into Egypte, he sayd vnto Sarai his wyfe: I know that thou art: a tyme woman to loke vpon. ¶ It will come to passe thence whiche the Egyptians see the, that they will saye: this is his wyfe. And to shall they see me, and save me. ¶ Saye * I praye the therefore that thou art my syster, that I may save the better by reason of the, and that my lorde may lyue for thy sake.

¶ So lorde as he came into Egypte, the Egyptians sawe the woman that she was very tyme. And Pharao toke her into his house, and played her vnto Pharao: so that he was taken into Pharaos house, whiche entered Abiam with her into, so that he had thre oxen and yee asses, men seruantes, mayde seruantes, the asses and camels.

¶ But God playd to Pharao, & his house with great plague, because of Sarai Abiams wyfe. ¶ Then Pharao called Abiam and sayd: Why hast thou thus dealt with me? Wherfore toldst thou me not that she was thy wyfe? Wherfore hast thou sayd that she was thy syster, and caused me to take her to my wyfe? Now be thou free to go thy wyfe, take her and get the benefite. ¶ Pharao also gaue a charge vnto his men over Abiam, to leade him oute, with his wyfe and all that he had.

¶ ¶ Abiam and Lot departed out of Egypt. And Abiam occupied his tentor and called vnto his byethers Lot: there agayne he promised to Abiam the lande of Chanana.

CAPI.

XIII.

¶ When Abiam departed oute of Egypte, he toke her and his wyfe, and all that he had, and Lot with hym vnto the lorde. Abiam was very tyme: in Canell, Hecap, and Gecor. And he went on his journey from the fourth euen vnto Bethel, & in the place where his tente was at the thirde tyme, betwene Bethel and Ay, and vnto the place of the answere whiche he made before. And there called Abiam vpon the name of the Lorde.

¶ Lot also whiche went with hym had tyme, Canell and tence: so that the lande was habite to receive them that they might dwell together, for the * substance of their tyme was so greake, that they could not dwell together. And there fell a tyme betwene the brethren of Abiams Canell, and the brethren of Lots Canell. ¶ Moreover the * Canaanites and the Hecapites dwelled at that tyme in the lande. ¶ Then sayd Abiam vnto Lot: Let there be no tyme (I praye the) betwene the and me, and betwene my brethren and thine, for we be a brethren. So not all the hole lande before the * Canaanites, I praye the, home me. ¶ If thou wilt take the lorde Canell, I will take the right:

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

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¶ Gen. xii. d.

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¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

¶ Gen. xii. d.

wo:be bro:
sher all new:
wo/ collons
a neyghbon:
res/ all that
be of one
stoke.
120.12.8. 304.
b1.8.

ryght: or if thou take the ryght hande I wyll
take the left. And he lyft up his eyes, and be-
held all the concorde aboute Iordane, which
was a plentifull cōtrye of warre every where
before the Moide destroyed Sodome and Gom-
orra, euen as the garden of the Moide, & as
the land of Egypte till thou come to Zoar.

¶ Then Lot chose all the flocks of Jobane & sold his journey for the east. And he departed the one brother fed the other. Abim dwelled in the lande of Canaan: and Lot in the parts of the playne, and pitched his tent toward Sodome. But the men of Sodome were wicked, & frowned exceedingly against the loide.

[illegible]

Abbas is the name of a site where Aban, Abraham and his wife with Isaac were buried, as in Gen. xxiii. 8.

G. **As** is taken prisoner. The first of them
 are the Hittites. As is captured by Hittites.
 Hittites offer gifts unto As. As
 parth tythes unto Hittites. As
 nothing of the king of Hittites.

Pl.

And he chaunted within a temple, that
diamondy henge of Spharaz, Aethi-
op henge of Kiffar, Kicholamou henge
of Slam and Kiffal henge of the uacuo-
noid, Baccar henge of the uacuo-
noid, Baccar henge of Spharaz, and birth
Spharaz henge of Adama, and with Sem-
brance henge of Zeboni, and with the henge of De-
la, which Dela is call'd Zor. All these came
together upon the bale of Aethiopi, which is
now the henge of Spharaz, and the
henge of Spharaz, Kicholamou, and in the
ree erected. Therefore in the xiii. year
Kicholamou and the henges that were forth-
by, and smote the 4 Kappamou in Aethiopi
Barram, and the Sulphur henge, and the
Spharaz henge, and the henge of
in their oblate moult &c. unto the
plains of Spharaz, which moulted upon the
Spharaz. And then turn'd they and came
to the well Spharaz, which is Spharaz, and
smote all the center of the Aethiopi, and
the henges that dwelt in Spharaz
Thamat.

¶ Bala is
that rite
that Lot be-
lieved for his
refuge whē
he came oute
of Sodoma
as in
Gene. xix. c
¶ Baphume
are counted
in the scrip-
ture for gy-
auntre as in
ij. Reg. vii. b
¶ Sax. vi. b
which isued
of thes a
rubber.

kynges againſte tye. And that bale of Hydo-
pym was full of lyme pottes.

And the byrges of Sodom and Gomorrah fled, and fell there: And the residue fled to the mountaynes. And they toke all the goodes of Sodom and Gomorrah and all their bytallies, and went their way. And they toke all the Abhams brothers somme and his goodes (for he dwelled at Sodom) & departed. Then came one that had escaped, & tolde Abiam the where he dwelled in the valey of Sodom: the amoyr, brother of Sitchol and An: which were confederate with Abiam. When Abiam heere that his brother was taken, hee damned his seruantes boine in his owne house the hundred and eghthene, & sold the hundred and nine. And they were sold to his seruantes in aram, and to his seruantes in mores, and smote them, & shaled them awaye: And hee sold them in the valey of Sodom: & which layen on the left hande of Damafos, & brought againe all the goodes, and also his brother Lot, and his goodes, the women also and the people.

平 本 元 正

And as he returned again from the slaughter of Aedolomoz, of the hynge that were with him, than came the hynge of Sodom to mete him in the bale of Aue, which now is called hynge Dale.

Then * Reichsberch * kunge of Balem
brought forth bried and wyne. And he bynges
the Briel of the most hyghell God, blessed him
sape: * Blessed be Abiam unto the moste
hyghell God, possessor of heauen and earthe
And blessed be God the moste hyghell, which
hath deliuered thynne cawmes into thy hand.
And Abraham gaue hym cyphes of all.

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Then sayde the knyght of Sodome vnto I-
aham: Gue me the x. souldes, & take the goo-
dres to the felde. And Abia answered the knyght
of Sodome: I lyfte hynde my hande vnto the
Lorde God, moost hygge possiko: of heauen &
earth, that I will not take of all that is thyne
so muche as a thyrd, of a shouelacher, lest thou
mydest saye, I haue made Abraham ryche.
Hauc onely that whiche the ponge men haue
eaten and the payres of the men which werre
with me, Ant, Escholl & Ramer. Let them
take thyr paye.

¶ The Israel of Canaan is yet againe prompted to
Abraham. God prompeth hym to see. He beleueth and
is iustified. The prophete of the bondage wherein
the children of Israel shal be vnder Pharaos; and
of their deliuerance frome the same.

C API.

XV

After these wordes, the * boile of God came into Abiam in a vision sayinge: Feare not Abihaham, I am thy Wyld, and thy rewardes shall be exceedinge greate. And Abiam answered: Lord, God what wilt thou geue me: I go childlesse, & the seruantes of myne house, this Eleazar of Damasco hath a sonne. And Abiam sayde mooseuoe: Se, to me halt thou grettest no seed: Io, a lad boyme in my house shall be myne heire.

The word
 of the King
 cometh with
 be the word
 any thing
 unto us by
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 it is to be
 diuers place
 of the scrip-
 ture and
 specially in
 the proph-
 etes and in
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 the scrip-
 ture.

And he tolde, the word of the Roispe spake
vnto Abram, sayenge: Ye shal not be thynne
here, but one þat shal come out of thynne othere
body shal be thynne here. And he brought him

* Gen. xxi. a.
h. c. 11. b. d. e.
iii. p. 11. a.

* The scrip-
tures direct to
to call y^e signe
of a thing by
the name
of the thing
it self only to
keep the thing
signified the
better in me-
mory, as here
he calleth cir-
cumcision his
bonde, which
is but a token
thereof, and
as Peter cal-
leth baptism
Christ's. Pet.
iii. b.
* Gen. xxiij. b
p. 11. a.

* Gen. xxi. b.

me and you. And euer manchild the which it is
by dayes * old, shall be circumcised amonge
you in your generations, a all seruantes also
boine at home or bought with money though
they be strangers and not of the seed. The fe-
male boine to thy house, a he also that is bought
with money, must needs be circicised, that my
covenant may be in your flesh for an euer-
lasting bond. Where be any uncircicised men-
child that haue not the foreskin of his flesh cut
of, his soule shall perishe from his people: becau-
se he hath broken my covenant. And God said
vnto Abraham. Shalt thy wife shall no more
be called Sarai, but Sara shall her name be.
For: I will bless her, a geue the a son of her: I
will bless her, so that people, yea hngis of peo-
ple shall spring of her. And Abraham fell vpon
his face and laugh, and said in his heart: Shall
a child be borne vnto hym that is an hundred
yeer old, and shall Sara that is lxxij. yeer old
beere? And Abraham said vnto God. O that
I might inght true in the sayd.

When said God: Sara thy wife shall a bee
the a sonne in dete, and thou shalt call his name
Isaac. And I will make my bonde with hym,
that it shall be an euerclasting bonde vnto his
seed after hym. And as concerning Isaac also
I haue herd thy request: so, I will bless hym,
encrease hym, and multiplie hym exceedingly.
Thou shalt a pynnes shall he beget, and I will
make a great nation of hym. But my bond
I make with Isaac, whiche Sara shall bere in
to the end this yme thou shalt moueth.

And god left of talking with hym, a departed
vnto Abraham. And Abraham toke Isaac
his son, a all the seruantes boine in his house
and at that was bought with money, as many
as were men children among the men of Ab-
rahams house, and circumcised the foreskinne of
theyr flesh, euen at that same daie, as God
had said vnto hym. Abraham was foure score
and xij. yeer old, when he cut of the foreskinne
of his flesh. And Isaac his sonne was xij.
yeer old when the foreskinne of his flesh was
circumcised. The selfe same daye as Abraham
circumcised, and Isaac his sonne. And all the
men in his house, whether they were boine in
his house or boughte with money (though
they were strangers) were circumcised with
hym.

¶ There agreed the men vnto Abraham, Isaac
is promysed to hym agayne, at whiche Sara laughed.
¶ The destruction of the Sodomes is declared vnto
Abraham. Abraham prayeth for them.

CAP. XVII.

¶ And the Loide appered vnto hym in the
oarguous of a vision as he late in his
tent doie in the heat of the day. And he
lyfte vp his eyes and lohed: and lo, thre men
stode not farr from hym. And when he sawe
them, he ran to meete them from the tent doie,
and fell to the ground a sayd: Loide p^r I haue
found fauour in the sight: passe not by thy ser-
uant. Let a litle water be set and walsh your
feet, and rest you selves vnder the tree: And I
will take a morsell of brede to comfort your
heates withall. And then go your wayes: for

euen these are ye come to your seruant.
And they answered: do as thou hast sayd. And
Abraham went aspace in to his tent vnto Sa-
ra and said: Whiche of you attorne the pches
of myne meate? it is made cakes. And Abraham
can vnto his bretheres a set a calfe that was ten-
dred a god, and gaue it vnto a young man which
made it scape aforce. And he robe butter and
myle and the calfe which he had prepared:
and set it before them, and those ym selfe be-
rohem vnder the tree: and x. they ate.

And they said vnto hym: Where is Sara thy
wife? He said: in the tent. And they sayd: I will
come agayne vnto the as sone as the fruite can
lyue. And lo, Sara thy wife shall haue a sonne
that brede Sara out of the tent doie whiche
was beynd his backe. Abraham a Sara were
both old and well aspen in age, and it is cre-
dited to be with Sara after the manner as it is with
Ishmael. And Sara laughed in her selfe sayng:
How shall I am waxed old, shall I geue my
self to? * Loth I and my lord old also? When said
the Loide vnto Abraham: Wherefore dost Sara
laugh sayng: Shall I of a surety beere a child
now when I am old? it is the thing to haue for
the Loide to do: In the yme I appointed I will
I returne vnto the, as sone as the fruite can
haue lyfe: and Sara shall haue a sonne. When
Sara deneged it, sayng: I laughed not: for
I was asfraid. But he sayd: yea thou dyest
laugh. When the men stode by them thence
and looked towards Sodome. And Abraham went
with them to bryng them on the way. And the
Loide sayd: Can I hyde from Abraham that
sayng which I am aboute to do, sayng that Ab-
raham shall be a great and a mighty people:
and all the nations of the earth shall be blessed
in hym: For I knowe hym that he will com-
mande his chyldren and his householde after
hym, that they kepe the wayes of the Loide:
to do after righte and conserue: that the Loide
may bryng vpon Abraham that he hath pro-
myssed hym.

¶ And the Loide sayd: The reue of Sodome
and Gomorah is great, and theyr synne is ex-
ceedynge greuous. I will go downe and se whe-
ther they haue done all together according to
that reue whiche is come vnto me or not, that
I may knowe. And the m^e departed thence and
went towards Sodome. But Abraham stode
ye before the Loide, and bidde nece and sayd,
Whyt thou wiltrope the righteous with the wicked?
If there be l. yphouses within the city,
whyt thou wiltrope it, and not spare the place for
the sake of the righteous that are therein? What be
sare from the, and thou wiltrope do after this
manner: to slep the righteous with the wicked:
that the righteous shal be as the wicked:
that be sare from the. Sholdest not the iudge
of all the world be do according to righte? And
the Loide sayd: If I fynde in Sodome yfe-
ryphouses within the city, I will spare all
the place for theyr sakes.

¶ And Abraham answered and sayd: beholde I
haue taken vpon me to speake vnto the Loide,
and yet am but a dust and ashy. What though
there lache. b. of l. yphouses: whyt thou wilt
stroye all the iuste for lache of v. And he sayd:

* Tobie
Tub. xij.

* Gen. xxi.

* Gen. xxi.

* Gen. xxi.

* Gen. xxi.

* Gen. xxi.

* Gen. xxi.

* Gen. xxi.

* Gen. xxi.

* Gen. xxi.

* Gen. xxi.

* Gen. xxi.

27 **And** **3** **frone** **there**, **xi**, **and**, **d** **3** **wpl** **not** **bedrope** **ahem**. **And** **he** **spake** **unto** **hym** **per** **agayne** **and** **sayd**: **whar** **3** **frere** **be**, **xi**, **how** **frone** **there**. **And** **he** **sayd**: **3** **wpl** **not** **be** **to** **xi**, **fourtes** **fahs**. **And** **he** **sayd**: **3** **let** **not** **my** **Loide** **be** **angry**, **that** **3** **spake**, **whar** **3** **frere** **be** **foure** **typpis**? **And** **he** **sayd**: **3** **wpl** **not** **to** **xi**, **13** **3** **frone**, **xxx**, **there**. **And** **he** **sayd**: **ah**, **3** **fr** **have** **begon** **to** **spake** **unto** **my** **Loide**: **whar** **3** **frere** **be**, **xi**, **3**, **fahs**, **foure** **there**. **And** **he** **sayd**: **3** **wpl** **not** **bedrope** **them** **for** **xi**, **thre** **tyes** **fahs**. **And** **he** **sayd**: **3** **let** **not** **my** **Loide** **be** **angry**, **that** **3** **frere** **be** **not** **come** **unto** **me**, **only**, **whar** **3** **frere** **be** **frone** **there**. **And** **he** **sayd**: **3** **wpl** **bedrope** **them** **for**, **x**, **fahs**. **And** **3** **wpl** **bedrope** **his** **maye** **as** **foone** **as** **he** **be** **ban** **left** **calphens** **with** **3**, **ahabam**. **And** **3**, **ahabam** **returnd** **pris** **his** **place**.

¶ Not receyued two aungelles in to his house. The
fifthy luter of the Sodomyes. Lot is deliuered and
respyeth to dwel in the city Zoar. Lotes wife is turn
ed in to a pyler of salt. Sodome is destroyed. Lot is
dronken and lyeth with his daughters, whiche con
ceyued chyliden by hym.

CAPL.

XIX.

Revisiting

flagship

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●STEEL

[illegible]

SEAN PAUL DUNN, 34, of 10000 N. 10th Ave., Minneapolis, was arrested on a warrant for a 1997 conviction of second-degree murder. He was charged with the murder of a woman in 1997. He was charged with the murder of a woman in 1997. He was charged with the murder of a woman in 1997.

There are three important ideas involved in the concept of a function. First, the function is a rule that assigns to each element of the domain exactly one element of the codomain. Second, the function is a mapping from the domain to the codomain. Third, the function is a relation between the domain and the codomain.

not have been necessary to have been represented by the
affirmative in the affirmative in the affirmative, the affirmative
being every one to be affirmed in it.

1. The first of the two main parts of the book is devoted to the study of the history of the English language. It begins with a chapter on the prehistoric period, and then goes on to deal with the Old English, Middle English, and Modern English periods. The second part of the book is devoted to the study of the English language in the present day. It begins with a chapter on the English language in the United States, and then goes on to deal with the English language in other parts of the world.

[illegible][illegible]

1. **What is the purpose of the document?**
 The purpose of this document is to provide information about the company's products and services.

When we first visited this fine little shop, located at the junction of Main St. and Broadway, in Hoboken, New Jersey, we saw many people waiting for their turn to be served.

* Cla. xiii. d.
Ecc. l. f. C. 1.
v. l. f.

5

Mat. xii. 12.
Luc. xii. 1.
Iud. i. 1.

6

might also: and go thou & speake with him, & let vs saue seed of our father. And they gaue thesē fa-
ther wylde to dynne & nyght also. And the ponge
arose and lape with him. And he perceyued it
not: neyther when he lape home: neyther
when he rose vp. Thus were both the bought-
teen of Lot with chylde by thesē father. And
the other bare a sonne, and called hym **Isaac**,
which is the father of the **Israelites**: vnto this
daye. And the ponge bare a sonne, and called
hym **Ben Ammi**: which is the father of the chil-
dren of Ammon vnto this daye.

¶ Abraham went as a stranger in to the lande of **Se-
ear**. The kynge of **Seear** taketh away his wyfe.

C A P I.

XX.

And Abraham departed thence towarde
the south countrey and dwelled betwene
Calcas and **Sur** and sojourned in **Se-
ear**. And Abraham said of **Sara** his wyfe that
he was his syster. Then **Abimelech** king of
Seear sent and fet **Sara** a wyfe.

* Genesis.
and 22. v. 10.

Abimelech is
therefore for
Sara's sake.

¶ And **Sod** came to **Abimelech** by nyght in
a dreame and said to hym: **Sar**, thou arte but
a deede man for the womans sake which thou
hast taken a wyfe, for she is a mannes wyfe.
But **Abimelech** had not yet come to see, and
therefore said: **Loide**, wylle thou depe eggy-
tous people: sayd not yet vnto me, that she
was his syster: yea, and sayd not yet her selfe
that he was her brother: with a pure here
and innocent handes haue I done this.

¶ And **Sod** sayde vnto hym in a dreame. I wote se
well that thou dydest it in the puenesse of thy
here. And therefore I kepe the that thou wouldest
not synne agaynste me: neyther suffer I
the to come ngyde thee. Now therefore deliuer
to the man his wyfe agayne, for he is a pho-
phyete. And lette hym passe for the that thou
mayest lyue. But fe thou deliuer her not a-
gayne: be sure that thou shalte & bye the death
with all that thou hast.

* Gen. 12.

¶ When **Abimelech** rose vp he dreames in the
mornyng, and called all his seruantes: and
toide all thesē thynges in thesē cates: and the
men were fere asfearde.

¶ And **Abimelech** called
Abraham and sayd vnto hym: what hast thou
done vnto vs, & what haue I offended the, that
thou shouldest bryng on me and on my kynge-
dome to geare a synne: thou hast bene deere
vnto me that ought not to be done. And **Abi-
melech** sayd moure vnto **Abraham**: what
sawest thou that moued the to do this thyng?

* The feare
of god amyg
the seruantes
is principal
taken for the
honour & ser-
vice that we owe
vnto god: &
that with
such a loue
as the chyld
hath to the fa-
ther.

¶ And **Abraham** answered. I thought that pee
aduenture the & feare of **Sod** was not in this
place: & that the wythe ley me for my wyfes
sake: yet in deede she is my sister, the tought
of my father: but not of my mother: and
became my wyfe. And after **Sod** caused me to
wanke out of my fathers house: I sayd vnto
her: Thus hyndres wait thou wete vnto me
in all places whither we come, that thou saye of
me that I am thy brother.

¶ When the **Abimelech** thepe and oren / men
seruantes / and women seruantes & gaue them
vnto **Abraham** / and deliuered hym **Sara** his
wyfe agayne. And **Abimelech** sayd: beholde
the land: betwixt before the dwelt whither it plea-

seth the best. And vnto **Sara** he sayd: **Sar**, I
haue gyven thy wyther a thousand peces of
siluer: beholde this thyng shall be a coueringe
to thyne eyes, and vnto all that arte with the /
and vnto all men an excuse.

¶ And to **Abraham** passed vnto **Sod**: & **Sod**
braide **Abimelech** and his wyfe & his maynes
to that they bare chylde. For **Sod** had
closed to all the maynes of the house of **Abi-
melech**, because of **Sara** **Abrahams** wyfe.

¶ Isaac is borne. **Agar** escape out with her ponge
Ismael. The angel comforteth **Agar**. The
covenant betwene **Abimelech** and **Abraham**.

C A P I.

XXI.

The **Loide** visited **Sara** as he had sayd, &
and byd vnto her: & accepyng as he had
promysed. And **Sara** was with chylde
and bare **Abraham** a sonne in his olde age, eue
the same season which the **Loide** had appoynted.
And **Abraham** called his sonnes name that
was borne vnto hym, which **Sara** & bare hym
Isaac: and **Abraham** & circumcised **Isaac** his
sonne when he was, viij. dayes olde, as **Sod**
commanded hym. And **Abraham** was an hun-
dred yere olde: when his sonne **Isaac** was
borne vnto hym. And **Sara** sayd: **Sod** hath
made me a laughing stocke: for all that heere
wyl laugh at me. She sayd also: who would
haue said vnto **Abraham**, that **Sara** shoulde
haue gyven chylde luche: or that I shoulde
haue borne hym a sonne in his olde age: The
chylde grete, and was weaned: and **Abraham**
made a greaie feast the same daye that **Isaac**
was weaned. **Sara** sawe the sonne of **Agar**
the **Egyptian** which she had borne vnto **Abra-
ham** a mockinge. Then she sayd vnto **Abraham**:
put a wyfe vnto a bondmayde & der sonne: for
the sonne of this bondmayde shal not be herpe
with my sonne **Isaac**: But the wydes semed
dey greuous: **Abraham** sight, because of his
sonne. ¶ Then the **Loide** sayd vnto **Abraham**: let
it not be greuous vnto the because of the chylde
and of thy bondmayde: But in all that **Sara**
hath sayd vnto the, heare her voyce: for in * **Is-
aac** shall thy seed be called. Whocouer of the
sonne of the bondwoman wyll I make a nation
because he is thy & seed.

* Gen. 21.
v. 10.

* Gen.
21. v. 10.

* Gen.
21. v. 10.

* Gen.
21. v. 10.

* Gen.
21. v. 10.

* Gen.
21. v. 10.

* Gen.
21. v. 10.

* Gen.
21. v. 10.

* Gen.
21. v. 10.

¶ And **Abraham** rose vp eue in the mornyng
and toke bread & a bottell with water, and gaue it
vnto **Agar**, puttinge it on her sholdres with
the chylde also, and sent her away. And she
departed & wandred by & waine in the wilderness
of **Beersaba**. When the water was spent that
was in the bottell, she calde the chylde vnder a
bush & went & sat der out of sight a greet way
as it were a bowdore of: for the sayd: I wyl
not se the chylde dre. And the far bome out of
sygnt, and lyfte by her voyce and cryed.

¶ And **Sod** heede the voyce of the chylde. And
the angel of **Sod** called **Agar** from aboue,
and sayd vnto her: what alyeth the **Agar**?
Feare not, for **Sod** hath heede the voyce of the
chylde where he lyeth. Arise and lyfte by the
chylde: and take hym in thy hande: for I wyl
make of hym a great people. And **Sod** opened
her eyes and she sawe & a well of water. And
she went and fylled the bottell with water: and

* Gen.
21. v. 10.

* Gen.
21. v. 10.

* Gen.
21. v. 10.

* Gen.
21. v. 10.

these things he said. And when he was in the land, and he saw the stars of the night, and he said, O Lord, what art thou? And he said, I am the Lord thy God. And he said, O Lord, what art thou? And he said, I am the Lord thy God.

* Gen. xlii.

D

And when they came unto the place which God showed him, Abraham made an altar there, and dressed the wood, and bound Isaac his sonne, and he layed him on the altar, & aboue upon the wood. And Abraham stretched forth his hands, & toke the knife to haue killed his sonne. When the angel of the Lord called vnto him from heauen sayinge, Abraham Abraham: And he answered, here am I. And he sayde: laye not thy hands vpon the child, neither do any thinge at all vnto him, for now I knowe that thou fearest God, in that thou hast not feared thyne only sonne for my sake. And Abraham lifted up his eyes and looked aboute: and beholde, there was a ramme caught by the hornes in the thicket. And he tooke the ram and offered him vnto for a sacrifice in the steade of his sonne. And Abraham called the name of the place, the Lord thy life: wherfore it is to this daye called Beer sheva. And the angel of the Lord said vnto Abraham, because thou hast done this thinge, and hast not spared thy only sonne, that I will bless thee, & multiply thy seed as the steres of heauen, & as the sands vpon the see syde. And thy seed shall possesse the gates of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voyce. So turned Abraham againe vnto his yongue men, and they rose vp and went together to Beer sheva. And Abraham dwelt at Beer sheva. And it chanced after these thinges, that one tolde Abraham sayinge, Beholde, thine eldest sonne also bringe children vnto thy wyfe Sarah: thus his eldest sonne, and thus his yongest, and Keturah the father of the Hysians, and Zebul, and Basa, and Yishbas, and Zephulaph, and Bethuel. And Bethuel begate Rebecca. These viij. dwd Rebeca here to Isachar. Abraham's brother. And his concubine called Keturah the bare also Zebay, Zayla, Zayas and Zayacha.

* James. xlii. i. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

* Phil. xlii. i. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ The death of Abraham is joyed in offering his sonne Isaac. Thyne our labour is promised. The generation of Isachar. Abraham's brother.

CAP. I.

XXII.

* Gen. xlii. i. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

After these thinges, God dwd * proue Abraham and sayde vnto him: Abraham. And he answered: here am I. And he sayde: take thy only sonne Isaac whom thou louest, and get thee vnto the lande Mooria, & sacrifice him there for a sacrifice vpon one of the mountaynes which I wil shewe thee. And Abraham rose vp early in the morninge & saddled his asse, and toke two of his men with him, and Isaac his sonne: and cloued wood for the sacrifice, and rose vp and got him to the place whiche God had appoynted him.

The thirde daye Abraham left vp his eyes and sawe the place a farre off, and sayde vnto his yongue men: bde here with the asse. I and the lad will go yonder and worshippe & come againe vnto you. And Abraham toke the wood of the sacrifice, & layd it vpon Isaac his sonne, and toke fire in his hande and a knife, and they went both of them together.

¶ Then spake Isaac vnto Abraham his father and sayde: My father: And he answered here am I my sonne. And he sayde: Se here is fire and wood, but where is the shepe for sacrifice? And Abraham sayde: my sonne, God will prouide him a shepe for sacrifice. So wnt

they bothe together.

And when they came vnto the place which God showed him, Abraham made an altar there, and dressed the wood, and bound Isaac his sonne, and he layed him on the altar, & aboue vpon the wood. And Abraham stretched forth his hands, & toke the knife to haue killed his sonne. When the angel of the Lord called vnto him from heauen sayinge, Abraham Abraham: And he answered: here am I. And he sayde: laye not thy hands vpon the child, neither do any thinge at all vnto him, for now I knowe that thou fearest God, in that thou hast not feared thyne only sonne for my sake. And Abraham lifted up his eyes and looked aboute: and beholde, there was a ramme caught by the hornes in the thicket. And he tooke the ram and offered him vnto for a sacrifice in the steade of his sonne. And Abraham called the name of the place, the Lord thy life: wherfore it is to this daye called Beer sheva.

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¶ Sarah dyeth and is buried in the field that Abraham bought of Ephron the Hysian.

CAP. I.

XXIII.

¶ Sarah was an hundred and xxiij. yere olde (for so longe liued she) and then dyed in a heade yere called Hebron in the lande of Canaan. When Abraham came to moine and beweped Sarah. And when Abraham rode vp from the funerals, he talked with the sonnes of Beth, sayinge: I am a stranger and a sojourn amongst you, geue me a possession to burie in with you, that I maye bury my dead out of my sight. And the children of Beth answered Abraham sayinge vnto him: Behold we have, thou art a yuiuer of God amongst vs. In the chiefe of our sepulchres bury thy dead: none of vs shall forbeide the his sepulchre, that thou wouldest not bury thy dead therein. Abraham rode vp, and euermore thanked the people of the lande the children of Beth, and sayde vnto them: If it be pouer mynde that

* Gen. xlii. i. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Gen. xlii. i. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

I will bury my trade out of my sight, heare me and speake for me to Ephron the sonne of Zoar: and let hym geue me the double cause whiche bye washe in the ende of his seide, for so moche money as it is worth, let hym geue it me in the presence of you, for a possesse to burye in. For: Ephron dwelleth amonge the children of Heth.

Then Ephron the Meschite answered Abraham in the audience of the children of Heth, and of all that went in at the gates of his cite, sayinge: Not so my Lord, but heare me: The seide geue I the, and the cause that therein is w^e I the also: and euen in the presence of the sonnes of my people geue I it the to bury thy ded in. Then Abraham bowed hym selfe before the people of the lande, and spake vnto Ephron in the audience of the people of the contrey, sayinge: I praye the heare me, I will geue spuer for the seide, take it of me, and so will I bury my ded there. Ephron answered Abraham, sayinge: My lord heuen vnto me. The land is worth, iii. \mathcal{L} . spiers of sylu: but what is that betwene the and me? burye thy ded. And Abraham harkened vnto Ephron, and payde hym the spuer whiche he had sayde in the audience of the sonnes of Heth, that is to w^e iij. \mathcal{L} . spuer spies of curant money amonge marchauntes. Thus was Ephrons seide wherin the double cause is betwixt Abraham: atwixt the seide as the cause that is therein, and all the trees of the seide whiche growe in all the borders rounde about, and so liue vnto Abraham for a possession, in the sight of the children of Heth, and of all that were in at the gates of the cite. And then Abraham buried Sara his wyfe in the double cause of the seide that is betwixt before Abraham, otherwise called Ephron in the lande of Canaan. And to burye the seide as the cause that is therin, was made Abrahams sure possession to bury in, of the sonnes of Heth.

¶ Abraham maketh his seruant to sweare: a scabberd him to seeke a wyfe for Isaac his sonne. The seruant was samaritain and brought Rebecca whiche Isaac toke as his wyfe.

CAP. XXXIII.

Abraham was old and strepen in age, & the Lord had blessed him in all thinges. And he sayde vnto his eldest seruante of his house whiche had the rule ouer all that he had: & put thy hande vnder my thye that I maye make the sweare by the Lord that is God of heauen and God of the earth, & thou shalt not take a wyfe vnto my sonne, of the daughters of the Canaanites, amonge which I dwell. But waite go vnto my countrey betwixt my hyndes, and there take a wyfe vnto my sonne Isaac.

Then sayde the seruante vnto him: What if the thow wilt not agree to come with me vnto this lande, shall I bringe thy sonne agayne vnto the lande whiche thou camest out of? And Abraham sayde vnto him: beware of that, that thou bringest not my sonne thither. The Lord God of heauen whiche take me fro my fathers house and from the lande where I was borne, & whiche spake vnto me and thare

vnto me sapenge: vnto thy sonne Isaac I geue this lande, he shall sende his anghel before thee that thou mayest take a wyfe vnto my sonne from thence. Where the selfe of the word will not agree to come with the then shalt thou be without daunger of this othe. But aboute al thinge bringe not my sonne thither agayne. And the seruant put his hande vnder the thye of Abraham and thare to hym conseruenge the matter. And the seruante take, x. camels of his maisters and departed, and had all maner goodes of his maister with him, and thode bye went to Mesopotamia, vnto the cite of Haran. And made his camels to lye downe without the cite by a wells syde at euene: twixt the tyme that women come to drinke water, and he sayde.

Lord God of my maister Abraham, send me good spere this daye / and whome I maye vnto my maister Abraham. Lo I stande here by the well and the daughters of the men of this cite will come out to drawe water: shall I damnell to whome I saye, I come downe the pycher, & let me drinke. If he saye: Dyrinke, and I will geue thy camels drinke also, that same is he that thou hast ordeyned for thy seruant Isaac: yea and thereby shall I knowe that thou hast sende mercy on my maister.

And it came to passe: & euer he had lefte speakeinge, that Rebecca came out, the daughter of Israhel, sonne to Labia the wyfe of Abraham Abrahams wyther, and her pycher vpon her shoulder: The damnell was verye farye to lye vpon, a mappe and unknownen of the cite. And she went downe to the well, & syed hym pycher and came by agayne. Then the seruant saue vnto her and sayde: let me sup a little water of thy pycher. And she sayde: drinke hy.

And she hadled and late downe her pycher vpon her arme and gaue him drinke. And whyle he had geuen hym drinke, she sayde: I will drinke water for thy camels also, vntill they haue dronke ynowge. And she poured out her pycher into the trouthe halfe, and came agayne vnto the well, to let water and drinke for all his camels. And the seruant wondered her. But whyle his pearce, to wete whether the Lord hadde made his iourney prosperous or not. And as the camels had lefte drynkinge, he toke a golden care ringe of half a spier weight and two bracelets for his handes, of x. spies weight of golde, & sayd vnto her: Whose daughter art thou? tell me: is there cominge in thy fathers house for me to lodge in? And she sayde vnto hym: I am the daughter of Israhel the sonne of Labia: whiche she bare vnto Abraham: and sayde moreover vnto hym: we haue lictre and prouender ynowge, and also cominge to lodge in.

And the man bowed hym self, and worshipped the Lord: and sayde: blessed be the Lord God of my maister Abraham whiche created not to deale mercifull & truely vnto my maister, and hath brought me the waye to my maisters brothers house. And the damnell came and tolde vnto them of her matters house these thinges, and Rebecca had a byster called Laban.

And

¶ To put the hande vnder the thye was an oth whiche was in such thinges as were deuoted to the testamēt: a p mēt of God as in Gen. xliij. g.

And Laban ran out vnto the man, to the well: for as soone as he had seene the eareynges and the bracelets vpon his sisters handes, and heere the woyses of Rebecca his sister, sayinge: thus sayd the man vnto me, the he went out vnto the man. And so he stood yet with the camels by the well syde. And Laban sayde come in thou blessed of the Lord. And hee said: thou withoute? I haue blessed by the house, and made roome for the camels. And thet the man came into the house and he vnderdied the camels: & brought water and prouender for the camels, & water to wash his feete & then sete that were with him, and there was meate set before him to eate. But he sayd: I will not eate, till I haue sayd my meesse. And he sayd: say on. And he sayd: I am Abrahams seruant, and the Lord hath blessed my maister oute of measure, so that he is become great, and hath geuen hym shepe, oxen, sheue & golde, menseruantes, maydeseruantes, camels and asses. And Sara my maisters wyfe bare him a sonne, when he was olde: to whom hath he giuen all that he hath. And my maister maketh me sweate sayinge: thou shalt not take a wyfe to my sonne amonge the daughters of the Canaanites in whose land I dwell. But shalt go to my fathers house and to my kynred, and there take a wyfe vnto my sonne. And I saye vnto my maister: what if the wyfe will not folow me? And he said vnto me: The Lord befoze whome I walke, will sende his angel with the, & prosper thy iourney: that thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. But if (when thou comest vnto my kynred) they wil not geue the one, then shalt thou bere no peccell of mine othe.

And I came this daye vnto the well & sayde: Lord, the God of my maister Abraham, if it be so that thou makest my iourney which I go, prosperous: beholde I stande by this well of water, and when a virgin cometh forth to drawe water, and I saye to her: geue me a pte of water of thy ptycher to drynke, & she saye agayne to me: drynke thou, and I will also drawe water for thy camels: that same is the wyfe whome the Lord hath prepared for my maisters sonne.

And alose I had made an ende of speakinge in myne heart: beholde Rebecca came forth, & her ptycher on her shoulder, & she went downe to the well and drew. And I saye vnto her: geue me drynke. And she made haste, and toke downe her ptycher frome her shoulders, & sayde: drynke, and I will geue thy camels drynke also. And I thanke, & she gaue my camels drynke also. And I asked her sayinge: whose daughter art thou: she answered: the daughter of Bethuel Abrahams sonne, whome I shall bare vnto him. And I put the eare synges vpon her face and the bracelets vpon her handes. And I beloued my self, and worshipped the Lord, and blessed the Lord God of my maister Abraham whiche had brought me the ryght wyfe, so that my maisters daughters daughter vnto his sonne. Now therefore if ye wyl deale mercifully and truly with my maister, tell me: if

not tell me also: that I maye turne me to the right hande or to the left.

Then answered Laban and Bethuel, sayinge: These things are pceded of the Lord, we can no further laye vnto this, eyther good or bad: beholde Rebecca before thy face, take her and go, and let her be thy maisters sonnes wyfe, as the Lord hath appointed. And whil Abrahams seruant heere stode withoute, he bowed hym to the Lord, flac vpon the earth. And the seruant toke forty iewels of syluer & iewels of golde and tyme, and gaue them to Rebecca: but vnto her brother and to her mother he gaue spces. And then they ate and drank, both he & the men that were with him, & stayed all nyght and rose up in the morning.

And he sayde: let me departe vnto my maister. But her brother and her mother sayde: the damsell abyde with vs a whyle, at the lest x. dayes, and then go thy wayes. And he sayd vnto them: vnder me not, for the Lord hath prospered my iouney. Sende me awaye that I maye go to my maister. And they sayde: let vs call the damsell, and wyte what she saith to the maister. So they called forth Rebecca, and sayde vnto her: Is he that thou go with this man? And she sayde: yea.

So they let Rebecca then fynde good with her huske and Abrahams seruant, & the men that were with him. And they blessed Rebecca, and sayde vnto her: Thou arte oure sister growe into thousande thousandes, & the lord possesse the gates of thyne enemyes. And Rebecca arose and her daimels, and sat theyr vpon the camels, and wente theyr waye after the man. And the seruant toke Rebecca, and went his waye.

And Isaac was conynged frome the well of the & sayinge and sayinge, so he dwelt in the south countrey, and was gone out to walke in his meditations about the euen tye. And he lyft up his eyes and lohen, and beholde the camels were conynged. And Rebecca spke vnto her eys, and when she sawe Isaac, she lpyched downe of the camel, and sayd vnto the seruant: What man is this that cometh agaynde vs in the felde? And the seruant sayd: it is my maister. When she toke her mantell, and put it about her. And the seruant toke Isaac all the he had done. Then Isaac brought her into his mother Saras chere, and she Rebecca, & she became his wyfe, and he loued her, and so was Isaac comforted ouer his mother.

Abraham taketh Deborah to his wyfe & begetteth many children. Abraham dyeth & gauech all his goodes to Isaac. The genealogie of Isaac. The birth of Jacob and Esau. Esau sellyeth his right of seruentyne for a messe of pottage.

CAP. I.

XXV.

Abraham toke hym another wyfe called Keturah, whiche bare hym six men, & Isaac, Esau, & Esau begat Heber and Dedan. And the sonnes of Dedan were Assurim, Keturim and Lemuim. And the sonnes of Esau were Ephraim, Ephraim, Hanoth, Abida, and Elida. All these were the children of Keturah. But Abraham gaue all that he hadde,

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Gen. xxi. 1.

unto Isaac. And unto the sonnes of his Con-
cubines he gave gifts, and sent them away
frome Isaac his sonne (whyle he yet liued)
callabare, unto the east contrye.

Gen. xxi. 2.

Gen. xxi. 3.

Gen. xxi. 4.

Gen. xxi. 5.

Gen. xxi. 6.

Gen. xxi. 7.

Gen. xxi. 8.

Gen. xxi. 9.

Gen. xxi. 10.

Gen. xxi. 11.

Gen. xxi. 12.

Gen. xxi. 13.

Gen. xxi. 14.

Gen. xxi. 15.

Gen. xxi. 16.

Gen. xxi. 17.

Gen. xxi. 18.

Gen. xxi. 19.

Gen. xxi. 20.

Gen. xxi. 21.

Gen. xxi. 22.

Gen. xxi. 23.

Gen. xxi. 24.

Gen. xxi. 25.

Gen. xxi. 26.

Gen. xxi. 27.

Gen. xxi. 28.

Gen. xxi. 29.

Gen. xxi. 30.

Gen. xxi. 31.

Gen. xxi. 32.

Gen. xxi. 33.

Gen. xxi. 34.

Gen. xxi. 35.

Gen. xxi. 36.

Gen. xxi. 37.

Gen. xxi. 38.

Gen. xxi. 39.

Gen. xxi. 40.

Gen. xxi. 41.

Gen. xxi. 42.

Gen. xxi. 43.

Gen. xxi. 44.

Gen. xxi. 45.

Gen. xxi. 46.

Gen. xxi. 47.

Gen. xxi. 48.

Gen. xxi. 49.

Gen. xxi. 50.

Gen. xxi. 51.

Gen. xxi. 52.

Gen. xxi. 53.

Gen. xxi. 54.

Gen. xxi. 55.

Gen. xxi. 56.

Gen. xxi. 57.

Gen. xxi. 58.

Gen. xxi. 59.

Gen. xxi. 60.

Gen. xxi. 61.

Gen. xxi. 62.

Gen. xxi. 63.

Gen. xxi. 64.

Gen. xxi. 65.

Gen. xxi. 66.

Gen. xxi. 67.

Gen. xxi. 68.

Gen. xxi. 69.

Whiche are the dayes of the life of Abraham
which he liued: an hundred and xlv. yeres,
and then fell he and dyed, in a x. lxxij. age,
When he had liued ynough: and was buryed
unto his people. And his sonnes Isaac and Ji-
mael buryed him in the double caue in the
felde of Ephraim sonne of Zoar the double be-
dore of Mamre, whiche felde Abraham bought
of the sonnes of Heth: There was Abraham
buryed and Sarah his wyfe. And after the de-
th of Abraham, god blessed Isaac his sonne, whiche
dwelled by the well of the lyping & spring.

Whiche are the generations of Jmael Abi-
ahams sonne, which Hagare the Egyptian Sa-
ras handmaide bare unto Abraham. And these
are the names of the sonnes of Jmael, with
their names in their heyndes. The firste
sonne of Jmael Jacuoth, then Esbar, Ab-
rael, Abimael, Ismael, Hama, Zafar, Sa-
bar, Thema, Jetur, Naphtai, and Ismael:
These are the sonnes of Jmael, and these are
their names, in their heyndes and callis: & xij.
prynces of nations. And these are the peces
of the life of Jmael, an. c. xxxv. yeres, & then he
fell sicke & dyed, & was layde unto his people.
And he dweld ffor Julia unto Sur & in before
Sappie, as men go towarde the Syrians.

And he dyed in the pierside of all his dyeth.
And these are the generations of Isaac Abi-
ahams sonne: Abraham begat Isaac, and
Isaac was. xl. yeres olde when he toke Hec-
ter to wyfe, the daughter of Bethuel the So-
nne of Esopopotamia & sister to Laba & Heth.
And Isaac made intercession unto the Lord
for his wyfe: because she was barren: and the
Lord was intreated of hym, and Rebecca his
wyfe conceived: and the childen stroue to-
gether within her. When the sayer: pfit shoulde
go fo to pass, what helpe it that I am with
child? And she went and asked the Lord,
and the Lord sayd unto her: there are two ma-
ners of people in thy wombe, and two nations
shall spring out of thy wombe, and the one
nation shall be myghtier than the other, and
the elder shall seruaunt unto the younger.
And when her tyme was come to be deli-
uered: behold there were two chyldren in her
wombe. And he that came out firste was reb
and rougher ouer all as it were an hyde: & they
called his name Esau. And afterward his bro-
ther came out, his hande holdynge Esau by
the shewe. Wherfore his name was called Ja-
cob. And Isaac was. lx. yeres olde. When he
bare them: and the dayes after, & Esau be-
came a cunning hunter: and a vill man. But
Jacob was a simple man, & dwelled in the
felde. Isaac loured Esau, because he dyd cate
of his byrson, but Rebecca loured Jacob.

Isaac ffor potage, and Esau came from the
felde and was weep, and sayer to Jacob: let
me suppe of that redde potage, for I am faint.
And therefore was his name called & Edom.
And Jacob sayd: sell me this daye thy & & &
Esau. And Esau answered: No, I am at the

point to dye, and what profite shall this de-
citage be me? And Jacob sayd: & I were to me
then this daye. And he thow to hym, and sold
his decitage unto Jacob. Then Jacob gawe
Esau byed and potage of redd spie. And he ate
and dyonche, and rote vp, and went his waye.
And so Esau regarded not his decitage.

¶ The sonnes of Isaac towarde Abimelech. The
promys made to Isaac and his seed. Isaac re-
buid of Abimelech: his callinge his wyfe his spier.
¶ The chyllyng of the shephardes for the welles. Is-
aac is comforted. The league betwene Abimelech &
Isaac.

CAPIT.

XXVI.

And there fell a deth in the lande, paf-
fynge the firste deth that fell in the
dayes of Abraham. Wherfore Isaac
went to Abimelech kynge of the Philistines
unto Gerar. Then the Lord appered unto
hym, and sayer: So not come into Egypt
but abyde in the lande whiche I gyf the: so-
lunt in that lande, and I wyll be with the,
and wyll blesse the: for to the and to thy seed
I wyll geue all these & conteres. And I wyll
performe the othe whiche I made to Abra-
ham thy father, and wyll I multiplye thy seed
as the sterres of heauen, and wyll geue to thy
seed all these conteres. And thou shalt see
that all the nacions of the earth be blessed,
because that Abrahah hatheried unto my people
and kepte myne ordinaunces, commaunde-
mentes, statutes and lawes.

And Isaac dwelled in Gerar. And the men
of the place asked hym of his wyfe, & he sayde
that she was his & spier: for he feared to cal-
le her his wyfe, lest the men of the place shoulde
haue kyllid hym for her sake, because she was
beutyfull to the eye. And it happened after
he had bene there longe tyme, that Abime-
lech kynge of the Philistines looked oute at a
torneydore, & sawe Isaac sportynge with Re-
becca his wyfe. And Abimelech sende for Isaac
and sayer: se, we is of a lyecepe thy wyfe: and
why sayest thou that she was thy spier? And
Isaac sayd unto him: I thought that I myght
preuenture haue dyed for her sake. Then
sayde Abimelech: Why hadst thou done this
unto vs: one of the people myght lyghtly haue
lyen by thy wyfe, and so shouldest thou haue
brought synne vnto vs. When Abimelech char-
ged all his people, sayynge: he that toucheth
this mans wyfe, shall vnbouderbyd be for it.

And Isaac sould in that lande, and founde
in that same yere an. c. sold as much: for
the Lord blessed hym as the man wared myght,
& went forth & gerar tyll he was receyving
great, & he had possession of fforpe, of oxen &
myghter howsholde: so that the Philistines had
spier at hym: in so muche that they stoped &
fryed by the earth all the welles which his fa-
thers scravaunte dyged in his father Abrahahs
tyme. When sayde Abimelech unto Isaac: get
thee from me, for thou art myghtyger then we
a great deale. Then Isaac departed thence, and
pitched his tente in the valley Gerar. & dwelt
there. And Isaac digged agayne the welles
of water whiche they dyged in the dayes of
Abraham his father. whiche the Philistines
had

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there ben
* & c.

* Gen. xxi. 1.
* Gen. xxi. 2.
* Gen. xxi. 3.
* Gen. xxi. 4.

* Gen. xxi. 5.
* Gen. xxi. 6.
* Gen. xxi. 7.

* Gen. xxi. 8.
* Gen. xxi. 9.
* Gen. xxi. 10.

* Gen. xxi. 11.
* Gen. xxi. 12.
* Gen. xxi. 13.

had topped after the water of Abraham / and gave them the same names, whiche his father gave them. As Isaac's servants dyged in the valley, they founde a well of living water. And the herdemen of Seir dyd digge willy Isaac's herdemen, sayinge: the water is ours. Then called he the well Seich, because they stroue with hym.

Then dyged they another well, and they stroue for that also. Therefore called he it Seirna. And then he departed thence, and dyged an other well for whiche they stroue not: therefore called he it Achoboth, sayinge: the Lord hath now made us wylome, and we are encreased upon the earth. Afterwarde departed he thence, and came to Beischa. And the Lord appeared unto hym the same nyght, and sayde: I am the God of Abraham thy father, feare not for I am with the, & will blesse the, and multiplye thy flock: for my servant Abraham take. And then he dyed in an aulter there, and called upon the name of the Lord, and there pitched his rente. And there Isaac's servants dyged a well.

Then came Abimelech to hym from Seir and Abulath his friend & Pytholl his chiefe captaine. And Isaac sayde unto them: Wherefore come ye to me, sayinge ye hate me, & have put me away from you? Then sayde they: we fawd that the Lord was with the, & therefore we sayde that there shoulde be an other bewtens we and the, and that the wolle make a bounde with the, that thou shouldest be us no hurt, as we have not touched the, and have tunc unto the nothinge but good, and sent the awaye in peace: for thou arte now the blessed of the Lord. And he made them a feast, and they ate and dronke. And they rose up earlye in the morninge, and swore one to an other.

And Isaac sent them awaye. And they departed from hym in peace. And that same daye came Isaac's servants, and tolde hym of a well whiche they had dyged: and sayde unto hym, that they had founde water. And he called it Secha, whose the name of the pit is called Beischa unto this daye. And Esau was there, & yere old and toke to his wyves: & such the wyghte of Seir an Wyther, and Wale-mach daughter of Elon an Wyther also, and these two wyves were a greave grieve to the mynde of Isaac and Rebecca.

¶ Jacob deseth the blessinge from Esau by his mothers counsell. Isaac is sad. Esau is comforted. The hatred of Esau towards Jacob.

CAP. I.

XXVII.

And it came to passe that Isaac waxed old and his eyes were dymme, so that he coulde not see. Then called he Esau his eld sonne and sayde to hym: my sonne. And he answered hym, here I am. And he sayde: behold, I am old, and knowe not the daye of my deathe: now therefore take thy swyther, thy quysse and thy vater, and get the to the feldes, and sell me some venysion, and blesse me in eate as I loue, and byngene me, & let me eate that my soule maye blesse the alote I dye. And Rebecca herde when Isaac spake to Esau his sonne. And as soon as Esau was

gone to the feldes he hadal himselfe, & he brought in, after that he had brought home, & brought in. Then he said: I have brought thee venysion, as thou hast said: now therefore take thy quysse and thy vater, and get thee to the feldes, and sell me some venysion, and blesse me in eate as I loue, and byngene me, & let me eate that my soule maye blesse the alote I dye. And Rebecca herde when Isaac spake to Esau his sonne. And as soon as Esau was gone to the feldes he hadal himselfe, & he brought in, after that he had brought home, & brought in. Then he said: I have brought thee venysion, as thou hast said: now therefore take thy quysse and thy vater, and get thee to the feldes, and sell me some venysion, and blesse me in eate as I loue, and byngene me, & let me eate that my soule maye blesse the alote I dye.

Then sayde Jacob to Rebecca his mother: Behold, thou hast brought me venysion, as thou hast said: now therefore take thy quysse and thy vater, and get thee to the feldes, and sell me some venysion, and blesse me in eate as I loue, and byngene me, & let me eate that my soule maye blesse the alote I dye. And Rebecca herde when Isaac spake to Esau his sonne. And as soon as Esau was gone to the feldes he hadal himselfe, & he brought in, after that he had brought home, & brought in. Then he said: I have brought thee venysion, as thou hast said: now therefore take thy quysse and thy vater, and get thee to the feldes, and sell me some venysion, and blesse me in eate as I loue, and byngene me, & let me eate that my soule maye blesse the alote I dye.

And he said unto Jacob: I have brought thee venysion, as thou hast said: now therefore take thy quysse and thy vater, and get thee to the feldes, and sell me some venysion, and blesse me in eate as I loue, and byngene me, & let me eate that my soule maye blesse the alote I dye. And Rebecca herde when Isaac spake to Esau his sonne. And as soon as Esau was gone to the feldes he hadal himselfe, & he brought in, after that he had brought home, & brought in. Then he said: I have brought thee venysion, as thou hast said: now therefore take thy quysse and thy vater, and get thee to the feldes, and sell me some venysion, and blesse me in eate as I loue, and byngene me, & let me eate that my soule maye blesse the alote I dye.

And he said unto Jacob: I have brought thee venysion, as thou hast said: now therefore take thy quysse and thy vater, and get thee to the feldes, and sell me some venysion, and blesse me in eate as I loue, and byngene me, & let me eate that my soule maye blesse the alote I dye. And Rebecca herde when Isaac spake to Esau his sonne. And as soon as Esau was gone to the feldes he hadal himselfe, & he brought in, after that he had brought home, & brought in. Then he said: I have brought thee venysion, as thou hast said: now therefore take thy quysse and thy vater, and get thee to the feldes, and sell me some venysion, and blesse me in eate as I loue, and byngene me, & let me eate that my soule maye blesse the alote I dye.

As soon as Isaac had made an ende of blessinge, Jacob was gone oute from the presence

Gen. 27. 1-14.

Gen. 27. 1-14.

presence of Isaac his father: but Esau his brother was come from huntinge, and had made also meate, and brought it vnto his father, & sayde vnto hym: Mye my father, and eate of thy sonnes venison, that thy soule may belee me. When his father Isaac sayde vnto hym: Who art thou? he answered: I am thy eldest sonne Esau. And Isaac was aduertyse oute of measure, and sayde: Whence art thou my brother? whither hast thou been? and he answered: I have eaten of all besyde thou camest, & have blessed hym, and he shall be blessed. Wherfore Isaac rebuked the waydes of his father, he cryed out greatly and bitterly aboue measure, and sayde to his father: belee me also my father. And he sayde: thy brother came with subtyletie, and hath taken awaye thy blessinge. The sayde he: We maye well be called Jacob, for he hathe undermyned me nowe two tymes, whyle he toke awaye my heritage: and let nowe hath he taken awaye my blessinge also. And he sayde: hath thou kept neuer a blessinge for me?

Isaac answered and sayde vnto Esau: beholde I haue made hym thy soib, and all his myghty children haue I made his seruantes. Wherfore, with come and wyne haue I blessed hym, what can I do vnto the now my sonne? And Esau sayde vnto his father: hadde thou but that one blessinge my father? belee me also my father: to gyfte vnto Esau his voyce and * wepce. When Isaac his father answered and sayd vnto hym: beholde thy dwelling place shall be one of the fawncles of the earth, & of the beyne of heauen from aboue. And with thy sweete shalt thou lyue, and shall be thy brothers seruant. But the tyme wyll come, when thou shalt get the masterye, and let the lyke thou shalt be thy neche.

And Esau hated Jacob, because of the blessinge with which his father blessed hym, and sayde in his harte: The dayes of my fathers sonnes are at hande, for I wyll lye my brother Jacob. And these waydes of Esau were eldell sonne: they tolde to Rebecca, and she sent and called Jacob her yonger sonne, and sayde vnto hym: beholde thy brother Esau threatneth to kyll the: nowe therefore my sonne heare my voyce, make the reb, and flee to Abrahams my brother at Haran: and take with hym a wyffe tyll thy brothers fearefulness be aduanced, and tyll thy brothers whate turne awaye from the, and he forget that which thou hast done to hym. When weyl I sende and let the awaye from thence. Why shouldest thou thou be in one daye? And Rebecca spake to Isaac: I am wearye of my lyfe, for I haue be the daughters of Beth. If Iacob take a wyffe of the daughters of Beth, suche one as these are, o, of the daughters of thy lande, what lust wyll I haue to lyue.

¶ Jacob is sent into Mesopotamia / to Laban for a wyffe. Esau married an Hittite. Jacob dyemeth a dyemeth. Esau is pynished. Jacob maketh a wyffe.

Then Isaac called Jacob his sonne, and blessed hym, and charged hym, sayinge: let thou take not a wyffe of the daughters of Canaan, but asyle and get the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyffe of the daughters of Laban thy vncle. And God almightie belee the, increase the, and multiplye the: that thou maydest be a myghty people, & gae the the blessinge of Abraham: that thou shouldest be the father of many children, that thou maydest possesse the lande (wher thou art a stranger) whiche God gaue vnto Abraham. Thus Isaac sent forth Jacob / to go to Mesopotamia vnto Laban / sonne of Bethuel the Syrian / and to wyche to Rebecca Jacobs and Esaus mother.

When Esau sawe that Isaac had blessed Jacob / and sent hym to Mesopotamia / to let hym a wyffe thence / and that as he blessed hym / he gaue hym a charge / sayinge: let thou take not a wyffe of the daughters of Canaan: and that Jacob had obeyed his fathers mayther, and was gone to Mesopotamia: and sayinge also that the daughters of Canaan pleased not Isaac his father: then went he vnto Hama, and toke vnto the wyues whiche he had, Mahala the daughter of Hama Abrahams sonne, the sister of Shabaoch to be his wyfe. Jacob departed from Berseba, and went towarde Haran, and came vnto a place, and taryed there all nyght, because the sonne was downe, and toke a stone of the place, and put it vnder his head / and layd hym downe in the same place to slepe. And he dreamed: and beholde there stood a ladder vpon the earth, the top of it reached vp to heauen, and he, the angels of God went vp and downe vpon it / and the Lord stood vpon it, and sayde:

I am the Lord God of Abraham: thy father, and the God of Isaac: the x. lande on which thou slepest wyll I geue thee and thy seed. And thy seed shall be as the dust of the earth: and thou shalt spreade abrode: west, east, north and south, and thymote the: and thy seed shall lye the kynnes of the earth: and he shall be thy keper in all places whither thou goest, a myghty belee the agayne into this lande: nepe the wyll I geue the tyll I haue performed all that I haue promysed the.

When Jacob was awaked out of his slepe he sayde: surely the Lord is in this place, & I wold not. And he was afeard and sayd: how fearefull is this place: it is none other but heaven: & a house of God, and the gate of heauen. And Jacob stood vp early in the morning, and toke the stone that he had layd vnder his head, and pitched it vp an ende, & poured oyle on the top of it, and he called the name of the place Bethuel, for the name of the cite was called Hus, before tyme. And Jacob bowed a bowe / sayinge: If God wyll be with me, and wyll kepe me in this journey: whiche I go, and wyll geue me bread to eate, and clothes to put on, so that I come agayne vnto my fathers house in saute: then wail the lord be my God: and this done, wyll I haue

Isaac is blessed.

Esau is sent to Haran.

Esau is sent to Haran.

Esau is sent to Haran.

Esau is sent to Haran.

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Esau is sent to Haran.

Spanning
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brows call it
an eye of ra-
ger a rose
heavily the
similitude
of mans
body. Others
call it an ap-
ple both be-
ring eaten &
meat causeth
soretyson.

hate Jacob and others favour. When Joseph was
brought in, he was brought in by his call
himself, and which he was in his.

And when Joseph was in the house of his
father, and when he was brought in by his
father, he was brought in by his father. And
when he was brought in by his father, he was
brought in by his father. And when he was
brought in by his father, he was brought in
by his father. And when he was brought in
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father, he was brought in by his father.

✱ Expositio
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And when Joseph was in the house of his
father, and when he was brought in by his
father, he was brought in by his father. And
when he was brought in by his father, he was
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And when Joseph was in the house of his
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father, he was brought in by his father.

✱ The discomfitment of God, Jacob departed
from Egypt and took his poster. ✱ Jacob
departed his father's prayers. ✱ Jacob's
cousins by name Laban and Jacob.
C. A. L. XXXI.

And when Joseph was in the house of his
father, and when he was brought in by his
father, he was brought in by his father. And
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father, he was brought in by his father.

Gen. 28.
v. 11. 12.
* Gen. 28. 12.

parce: for I haue seme all that Laban wote vnto the. I am the God of * Bethell where thou announcest the stone, and where thou wordest a booke vnto me. Now arise and get thee * out of this countrey, and returne vnto the lande wher thou wast borne.

Then answered Rachel and Lea, and sayd vnto hym: we haue no pare nor conseruance in our fathers house, he counteth vs as strangers, for he hath sold vs, and hath euen vp the price of vs. Whence all the eynes which the Lord hath taken frome our father, that is ours and our chyldrens. Now therefore what do euer God hath sayd vnto the, that w. The Lord rose vp, and set his finnes and wyues vpon camels, and carped awaye all his cattle and all his substance whiche he had gotten in Mesopotamia, for to go to Isaac his father vnto the lande of Canaan. Laban was gone to * there his shepe, and Rachel had stolen her fathers images. And Jacob saie awayne pually frome Laban the Syrian, and tolde hym not that he wolde departe. So led he and all that he had, and made him sette redde, * passed ouer the ryuers, & wente straight towards the mount Sydan.

Upon the thirde daye after, was it tolde Laban that Jacob fled. Then he toke his byethen with hym, and pursued hym. by. dayes ioumey, and overtooke hym at the mount Sydan. And God came to Laba * Syrian in a dreame by nyght, and sayd vnto hym: arise hede to the selfe, that thou speake not to Jacob ouer thyselfe. And Laba overtooke Jacob: and Jacob had pitched his tente in the mounte. And Laban with his byethen, pitched their tente also vpon the mount Sydan. Then sayde Laba to Jacob: why hast thou this done to deale awayne frome me, and carpe awaye my daughters as thoughe they had bene taken captiue with the Syrians? Wherofe wientest thou as awaye secretlye unknowne to me, and bydeste not tell me, that I myghte haue brought the on the waye with myrrh, spongyne, ymyrris, and barpes, and hadst not suffered me to kisse my chyldren and my daughters? Thou wost a * sole to do it, for I am habile to do you euill. But the God of pouer father speake vnto me pceday, saying: take hede that thou speake not to Jacob ougha fawe good. And now thoughe thou wientest thy waye, because thou longst after the fathers house, yet wherofe hadst thou tolen me goodes?

Jacob answered and sayde to Laban: I departed purely because I was afraide, and thought that thou woldest haue taken awayne thy daughters frome me. But where as thou dost calenge me for theise, with whom so euer thou synsell thy goodes, let hym bee here before ouer byethen. Seke that thine is with me, and take it to the: for Jacob will not that Rachel had tolen them. Then wente Laban in to * Jacobs tente, and into Leas tente, and into the riu maynes tentes: but founde the not. Then wente he out of Leas tente, & entered into Rachels tente. And Rachel toke the ymagines and put them in the camels brastie, & saie dooune vpon them. And Laban seethed all

the tente: but founde them not. Then sayde he to his father: hy, be not angrye that I can not speke w. before the, for the discaite of women is come vpon me. So searched he, but founde them not.

Jacob was wroth, and chode with Laban. Jacob also answered and sayde to hym: what haue I respayed, of what haue I offended, that thou followest after me? Thou baddest searched all my stufte, and what haddest thou founde of all thy household stuffe: out of these before thy byethen and myne, and let them iudge betwene vs both. This. xx. pere that I haue bene with the, thy shepe and thy gootes: haue not bene daen, and the rammes of thy flocke, haue I not eaten. What so euer was come of beasles, I brought it not vnto the, but made it good my selfe: of my hande bydeste thou require it, whether it was stolen by daye or nyght. Whosoouer, by hede the here consumed me, and the stole by nyght, and my shepe departed from me myne eyes.

Thus haue I bene. xx. pere in thy house, & serued the * xiii. peres for thy ii. daughters. & vi. pere for thy shepe, and thou hast chaunged my rewardes. x. tynes. And except the God of my father, the God of Abraham, and the God whos Isaac: feareth had bene with me: surely thou haddest sent me awayne nowde all emptye. But God behest my tribulation, and the labour of my bandes: and reduced the persecuted.

Laban answered and sayd vnto Jacob: the daughters are my daughters, and the chyldren are my chyldren, and the shepe, are my shepe, and all that thou sayd is myne. And what can I to this daye, vnto theise my daughters, or vnto their chyldren whiche they haue borne? I shalwe therefore come on, let vs make a bonde, I and thou together, and let it be a wytnesse betwene the and me. Then toke Jacob a stone and set it vp for a pyler and make stone, and sayd vnto his byethen, gather stones, And they toke stones, and made an heape, & they set there vpon the braye. And Laban called it Jegar Sahadutha, but Jacob called it * Sydan, cyther of them after the propriete of his language.

Then sayde Laban: this heape be * wytnesse betwene the and me this daye, (therofe is it called Sydan) The Loyde loke a iuge betwene me & the, when we are departed one fro another: that thou walt not bere my daughters, neyther walt take other wyues vnto them. There is no man with vs: behold, God is wytnesse betwene the and me. And Laban sayd moreover to Jacob: behold, this heape and this marke whiche I haue set here, be twene me and the: this heape be wytnesse and also this marke, that I wyl not come ouer this heape to the, and thou walt not come ouer this heape to this marke to do any harme.

The God of Abraham, the God of Isachar, and the God of their fathers: be iuge betwene vs.

And Jacob saue by hym that his father Isaac feared. Then Jacob byd sacrifice vpon the mount, & called his byethen to eate bryd. And

Rachels
policye.

* Gen. 28. 13.

* Gen. 28. 14.
for honoure
as a pyler in
Gen. 28. 14.

* Gen. 28. 15.
sydan.

And they are bled and tarped all night in the pelt. And early in the morning Laban rose up and kissed his chylde: and his daughters, and blessed them and departed and went unto his place again, but Jacob went to his house and the angels of God came to meet him. And when Jacob saw them, he said: it is God's house, and called the name of that same place, Bethel.

¶ The vision of the angels. Jacob remembereth particularly unto his brother Esau how he wrestled with the angels which changed his name and called him Israel.

CAP. XXXII.

Iacob sente messengers before him to Esau his brother, unto the lande of Seir and the land of Edom. And he commaunded them saying: So that ye speake after this maner to my brother Esau: thy seruante Jacob sayth thus. I haue founde and ben in draughts with Laban unto this tyme and haue gotten oxen, asses and shepe, men seruantes and women seruantes, and now I sende embassage to thy my brother, that I maye fynde grace in thy sight. And the messengers came againe to Jacob saying: We came unto thy brother Esau, and he cometh agaynst the .xiiij. hundred men with hym. Then was Jacob greatly afraid and did not wiche way to tene him self, and depoued the people that was with hym, the shepe, oxen, and camels in to two companies, and sayd: If Esau come to the one parte and smyte it, the other maye saue I self.

¶ And Jacob sayde: O God of my father Abraham, and God of my father Isaac: Rede me which sayd unto me, retorne unto thy countrey and to thy brethren: and I will do all well with thee. I am not worthy of the least of all the mercies and trueth which thou hast shewed vnto thy seruant. For with my staffe came I ouer this Jordan, and now I haue gotten two houses. Delure me from the handes of my brother Esau: for I feare hym. lest he will come and smyte the mother with the children. Thou saydest that thou wouldest surely do me good, and wouldest make my seed as the sande of the see, whyche can not be nombred for multitude.

¶ And he tarped there that same nyght / and told of that which came to hande, a presant / vnto Esau his brother two hundred shepe, and xx. camels: thyre mylfre camels with theyr colles, .x. asses, and .x. bulles, .xx. asses, and .x. asses, and delured them vnto his seruantes / euery boue by them selues / and sayd vnto them: go to thy brother Esau, and put a space betwene curep boue. And he commaunded the soyled, sayinge.

¶ When Esau my brother mettech the and asked the saying: whole seruante art thou, and wherher goest thou, and wholse are they that go before thee: thou wait say, they be thy seruants Jacob, and are a presant sent vnto my brother Esau, and bechoit, he hym self commed after vs. And he commaunded be the seconde and euen to the thyrde, and lykedwyse all that folowed the houses sayinge, of this maner se

that ye speake vnto Esau when ye mete hym and sayd morcouer. So heide thy seruant Jacob cometh after vs. for he sayd I will please his wyche with the presant that goth before me, and afterwarde I will se hym my selfe: to peraduenture he will receyue me in grace. So went the presant before hym, and he tarped all that nyght in the tence / and rose vp the same nyght, and toke his two wyues and his .x. maidens, and his .x. fowles, and went ouer the Ioynde Jacob. And he toke them and sent them all ouer the ryuer, and tarped betwene hym selfe alone.

¶ And there was stilled a man with hym vnto the bycaynge of the dore. And when he sawe that he coulde not pceaple agaynst hym he smote hym vnder the thigh, and the fens of Jacobs thigh bykane as he was stilled with hym. And he sayd: let me go, for the day breaketh. And he sayd: I will not let the go, except thou blesse me. And he sayd vnto hym: What is thy name? he answered: Jacob. And he sayde: thou shalt be called Jacob no more / but Israel. For thou hast stilled with God, and hast pceapled.

¶ And Jacob asked hym sayinge, tell me thy name. And he sayd, wherfore dost thou thus after my name? and he blessed him there. And Jacob called the name of the place Bethel, for I haue sene God face to face, and yet is my lyte recheued. And as he wente ouer, he founde soft vpon hym, and he halted vpon his thigh, wherfor the children of Israel eate not of the fens of the thigh vnto this daye: because that he smote Jacob vnder the thigh in the fens of the thigh.

¶ Esau and Jacob are agreed. And Jacob came in to Bethlem.

CAP. XXXIII.

Jacob left by his eyes and sate his brother Esau come, and with hym .x. men. And he bowed his children vnto Lea vnto Rachel and vnto his two women seruantes. And dyd ser the women seruantes & theyr children foremost / and Lea & her children after, and Rachel & Joseph byndmost. And him selfe went before them and fell on the ground. w. tymes shll be came vnto his brother.

¶ Esau ran to meet hym and embraced hym and fell on his necke a byssion him, and they wepte. And he left by his eyes & saw the wyues and their children: & sayd: what are these which thou beest had? And he sayd: they are the children whiche God hath gauen the seruante. Euen came the maydens forth, and byr theyr obedience. Lea also and her children came and did theyr obeysaunce. And last of all came Joseph and Rachel, and byr theyr obeysaunce.

¶ And he sayde: what meant thou with all the boues which I met. And he answered: to fynde grace in thy sighte of my brother. And Esau sayd: I haue thought my brother knewe that thou hadst vnto thy selfe. Jacob answered: yea, but if I haue founde grace in thy sighte, receyue my presant of my hande: for I haue sene thy face as as I thought I had sene the face of God, wherfore receyue me to grace and take my blessing that I haue brought the

¶ When Jacob was stilled

¶ Esau and Jacob

¶ Jacob

¶ Joseph

¶ To go to with a staffe to a maner of spekinge of the houses which synge forth namynge els but to go simply / bare ly a with oute any articles of strength as in Esau. b.

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god hath gruen it me. And I haue nough
if all thyng. And to be compelled hym to take
it. And he said: let vs take our iourney and go
and I will go in thy companie. And he saide
unto hym: my loide knoweth that I haue ten
ye chyliden & wyfe and hys wyf ponge vnto
mye hand, which I muste keepe & cherishe but
turne me here, the hole flocke wolde I be. And
my loide therefore go before his seruaut, and
I will dygne sape and sofor, accordynge as
be caitell that god before me and the chyliden
able to endure: tyl I come to my loide
into Eret.

And Elau said: let me yett iacue some of my
ylde wyf the. And he sayd: whar noerly te-
re me fynde grace in the syght of my loide. So
Elau went his waye agayne that same daye
into Eret. And Jacob toke his iourney to-
warde Succoth, and byt hym an hous, a make
goodes for his cattell: wherfore the name of
the place is called Succoth.

And Jacob came peabyly in to the cite of
Sichem in the lande of Canaan, after that he
was come from Mesopotamia, and pitched be-
yde the cite, and bought parcell of grounde
there be pitched his tent, of the chylde of De-
mos: Sichems father, for an hundred lambes,
and he made there an altier, and therc called
pon the myghty God of Israel.

The ransoming of Dina Jacobs daughter by the
yn of Sichem. And of the great blood sheding done
in the sonnes of Jacob.

CAP.

XXXIII.

Dina the daughter of Lea which she bare
vnto Jacob, towar our so the daug-
ters of the land. And Sichem the sonne
of Demos: the Deuyre loide of the countrey
the ber, and toke her and lape with her, and
yered her: and his herf lape vnto Dina the
daughter of Jacob. And he loued the damsell
and spake kindly vnto her, and spake vnto his
fether Demos saying: get me this mayde vnto
my wyf. And Jacob herd that he had begyde
his daughter, but his sonnes were with
ye cattell in the feild, and therefore he helde his
tace tyl they were come. Then Demos the
fether of Sichem went vnto Jacob, to con-
tyn with hym. And the sonnes of Jacob came
out of the feild as sone as they herd it: so
it reued them: and they were not a lytle wroth,
pauke he had yought foly in Israel, in that
he had yren with Jacobs daughter, whiche
yunge ought not to be done. And Demos re-
soned with them sayinge: The soule of my
yn Sichem longeth for your daughter: geue
ye hym to wyfe, and make mariage with her
your daughters vnto vs. and take our
oughters vnto you, and dwel with vs, and
be lande shall be at your pleasure: dwel and
our buynes, and haue your possessions
hym. And Sichem said vnto her father and
his brethren: let me fynde grace in your
yes, and what so cure ye appoint me, that wil
I geue. And they of me bothe the body and
tyles, & I will geue according as ye say vnto
me: and geue me the damsell a wyfe.
Then the sonnes of Jacob answered to Si-
chem and Demos: his father dyscelyfully, bys

he had begyde Dina thep; fether. And they said
vnto them: we can not do this thyng that we
wold geue our fether to our chate in vntu-
ted: for y were a shame vnto vs. Dwyl in this
will we consente vnto you. Yf ye will be as
we be, that all the men chyliden amonge you
be circumcised, then will we geue our daugh-
ter to you, and take poures to vs, & will dwel
with you and be one people. But ye will
not heren vnto vs to be circumcised, then will
we take our daughter and go out wyres, And
they wydes pleased Demos: and Sichem
his sonne. And the ponge man deferred not
to do the thyng, because he had a lust to Ja-
cobs daughter: he was also moued let by of
that wyce in his fathers house. Then Demos
and Sichem went vnto the gate of the cite
and communed with the men of thep; cite,
sayinge: these men are peabyly with vs, and
will dwel in the lande and vs they occupi-
en thern. And in the land is to wyde enough
for them: let vs take thep; daughters to wy-
ues, and geue them oures: oncy beren will
they consente vnto vs: so to dwel with vs and
to be one people: of all the men chyliden that
are among vs be circumcised as they are. Thep;
goodes and thep; substaunce and all theire cat-
tell are ours, oncy let vs consente vnto them, that
they may dwel with vs.

And vnto Demos and Sichem his sonne
harkened all that went out of the gate of his
cite. And all the men chyliden were circum-
cised that to cure went out of the gate of
his cite. And the thyrde daye when it was
paynfull to them, two of the sonnes of Ja-
cob Symeon and Leui Dinas byethen, toke
eether of them his sword, and went in to
the cite doyle, and slawe all that was male
and slewe also Demos and Sichem his sonne
with the edge of the sword, and toke Dina
thep; fether out of Sichems house, and went
thep; waye.

Then came the sonnes of Jacob vpon the
dece, and spoiled the cite, because they had
treipled thep; fether: and toke there theye
asses and what so cure was in the cite & also in
the feildes. And all thep; goodes, all thep; chyl-
den and thep; wyues toke they captiue a make
bawoche of all that was in the houses.

And Jacob said to Symeon & Leui: ye haue
troubled me and made me spake vnto the in-
habitauntes of the land, bothe to the Canaa-
nytes and also to the pharysyes. And I am
few in nobbe. Wherfore theye shal gather thep;
felous together agaynst me and sley me and I
shall & my house be destroyed. And they
answered, wholde theye deale with our fether as
with an hoole?

¶ Jacob goeth vnto Bethel, and buryeth his
pynages vnder an oke. Dechoja dyeth. Jacob is cal-
led Israel. The lande of Canaan is promysed hym. Ra-
chel dyeth in labour. Ruben lay with his fathers con-
sueynce. The death of Isaac.

CAP.

XXXV.

And Jacob sayde vnto Jacob: aspe, and
set the vp to Bethel, and dwel there.
And make there an altier vnto god
that appeared vnto the, when thou sleepest from

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* Deut. xlii. 4.
* Gen. xlii. 4.

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from Elau thy brother. Then said Jacob vnto his householde & to all that were with him: put away the strange goddesses that are among you & make your seuer cleane & change your garments and let vs asple and go up to Bethel that I may make an altier there vnto God whiche heretoe in the day of my tribulation, and was with me in the way whith I went.

And they came vnto Jacob all the strange goddesses whiche were vnder theyr handes, and all their caterenges whiche were in their eates: and Jacob vnto them vnder an oke at Bethel And they departed. And the feare of God fell vpon the eyles that were round about them: that they durst not folowe after the sonnes of Jacob. So came Jacob to Hus in the saner of Canaan, otherwysse called Bethel, with all the people that was with hym. And he buyed there an altier, and called the place Bethel, because that God appeared vnto hym there, when he fled from his brother.

Then dyed * Deborah his cherres nourse: and was buryed Bethel vnder an oke. And it was called the oke of lamentation. And god appeared vnto * Jacob agayne after he came out of Egiptopotamia and blessed him and said vnto hym: thy name is Jacob. Now withstandinge thou shalt be no more called * Jacob, but * Israel shall be the name. And so was his name called * Israel.

And God sayde vnto hym: I am God almighty, grodes and multiply: thy people and a multitude of people shall sprynge of the, pra and hymes shall come out of thy loynes. And the lande whiche I gaue Abraham and Isaac will I geue vnto the, and vnto thy seed after the: I geue it also. And god departed from hym in the place where he talked with hym. And Jacob set vp a marke in y^e place where he talked with hym, euen a pyloure of stone, and pouerd bynke oyling thecan and pouerd also oyle thereon, and called the name of the place where God spake with hym, Bethel.

And they departed from Bethel, and when he was but a fele daye from Bethel, * Rachel began to trauell. And in traueyling she was in preill. And as she was in paynes of her labour, the mydwysse sayde vnto her: feare not for thou shalt haue this sonne also. Then as her soyle was depaerred, that she * must dye: she called his name Benoni. But his father called hym Beniamin. And thus dyed Rachel and was buryed in the waye to Ephraim whiche is now called Bethlechem. And Jacob set vp a pylur vpon her graue, which is called Rachels graue: pylur vnto this daye. And * Israel went thence and preched by his tent beyonde the * toure of Seber. And it chaunced as * Israel dwelte in the lande, that Ruben went and * laye with Bilha his fathers concubine, and it came to * Israels care. The sonnes of Jacob were, in number. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Levi, Iuda, Issachar, and Zabulon. The sonnes of Rachel. Ioseph and Benjamin. The sonnes of Bilha his maide: Dan and Naphtali. The sonnes

of Zilpha his maide Gad and Aser. These are the sonnes of Jacob whiche were borne hym in Egiptopotamia.

Then Jacob went vnto Isaac his father to Ramme a principall city, otherwysse called Bebron, where Abraham and Isaac conoured as strangers. And the dayes of Isaac were an hundred and fixt. yeres: and then he spake and dyed, and was put vnto his people bring aile and ful of dayes. And his sonnes * Elau and Jacob buryed hym.

The wyues of Elau, Jacob and Elau are these. The generacion of Elau. Elau dwelteth in the byl Seir.

CAP. XXXVI.

These are the generacions of Elau whiche is called Edon. Elau toke his wyues of the daughters of Canaan. His þoughtere of Seion an Eschite, and Abihama the daughter of Ana, whiche Ana was the sonne of Zebon an hebre. And Basmath * Jemias * daughter and syster of Schachy. And Ana bare vnto Elau / Sipphas: and Basmath bare Hageul: And Abihama bare Jem, Isaciam and Rojath. These are the sonnes of Elau whiche were borne hym in the lande of Canaan.

And Elau toke his wyues, his sonnes and daughter and all the soules of his house: his goodes and all his cattell and all his substance whiche he had got in the land of Canaan: and went in to a countrey away from his brother Jacob: for they * rydes was to moche that they could not dwel together, and that the land wherein they were strangers, coulde not receyue them: because of theyr cattell. Thus dwelte Elau in the mounte Seir, whiche Elau is called Edon. These are the generacions of Elau father of the Edomites in mount Seir, & these are the names of Elaus sonnes: * Sipphas the son of Ana the wyfe of Elau: and Hageul the sonnes of Basmath the wyfe of Elau also. And the sonnes of Sipphas were * Jemman, Omar, Zepho, Sacher and Rezas. And * Jemina was concubine to Sipphas Elaus sonne, and bare vnto Sipphas Isachath. And these be the sonnes of Ana Elaus wyfe. And these are the sonnes of Zeba: * Hasbath, Serach, Samma, & Isilla: these were the sonnes of Basmath Elaus wyfe. And these were the sonnes of Abihabiana Elaus wyfe the daughter of Ana son of Zebon, whiche he bare vnto Elau: Jem, Isaciam and Rojath.

These were borne of the sonnes of Elau. The children of * Sipphas the wyfe sonne of Elau were these: duke Jemman, duke Omar, duke Zepho, duke Rezas, duke Rojath, duke Sacheram & duke Amieley: these are the dukes y^e name of Sipphas in the lande of Edom: and these were the sonnes of Ana. These were the children of Hageul Elaus sonne: duke Jemman, duke Serach, duke Samma, duke Isilla. These are the dukes that came of Hageul in the lande of Edom, and these were the sonnes of Basmath Elaus wyfe. These were the children of Abihabiana Elaus wyfe: duke Jem, duke Isaciam, duke Rojath. These are the children of Abihabiana y^e daughter of Ana Elaus wyfe.

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* Gen. xlii. 13

* Gen. xlii. 13

* Gen. xlii. 13

* Gen. xlii. 13
q. Ben Ja-
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And right
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for good for-
eigne.

* Gen. xlii. 13

* Gen. xlii. 13
D
the xli. son-
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* Gen. i.

* Gen. i.
other
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* Gen. i.

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* Gen. i.

* Gen. i.

* Gen. i.

These are the children of Elau: these are the dukes of them, whiche Elau is called Edom. These are the children of Heir the Hoysse, the inhabitour of the land, Lotban, Sobal, Zibon, Ana, Dison, Eser and Dulan. These are the dukes of the Hoysse: the children of Heir in the land of Edom: And the children of Lotban were, Eron and Hyman. And Lotban's wyfe was called Typpa.

The children of Sobal were these: Aluan, Ananath, Elal, Serpho and Dnam. These were the children of Zibon. Ana's Ana; this was that Ana that found the mules in the wilderness, as he frode his father Zibeons asses. The children of Ana were these: Dison's Abathama the daughter of Ana. These are the children of Dison, Semban, Elban, Jerthai and Eheran. The children of Eser were these: Hyllan, Hakanan, Akhan. The children of Dulan were Ty and Egan. These are the dukes that came of Hoys: duke Lotban, duke Sobal, duke Zibon, duke Ana, duke Dison, duke Eser, duke Dulan. These be the dukes that came of Hoys in their dukedomes in the lande of Heir.

These are the hnges that reigned in the lande of Edom befor they reigned any hng among the children of Israhel. Sela the sonne of Beor reigned in Edome; and the name of his wyfe was Dinhaba. And wher Sela died, Jobab the sonne of Eserad out of Bersa reigned in his steade. When Jobab was deyd, Hulan of the lande of Theman reigned in his steade. And after the deyd of Hulan, Hadad the sonne of Bedad which was the Gadianes in the feild of the Hoysse, reigned in his steade: and the name of his cite was Duth. When Hadad was deyd, Samia of Madian reigned in his steade. When Samia was deyd, Saul of the eyer Eschoborh reigned in his steade. When Saul was deyd, Baal Hanan the sonne of Achbor reigned in his steade. And after the deyd of Baal Hanan the son of Achbor, Hadad reigned in his steade, & the name of the cite was Bagu. And his wyfe name Eschababel his daughter of Hater the daughter of Eschab.

These are the names of the dukes that came of Elau in the th. hundredes, places and names: Duke Tutuma, duke Alua, duke Jerthai, duke Abathama, duke Ela, duke Dison, duke Bedas, duke Theman, duke Eschisar, duke Hagadiel, duke Ieam. These be the dukes of Edome in their habitacions, in the lande of euer possidens. This Elau is the father of the Edomites.

¶ To Ioseph cometh his brethren. Ioseph dreameth and is hated of his brethren, and is sold to the Egyptians: Jacob beweeleth Ioseph.

CAP. XXXVII.

And Jacob dwelleth in the lande wherein his father was a stranger: that is to saye in the lande of Canaan. And these are the generations of Jacob: when Ioseph was, twi. xviij. old, he kept Joseph with his brethren: & the lad was with the sonnes of Bilha and of Zilpha his fathers wyues. And he accused his brethren vnto his father of an euill

crime. And Israhel loued Ioseph more then all his children, because he begat hym in his olde age: & he made hym a cote of many colours.

When his brethren sawe that they farther loued hym more then all his brethren, they hated hym, and coude not speke one hym word vnto hym. ¶ Iosephs dreames. Ioseph dreamed a dreme and tolde it his brethren: wherfore they hated hym yet the more. And he sayd vnto them: Heare I pray you this dreme which I haue dreamed: Beholde we were making beere in the feilde: and lo, my sheaf arose and stood vpright, and poure stood rounde aboute and made obsequance to my sheaf. Then sayd his brethren vnto hym: What, shalte thou be our hng, o? Wilt thou reigne ouer vs? And they hated hym yet the more, because of his dreme and of his wordes.

¶ And he dreamed yet another dreme & told it his brethren saying: beholde, I haue had one dreme more: Behold though the sonne and the moone and xi. sterres made obsequance to me. And when he had tolde it vnto his father and his brethren, his father rebuked hym and sayde vnto hym: What meaneth this dreme which thou hast dreamed: Shall I and thy mother & thy brethren come and fall on the ground before thee? And his brethren hated hym: but his father noted the sayinge.

His brethren wente to kepe theyr fathes shepe in Sichem and Israhel sayd vnto Ioseph: Do not thy brethren kepe shepe in Sichem? I come, that I may send the to them. And he answered, & here am I. And he sayd vnto hym: So & it whether it be well with thy brethren and the shepe, and bying me worke agayn. And sent hym out of the bale of Echeron, to go to Sichem. And a certayne man founde hym wandringe out of his waye in the feilde, and alked hym what he sought. And he answered: I see my brethren, tell me I pray the whither they kepe shepe. And the man said, they are pastured hence: for I bred them say. Let vs go vnto Dorchan. Thus went Ioseph attore his brethren, and founde them in Dorchan.

¶ And when he sawe them a fere of before he came at them, they toke counsell agaynst hym to: to sleie hym. And sayd one to an other: Beholde, this & became commeth come now and let us sleie hym, and cast hym in to some pitte: and let vs saye that some beest hath deuoured hym, and let vs se what his dreames wyll come to.

¶ When Israhel sawe that, he went about to spee hym out of theyr handes and sayd, let vs not hurt hym. And Iudith sayd moche vnto them: weede not his blood, but cast hym in to this pitte that is in the wilderness, and lape no handes vpon hym: for he wold haue redded hym out of theyr handes, and deliuered hym to his father agayne.

¶ And as soone as Ioseph was come vnto his brethren, they stepp vpon out of his gay cote that was vpon hym, and they toke hym and cast hym in to a pitte: & the wyte was empty and had no water therein. And they cast their stone to cate bredd. And as they lyft vp their eyes and loked about, there came a com-

¶ Genesis lii
Ioseph dreameth.

¶

¶ I. Gen. lii. 6

¶ Gen. xli. 18
¶ Gen. xli. 18

¶ Gen. xli. 18

¶

pange

The following table shows the results of the regression analysis for the dependent variable "Number of children in the household" (N = 1,000). The independent variables are "Age of the head of household" and "Gender of the head of household". The results are presented in the following table:

Mr. Zettlitz

[illegible][illegible]

¶ The marriage of Zuda. The trespass of Er and Onan, and the vengeance of god that came there upon. Zuda lorn with his daughter Chamah. The birth of Pharez and Sara.

CAPL. XXXVIII.

¶ **A**nd it fortuned at that tyme, that Iudas went home his brethren, and gat hym to a man called Heta of Bedolaim: and there he sawe the daughter of a man called ¶ **H**eta, a Canaanite: And he took her, & she bare him chylde. And the conceived, and bare a sonne, and called his name Ier. And the conceived agayne, and bare a sonne, and called him Onan. And she conceived the thurte tyme, and bare a sonne, whome she called Hela: and he was of Sheleth when he bare him.

And Judas gave *ſc* his eldeſt ſonne a worſe
whole name was *ſc* Thamar. But this *ſc* Ju-
das eldeſt ſonne, was dyed in the light of
the liſt, wherefore the Loide ſlew him. The
ſayd Judas went *ſc* And go in to the dooryes
laye and merge the, and ſpyre by ſced into
the ſced ſhould not be his: therefore when he
went in to his ſiſters wyfe, he ſpelled it
into the grounde, becauſe he woulde not grue ſced
unto his ſiſter. And the thinge whiche he
did, diſpleaſed the Loide. Wherefore he ſlew
him alſo. Then ſapd Judas to Thamar his
daughter in lawe: remayne a wydow at the
ſayd place ſeven dayes, till I ſend thee to the
ſayd ſeaſon for he ſhould be wode but alſo, as
his ſiſter had dyed. Thus ſpake Thamar, and
dwelt with her father ſonne.

And in parcell of tyme, the daughter of
Isha, Iudas wyfe, dyed, Thyn Iudas wher
he had leste moynynge, wente into his wyfe
wretes to Thymnach, with his fernde fra-
gers of Boliann. And one roide Chamar, hapynge
beloude, hitte father in law goth yd to Thym-
nach, to wythe his wyfe. And he put her two
dowdes garmetes from hie, and couered her
with a clothe, and dysgyde her selfe. And fat-
her wyne at the entynge of Smaun, which is
by the wyfe wydes yd to Thymnach, because
he saw that Sela was growen, and he was
not geuen him to wyth.

[illegible]

And it came to passe that after these monethes, one *Isabel*, sayenge: *Thanne* thy daughter is. We hath played the whore, and hath played the whore is become great with child. And *Juba* sayde: bynghe her forth, and let her be bente. And wher they brought her forth, she went to her father in lawe, sayenge: by the man bote whom she chylde thynges receyve. And *Juba* childe. And sayde also: loke wholf are this feale, barcellet, and flake. And *Juba* answere him, sayng: we is more wyghtyngs than *Juba*, because I gave her not to. And so she is. And he was with her no more.

When time was come that the Hounde be deliueyed, behold there was two thynnyes in her wombe. And as she traucted, the one put out his hande, & the myddowes toke a bounde a reed thyshe about it sayng: this will come out firste. But he plucked his hande backe as gape, and his brother came out. And the lady: wherfore hast thou yrent a rent vpon thee? and called him ydolares. And afterwarde came out his brother that hadde the reed thyshe about his hande, which was called Zaza.

God pro'perts Joseph. His magistrates tempteth him. He is accused and cast in prison. God hath his eye vpon him.

CAP I.

XXXIX.

Joseph

Then is
dayn because
he woide no
eatie feed is
his brother.

Ioseph was brought into Egypt, and sauleph was a lot of Pharao: and his wife marshall an Egyptian bought him of the Samaritans, which brought him thither. And the Word was with Joseph, and he prospered and continued in the house of his master the Egyptian. And his master saide that the Lord was with him; and that the Lord made all that he did prosper in his hand: so that he found grace in his masters sight. And he was a good man, and he was a good ruler of his house, and put all that he had in his hand. And as soon as he had made him ruler over his house, and over all that he had, the Lord blessed the Egyptians house for Josephs sake; and the blessing of the Lord was upon all that he had: both in the house, and also in the field. And therefore he left all that he had in Josephs hand; and Joseph upon nothing that was with him, save only on the breest betweene him and his wife. And it happened after this, that his masters wife came and crept upon Joseph, and saide: come lie with me: but he refused and sayde to her: Behold, my masters Wordeth not but he hath in the house with me; but hath committed all that he hath to my hand. He hath said that is not greater in the house than I; and he hath kept nothing from me; but onely the breest thou art in. Now then can I do this great wickednesse, to sinne against the Lord my God? he said thus, and he refused to lie with her: so that she was angry, and she was in her company.

And it fortuned about the same season, that Joseph entered in to the house, to see his busines: and there was none of the householde by in the house. And he caught hym by the garment, saying: come sleep with me: And he left his garment in her hand, and fled and got him out. When hee sawe the fable that he had lette his garment in her hand, and was fled out, he called unto the men of the house, and tolde them saying: Beh, he hath bygone in an evill sort into vs, & hath done thus: And they sayd: hee is gone. And hee slept with me: And I fled, & I cryed with a loud voice: And when hee heard that, I left my garment with me, and fled, and got my self out.

And she layde vp his garment by her, vntill
he toke care home. And she tolde him accordyng
to thys wordes saying. This is the yung
seruaunt whiche thou hadt boughte vnto vs
came in to me to do me shame. But as I sawe
I lyfte by my voyce and cryed, he left his gar-
ment with me and fled out. When his maister
herde the wordes of his wyfe which she tolde
him saying: after this manner dyd thy seruant
to me, he waxed wroth.

And he took Joseph and put him in a prison:
even in the place where the kings prisoners
lay bound, and there consigned he him in prison:
but the lord was with Joseph, and he prospered him;
and he gave him favour in the sight of the keeper
of the prison, which committed to Joseph
all the prisoners that were in the prison
house. And what so ever was done there, that

byd he. And the keeper of the prison looked vnto
nothyng that was vnder his hande, because
the Lorde was with hym, & because that what
so euer he byd, the Lorde made it come luckely
to passe.

Joseph expounds the dreams of the two prisoners.

CAPL. XL

And it chanced after this, that the chefe
butter of the king of Egypt & his chefe
baker had offended there: loyd the king
of Egypt. And Pharaon was anger with them
and put them in wards in his chefe marshall
house: euen in the pylson where Ioseph was
bound. And the chefe marshall gaue Ioseph
a charge with them, & he serued them. And they
continued a season in ward.

And they dreamed eether of them in one
night: for the butler and the baker of the
kinge of Egypte whiche were bounde in the
pyson house, eether of them his dreame, and
eche mannes dreame of a sondry interpreta-
tion. When Joseph came in unto them in the
mornynge: and looked vpon them: Beholde,
they were sadde. And he asked them seuerally,
wherfore looke ye so sadly to daye? They an-
swered vnto him, we haue dreamed a dreame,
and haue no man to declare it. And Joseph sayde

unto mye. Interpretynge belongeth to god,
but clem me. And the chere biter colde hit
dremme to Ioseph, and fard unto him. In my
dremme he thought there shode a byrpe befor
me, and the byrpe fere the byranches, and
the byrches as the byrpe butte. And Ioseph
dremte forth: And the grapes cleved into
pyrpe. And I 3an þat þatras cup in my hande,
and toke of the grapes and wynged them in
to þatras cuppe, and deliuered þatras
cuppe in to his hande. And Ioseph fard unto
hym: this is the interpretation of it. The the
byranches are thyre dayes: for within thyre
dayes wall þatras byrpe be clyved be, and
elkore for wato byrpe offe agayne / and
thou shalt deliuer þatras cuppe in to wato
and thou shalt be a father, and thou shalt be
when thou wast his butler. And Ioseph shew
ed hym thou art in good cale, and the wyng
unto me. And make mencion of me to þatras
cario, and helpe to byngne me out of this house:
for I was tolen out of the lande of the Egipt
byces, and here also have I done wyrtynge at
all woderke: thyr wold haue put me in this
dungeon. And when the chere biter fader that he
best wold spoden hit, he fard unto Ioseph
that he shold alleu to hym þrem that I 3an hit.
þerfor bader he hit, and he fard to hym
þerfor bader, of all matre bader to
þatras. And the byrpes at them out of the
bitter vpon my bed.

Joseph answered and sayde: this is the in-
terpretation thereof. The thre baskettes are
the dayes; for this daye the dayes shall be
raue take thy beed from the and shall hang the
on a tree, and the byrdes shall take thy flesh
from the.

And it came to passe the thirti day which
was pharaoes birth daye / that he made a

The bridges
baker a but-
ler to become
13

**Expounding
of Dreams
appertaining
to God.**

II

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feast vnto all his seruantes. And he lifted vp the cheefe of the cheefe butler and of the cheefe baker amonge his seruantes. And restored the cheefe butler vnto his butlershipp againe: and he reached the cup in to Pharaos hands: and hanged the cheefe baker: euen as Ioseph had interpreted vnto them. Notwithstandinge the cheefe butler remembred not Ioseph: but forgate hym.

¶ Pharaos dyames are expounded by Ioseph. he made ruler ouer all Egypt. he hath two sonnes: Ephraim and Siphum. The beere begynneth in Egypte.

C A P I.

X L I.

And it fortuned at two yeres ende that Pharao dreamed, and thought that he rode by a ryuers syde / and there came out of the ryuer. viij. goodly hynes, a fatte fleshyd, and fed in a meadowe: & hym thought that. viij. other hinc came vp after them out of the ryuer quyt sauoyed and leane fleshyd, and doore by the adye vpon the byrns of the ryuer. And the euyl fauoured and leane fleshyd hynce ate vp the viij. wel fauoured a fat hynce: and he awoke thewiche. And he slept agayne and dreamed the seconde tyme, that. viij. eares of corne grew vpon one stalk ranke a goodly. And that. viij. thynne eares blased with the wynde, spange vp after them: and that the. viij. thynne eares deuoured the. viij. ranke and full eares. And then Pharao awoke, and heere is his dreame.

¶ When the morning came, his spete was troubled. And he sente and called his forchepers of Egypte: and all the byrns men thereof, and tolde them his dreame: but there was none of them that coulde interpret it vnto Pharao. Then spake the cheefe butler vnto Pharao sayinge. I do remembre my faulte this daye. Pharao was angere with his seruantes, and put in ward in the cheefe marshals house, bothe me and the cheefe baker. And we dreamed both of vs in one nyght, a cheefe mans dreame of a long tyme interpretation.

¶ And there was with vs a poyson man & a byrns boyne, seruant vnto the cheefe marshal. And we tolde hym, & he declared our dyames to vs accordyng to epyther of our dyames. And as he declared them vnto vs so it came to passe. I was reioyced to myne offyce agayne, and he was hanged.

E Then Pharao sent and called Ioseph. And there brought hym forthwith out of prison. And he wauch hym self and changed his raiment, & went in to Pharao. And Pharao sayd vnto Ioseph. I haue dreamed a dreame and no man can interpretate it: but I haue herd tell of thee, that as lone as thou hearest a dreame, thou dost declare it. And Ioseph answered Pharao saying: God shal geue Pharao a piospicious answer without me. Pharao sayde vnto Ioseph: In my dreame me thought I rode by a ryuers syde, and there came out of the ryuer. viij. fatte fleshyd and wel fauoured hynce, and fed in the meadowe. And then. viij. other hynce came vp after them, poynt and deuy euyl fauoured & leane fleshyd: so that I neuer sawe thes viij. in all the lande of Egypte in

euyl fauourednes. And the. viij. leane and euyl fauoured hynce ate vp the first. viij. fatte hynce. And when they had eaten them by a man coulde not perceyue that they had eaten them: for they were hyl as euyl fauoured as they were at the begynnyng. And I awoke. And I saw agayne in my dreame. viij. eares sping out of one stalk full and good, and. viij. other eares wythered, thyn and blased with wynde, sping vp after them. And the thynne eares deuoured the. viij. good eares. And I haue tolde it vnto the forchepers, but no man can tell me what it meaneth. Then Ioseph sayd vnto Pharao, bothe Pharaos dyames are one. And god both thew Pharao what he is about to do. The. viij. good hynce are. viij. yeres, and the. viij. good eares are. viij. yeres also: and it is but one dreame. The wyse the. viij. thyn and euyl fauoured hynce that came out after them, are seuen yeres: and the seuen empty and blased eares shall be seuen yeres of hunger. Thus is that wyche I spake vnto Pharao, that God dothe thew Pharao what he is about to do.

¶ Whiche there shall come. viij. yeres of great plentyfounnes throughout all the lande of Egypte. And there shall aryse after them. viij. yeres of hunger: so that all the plentyfounnes shall be forgotten in the land of Egypte. And the hunger that consume the land, so that the plentyfounnes shall not be once perceyued in the lande by reason of that hunger that shall come after, for it shall be exceeding great. And where as the byrns men dwelid vnto Pharao the seconde tyme: & betwenech that the thyng is certainly purposed of God, & that God will shortly bypnyng it to passe.

¶ Nowe therefore let Pharao prouide for a man of vnderstandyng and wyldome, and let him ouer the land of Egypte. And let Pharao make officers ouer the lande, and take by the septe parte of the lande of Egypte in the seuen plentyfounnes yeres, and let them gather all the toode of thes good yeres that come, & lape by come vnto the pybles of Pharao, that there may be soode in the ryues, and there let them kepe it, that there may be soode in those tyme as agayn the seuen yeres of hunger whiche shall come in the lande of Egypte, and that the lande perishe not thowd hunger.

¶ And the saying pleased Pharao and at his seruantes. Then said Pharao vnto his seruantes wher shall we fynde suche a man as this is, that hath the spyrte of God in hym: wherfore Pharao sayd vnto Ioseph: soialmly as god hath thyd the al tyme, there is no man of vnderstandyng of thyselfe like vnto thee. And wherfore shall be ouer my house, accordyng to thy wyche shall all my people arye: onely in the hynnes sent vnto Ioseph. And he sayd vnto Ioseph, beholde. I haue let the ouer all the land of Egypte. And he toke of his eare from his ryngere, & put it vpon Iosephs ryngere: and arapde hym in raiment of sythe, and dong a golden chayne about his necke, and let hym vpon the best chace that he had four euen. ¶ No proclamation was made, & euery yere went to the his knce before hym, as to hym whome Pharao had set ouer all the lande of Egypte. And

Pharao dyra
maly.

W

E

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i. gnd
Dama

1 And Pharaosayd vnto Ioseph. I am Pharaosayd without the wyl that no man lye vpon thee his hande of wyle in all the lande of Egypt. And he called Iosephs name. **2** Iosephs Pharaosayd. And he gaue him to wife Asnath the daughter of Putiphars prier of En. Then went Ioseph abode in the land of Egypt. And he was thyrty yere olde when he stode before Pharaosayd of Egypt. And then Ioseph departed from Pharaosayd, and wente throughout all the lande of Egypt.

3 And in the seuen plentyfull yeres they made sheues, and gathered vp all the increase of the seuen plentyuous yeres which were in the land of Egypt, and put it in to the cities. And he put the sheue of the sheues that grewe round aboute euery city, euen in the same. And Ioseph sayde by come in those yere to the lande of the rice in multitude aboue measure, untill he lette nothing: for it was without nombre. And vnto Ioseph were donne two sonnes before the yeres of hunger came, which Asnath the daughter of Putiphars prier of En, bare vnto hym. And he called the name of the first sonne. **4** Manasse for God said he hath made me forget all my labour, and all my tearres thou hast. The second called he Ephraim, for God said he hath caused me to growe in the lande of my trouble.

5 And when the seuen plentyfull yeres that were in the lande of Egypt were ended, then came the seven yeres of dearth, accordyng as Ioseph had sayd. And the dearth was in all landes, but in the lande of Egypt was there plenty. And when now all the lande of Egypt began to hunger, then cryed the people to Pharaosayd. And Pharaosayd vnto all Egypte: go vnto Ioseph, and what he sayth to you, that do. And when the dearth was throughout all the lande, Ioseph opened all that was in the cernes and sold vnto the Egyptians. And hunger waxed sore in the lande of Egypt. And all countreys came to Egypt to Ioseph for to bye come: because that the hunger was so sore in all landes.

6 Iosephs brethren come into Egypte to bye come. he knewed and spred them. When he was in the other cernes to theyr father to seue Beniamin, his father toke he let hym go, as he desired.

CAP.

XLII.

1 When Jacob sawe there was come to be sold in Egypte, he sayd to his sonnes: **2** Why are ye negligent? Beholde I haue breche that there is come to be sold in Egypt. **3** Get you thither s ye be to come from thence, that we may lye and not dye. **4** So went Iosephs ten brethren downe to bye come in Egypte: for Jacob wolde not sende Beniamin with his other brethren: for he said, some misfortune myght happen hym.

And the sonnes of Israel came to bye come amonge other that were there: for there was dearth also in the lande of Canaan. And Ioseph was gouernour in the lande, and sold come to all the people of the land. And his brethren came and fell flat on the grounde before hym. When

Ioseph sawe his brethren, he knewe them, but made straunge vnto them, and spake roughly vnto them sayyng: Why come ye here and they saye out of the lande of Canaan, to bye come? **2** Ioseph knewe his brethren, but they knewe not hym.

3 And Ioseph remembered his dreames whiche he dreamed of them; and sayd vnto them, ye are lyes, and ye come to to sellere the lande is weake. And they said vnto hym: nay my lord, but to bye come the sheuantes are come. **4** And are all one mans sonnes; and we meane truly; and the sheuantes are no lyes. **5** We said vnto them: nay verily, but euen to to sellere the lande is your comynge. And they sayd: we the sheuantes are, and brethren, the sonnes of one man in the lande of Canaan. **6** The yongest is yet with our father, but one no man knoweth where he is. **7** Ioseph said vnto the; that is it that I said vnto you, that ye are lyes. **8** Whereby ye shall be proued. **9** For by the tye of Pharaosayd ye shall not go hence tye yongest brother ye brought hither. **10** Sende therefore one of you to fetch your brother, and ye shall be in pylion in the meane season. **11** And thereby shall your wordes be proued; whether ye be true, or els by the tye of Pharaosayd, ye are lyes. And he put them in ward the dayes.

12 When Ioseph sayd vnto them, the thyrde day. **13** This do, and ye shall lye. **14** For I have good. **15** Ye meane truly, let one of you brethren be bounde in pylion, and go ye and buye necessarye fode to your households, and thynge with you your yongest brother vnto me: that your wordes may be belyued, and that ye be not. And they dyd so.

16 When they sayd one to another: we haue deuyll synned agaynst our brother, in that we sawe the anguish of his soule, when he besought vs, and wolde not heare vs: therefore is this trouble come vpon vs. **17** And answered them sayyng. **18** Saye I not vnto you that ye wolde not synne agaynst the ephod; but ye wolde not heare. **19** And now deuyll is, his blood is requyred. **20** They were not abate that Ioseph understood them: for he spake vnto them by an interpreter. **21** And he turned from them & wept, and then turned to them agayne & talked with them, and toke out Simeon from them and bounde hym before their eyes, and commaunded to sell three shekes thyr come, and to put theyr mans money in his sache, & to gyue them byrde to spende by the waye. And so it was done to them. **22** And they laden theyr asses with the come and departed thence. **23** And as one of them opened his sache for to gyue his alle prouender in the inne, he fynyed his money in his saches mouth. **24** And he sayd vnto his brethren: my money is recoverd me agayne, and is in my saches mouth. **25** When they heere sayed this, and were wofull, and sayd one to an other / how cometh it that God dealeth thus with vs? **26** And they came to Jacob theyr father vnto the lande of Canaan. **27** And told him all that had happened them sayyng. **28** The lord of the lande spake roughly to vs, and toke vs for spyes to trecke the countrey.

XLII.

And

Genesis.
xviii. 1. **2** We require the blood of the whd of
3 as others
is to take by
quence of
capt bone
to him / as in
Genesis. 4
Pharaosayd
Gen. xli. 14

And he sayd vnto hym: We meane truly and are no fflycs. We be chetue brethren sonnes of our father / one is awaye, and the pongest is now with our father in the lãde of Canaan. When the loide of the countrey sayd vnto be: by this shall I knowe if ye meane truly: I leave one of you brethren here with me, and take foorde necessaries for your householdes, and gett you awaye, and bypnyng your pongest brother vnto me. And herebye shall I knowe that ye are no fflycs, but meane truly: So wyll I deliuer you your brother agayne/and ye shall occurre in the lande.

And as they emptied theyr sackes, behold one of manye buckell of money was in his sacke. And when both they and theyr father sawe the bun- dles of money, they were afeapde.

And Jacob there father said vnto them, haue ye robbed me of my chyldren: Joseph is deeth, and Symeon is awaye/and ye wyll take Iden Jamin from me. All these thyngs fall vpon me. And he answered his father sayyng: Alet me see the sonnes, yf I bypnyng him not to the agayne. Deputee hym therefore vnto my hande, and I wyll bypnyng hym to the agayne: But he sayd: my sonne shal not go dooyn with you/for his brother is dead, and he is left alone. Wherefore some misfortune myght happen vpon hym by the waye which ye go. And so wolke: ye bypnyng my geay here with Iosue vnto the geauce.

Bypnyng me
to my geauce:
that is ye
wel bypnyng me
to my deathe/
as in Chage.
p. 22. u.

When Iden Jamin was brought, they returned with bysses Symeon is deliuered out of prison. Joseph goth also a wepyng. They went together.

CAP. I.

XLIII.

And the death heard soye in the lande. And when they had eaten by the come whiche they brought out of the lande of Egypt, father sayd vnto them: go agayne and bye vs a litle fode. Then said Iuda vnto him: the man did testifie vnto vs sayyng, * I loke pe se not my face, onlesse your brother come with you. Therefore yf thou wyll sende our brother with vs, we wyll go and bye the foorde. Yf thou wyll not sende hym, we wyll not go: for the man sayde vnto us: I loke pe se not my face, excepte your brother be with you. And Itrael sayd: wherfore deite ye so cruelly with me, to tell the man ye had put an

* Gen. xlii. 2

other brother? They sayde: The man askeb vs of our hnyered, sayyng: Is your father yet aluiue? haue ye not an other brother? And we tolde hym accordinglye to these wordes: Who could he knowe that he wolde bye vs bypnyng our brother dooyn with vs? Then said Iuda vnto Itrael his father: Send the lad with me, and we wyll eise and go, that we mape lue and not dye: both we, thou and also our chyldren. I wyll be surety for hym, and of my handes requyte hym. Yf I bypnyng him not to the, and set hym before thine eyes: let me beere the blame for euill. for onlesse he hadde made this sayyng, by this we had ben thre worse and come agayne.

* Gen. xlii. 3

Then theyr father Itrael said vnto them. Yf it must nedes be so now, then do thus, take of the best hutes of the lande in your vessels, and setp the rian a present, a quantitie of badtine

* Gen. xlii. 3

and a portion of hony, spyes and myrr, bates and almonces. And take as moey money moey with you. And the money that was brought agayne in your sackes, take it agayne with you, peraduenture it was some ouerpyght.

Take also your brother with you, and eysle and go agayne to the man. And sood almyghty graue you mercy in the sight of the man and sende you your other brother: a litle Iden Jamin and I wyll be as a man robbed of his chyldren.

Thus toke they the present a tyme to moche moey money with them, and Iden Jamin. And rose vp, went dooyn to Egypt, and presented them leues to Joseph. When Joseph sawe Iden Jamin with them, he sayd to the ruler of his house/bypnyng thes men home, and letp a make redy: for they shall byne with me at none. And the man did as Joseph bad, and brought them in to Josephs house.

When they were brought to Josephs house/ they were afeapde and sayd, because of the money I came in our sackes: myghtes at the first tyme, are we brought that they myghte byke a quarell with vs, and lape some tynge to our charge, to bypnyng vs in bondage and our allus also. So came they to the man that was the ruler ouer Josephs house, and spake with him at the doore and lape.

As, we came byether at the first tyme to bye fode, and as we came in an tyme, and opened our sackes: behold euery mans * money was in his sacke with full wepyng: for we haue brought it agayne with vs, and other money haue we brought also in our handes, to bye fode but we can not tell to who put our money in our sackes. And he sayde: be of good cheere, feare not: your God, and the God of your fathers hath put that treasure in your sackes: for I had your money. And he brought Symeon out to them, and led them i to Josephs house, a gaue them waite to walke theyr fere, a gaue theyr altes prouender: And they made redy theyr present, agaynst Joseph came at none: for they heretofore say that they wolde bye there. When Joseph came home, they brought the present in to the house to hym, and due they lye in theyr handes, and fell flat in the ground before hym. And he welcomed them counteyf sayyng: Is your father that olde man which ye tole me of in good helth? and is he yet aluiue? They answered: thy seruant our father is i good helth and is yet aluiue. And they bowed theyr selues and fell to the grounde.

And he lye by his eyes and behelde his brother Iden Jamin his mothers sonne and sayd: * Is this your pongest brother of whome ye sayde vnto me? And sayd: God be mercifull vnto the my sonne. And Joseph made had: for his heart was met by his brother: a sought wher he was, and entred in to his chamber, for to tokep there. And he walshed his face and came out and retyrned hym fette, and bad set byd on the table.

And they prepared for him by him selfe, * for them by them selues, and for the Egyptians whiche ate with hym by them selues, because the Egyptians maye not eate wyth the Hebrewes: for that is an abominacion vnto

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the Egyptians. And they sat before him: the eldest accussing vnto his age, and the yonger accussing vnto his youth. And the man inquired amonge them felices. And they broughte rewards vnto them from hym: but Benjamin bare his spurs to moche as ane of theires. And they ate and dronke: and were mery with hym.

¶ Joseph accuseth his brethren of theft. Juda becometh surety for Ben. Amin.

CAP. XLIII.
AND he commaunded the ruler of his house saying: By the mens sacks with good, as moche as they can carrie, a put cury mens money in his bagges mouth, and put my silver cup in the sacks mouth of the yongest and his coyne money also. And he dyd as Joseph had sayd. And in the morninge as soone as it was lighte, the men were let go with their asses. And when they were out of the cite and not yet fere pale, Joseph sayd vnto the ruler of his house: Arise and pursue after the men, and ouertake them, and saye vnto them: Wherfore haue ye rewarded me well for good: is that not the cuppe, of whiche my lord dyeth, and dothe he not prosecute therein? ye haue euill done, that ye haue done.

And he ouertoke them and sayde the same wordes vnto them. And they answered hym: Wherfore sayst my lord such wordes? God sayd that the seruantes shoulde do so. We holde, the money which the founte in our sacks mouthes, we broughte agayne vnto the, out of the lande of Canaan: how then wilt thou make out of my lordes house, either silver or golde: with whynhouse of thy seruantes it be founde let hym be, and let vs also be my lordes bondmen. And he sayde. Nowe therefore accordeinge vnto poun, whodes he with whom it is founde, shalbe my seruant: but ye, shalbe harmlesse.

And forthwith excepte man toke to done his sacke to the grounde, and cury man opened his sacke. And he searcht: come the eldest, to the pough. And the cup was founde in Benjamin sacke.

Exod. 12.1

When they rente their clothes, and laded cury man his ass, and went agayne vnto the cite. And Juda and his brethren came to Josephs house, for he was yet there, and they fell before him on the ground. And Joseph sayde vnto them: What dede is this whiche ye haue done? wille ye not that such a man as I, can prophete?

When sayde Juda: What shall the saye vnto my lord, what shall he speake, or what excuse can we make? God hath founde oute the wickednesse of thy seruantes. We holde, dothe we and he, with whom the cuppe is founde, are thy seruantes. And he answered: God sayd that I shoulde be so, the man with whom the cuppe is founde, he shalbe my seruante: but go ye in peace home to your father.

De intra
to Gen
12.1

Then Juda went vnto him and sayde: Oh my lord, let thy seruante speake a worde in my lordes eare, and be not wothe with thy seruante: for thou art euen as Pharaos. My

lord asked his seruante sayenge: haue ye a father or a wyther: and he answered my lord: We haue a father that is old, and a yonger ladde whiche he begat in his age: and the wyther of thy lordes lad is dead, and he is all that is left of that mother. And his sister loueth hym. When sayde my lord vnto his seruantes, bypunge him vnto me, that I may see myne eyes vpon hym. And he answered my lord, that the lad coulde not go from his father, for ye shoulde leaue his father, his father were but a dead man. Then sayde the chow vnto the seruantes: a onles your yonger brother come with you, loke that ye be my face no moze.

And when he came vnto thy seruante our father, we shoulde hym, what my lord hadde sayd. And when our father sayd vnto vs, go agayne, and bye vs a lytic tobe: we sayd, that we coulde not go. Therefore he is your yonger brother: bypunge ye, when will we go, for we maye not be the mannes face excepte our yonger brother come with vs. When sayde thy seruante our father vnto vs. Ye knowe what my wyfe bare me: two sonnes. And the one went out to me, and it is sayd that he is come in peace, of whiche breath, I shalbe him not fene. If ye shall take this also away from me, and some misfortune happen vnto hym, ye shall bypunge my greye hebd, with sorrow vnto the graue.

Nowe therefore when I come to thy seruante my father, if the lad be not with me: I seigne that his life hangeth by the laddes life, then as soone as he seeth that the lad is not come, he shall dye. So shall the thy seruante, who the grape head of thy seruante our father, be sorrowe vnto the graue. For I thy seruante, became licette for the lad, vnto my father, and sayde: * If I bypunge hym not to the agayne, I will beere the blame all my life longe. For thetherfore let me thy seruante, remayne here for the lad, and be my lordes bondman: and let the lad go home with his brethren. For how can I go vnto my father, and the lad not with me: lest I shoulde be the wytherednesse that shal come on my father.

¶ Joseph maketh hym selfe knowne vnto his brethren and sendeth they to his father.

CAP. XLV.
AND Joseph coulde no longer retygne before all them that stood aboute him: but commaunded that they shoulde go all out from hym, and that they shoulde be no man with him, whiche he desired him selfe vnto his brethren. And he wepte aloude, for that the Egyptians, and the house of Pharaos herde it. And he sayde vnto his brethren: I am Joseph, doth my father yet lyue? But his brethren coulde not answere him, for they were abashed at his presence. And Joseph sayd vnto his brethren: come nere to me, and they came nere. And he sayde: * I am Joseph your brother, whome ye sold into Egypte. And now be not grieved the which, my father lette me a cruell thyng in power of ye, that ye sold me by thers. For God dyd send me before you, to laue your lyues. * For this is the se-
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* Gene. 44.16.

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conde pecc of death in the lande, and thus mo
are beynne, in whiche there shall neyther be
sarping nor beueth.

¶ Wherefore God sent me afoze to make pro-
uision, that ye might continue in the earth, &
to saue your lyues by a greates deliurauce.
So now, it was not ye that sent me hether,
but God: and he hath made me as a father
vnto Pharaos, and lord ouer all his house,
a ruler in all the lande of Egypt. Haste you
therfore, and go to my father, and tell him,
thus sayth thy sonne Joseph: God hath made
me lord ouer all Egypt. Come downe vnto
me and saue you. And thou shalt dwell in the
lande of Gosan, and be by me: both thou, &
thy chyldren, and thy chyldrens chyldren: and
thy wyfe, and thy brethren, and all that thou hast.
There will I make dwellynge for the: for
curre remayne yet fyue yeres of death, leaue
thou, and thy household, and all that thou
hast, presently.

¶ Wherefore, pour eyes do se, and the eyes al-
so of my brother Ben Jamin, and I shall be
proued by mouth. Wherefore tell my father of all
my honoure, which I haue in Egypt, and
of all that ye haue sent, and make haile saying
my father hether.

And he fell on his brother Ben Jamins neck
and wept: and Ben Jamin wept on his necke.
Moreover he kyssed all his brethren, & wepte
vpon them. And after that, his brethren sal-
ued with him. And when the tpynges were
brought to Pharaos house, that Josephs bre-
thren were come, it pleased Pharaos well, and
all his seruautes.

¶ And Pharaos spake vnto Joseph: saye vnto
thy brethren, this do ye: lade your bestialles, &
geer you thence. And when ye be come vnto the
lande of Canaan, take your father, and poure
householde, and come vnto me, and I will
geue you the best of the lande of Egypt, and
ye shall eate the fatte of the lande. And com-
maunded also. This do ye: take chaerittes
with you, out of the lande of Egypt, for your
children, and for your wyues: and bryng your
father, and come. Also, sende not your dulle,
for the goodes of all the lande of Egypt shal
be yours.

¶ And the chyldren of Israel dyd accordynge,
and Joseph gaue them chaerittes at the com-
maundement of Pharaos, and gaue them wy-
cale also, to hymde by the waye. And he gaue
vnto eche of them, chaunge of raiment: but
vnto Ben Jamin, he gaue the hundred peces
of siluer, and fyue chaunge of raiment. And
vnto his father he sent ten chylyren also: in-
den with good out of Egypt, and ten the as-
tes laden with corne, hyssop and meat: to frise
his father by the waye. So sent he his be-
loved wyfe, and they departed. And he be-
cayne vnto egypt: so that ye shall not ouer by
the waye.

¶ And they departed from Egypt / and en-
tered the lande of Canaan, and came to Jacob
their father, and tolde hym, sayenge. Joseph
is yet a lyue, and is gouernour ouer all the lds
of Egypt, and Jacobs heart was troubled,

but he belised them not. And they tolde him
all the wordes of Joseph, whiche he had sayde
vnto them. But when he sawe the chaerittes
which Joseph had sent to carpe him, then his
spyrte recouered. And Isaac sayde. I haue per-
nought, yet Joseph my sonne be yet aloue: I
will go and se hym, or that I dye.

¶ Jacob with all his household goeth to Joseph in
to Egypt. The genealogie of Jacob. Joseph meeteth
his father.

CAP.

XLVI.

¶ Isaac toke his x fourner, with all his hys,
and came vnto Berseba, and offered offren-
ces vnto the God of his father Isaac. And
God sayde vnto Isaac in a vlyson by nyght,
and called vnto him: Jacob Jacob. And he an-
swered: here am I. And he sayde: I am that
myghty God of thy father, feare not to go
downe into Egypt: for I will make of the a
great people. I will go downe with thee into
Egypt, and I will also bringe the by a wyne,
and Joseph shall put his hande vpon thyne
eyes.

¶ And Jacob rose by frorne Berseba. And
the sonnes of Isaac carped Jacob their father,
and their chyldren, and their wyues in the cha-
erittes, whiche Pharaos had sent to carpe him,
and they toke their catell, & the goodes whiche
they had gotten in the lande of Canaan, & came
into Egypt: both Jacob and all his seed
with hym, his sonnes, and his sonnes sonnes
with hym, his daughters, & his sonnes daugh-
ters, and all his seed brought he with hym in
to Egypt.

¶ These are the names of the chyldren of Is-
rael, whiche came into Egypt, bothe Jacob
and his sonnes: * Ruben Jacobs first sonne.
The chyldren of Ruben: Danoch, Hally,
Neyron, and Charmi. The chyldren of Sime-
on: Lemuel, Jamim, Ohad, Zaphin, Zohar,
and Saul the sonne of a Canaanitish woman.
The chyldren of * Levi: Serion, Isachar,
and Gherari.

The chyldren of * Iuda: Er, Onan, Se-
la, Pharys, and Zerah, But Er, and Onan,
died in the lande of Canaan. The chyldren of
Jachari: Zola, Phua, Job and Sermon.
The chyldren of Zabulon: Sered, Elon and
Jachiel. These be the chyldren of Lea, whiche
he bare vnto Jacob in Mesopotamia,
with his daughter Dina. All these soules of
his sonnes and daughters, make therty and
thre.

The chyldren of Gad: Zaphion, Haggi,
Sunt, Gyon, En, Gad, and Arall. The
chyldren of * Affer: Zemina, Zefua, Zefun,
Efra, and Serach theslyster. And the chy-
ldren of Efra, were Heber, and Ghaluel.
These are the chyldren of Bilpa, whom
Laban gaue to Lea his daughter. And thes
he bare vnto Jacob, In number thytene
soules.

The chyldren of Rachel / Jacobs wyfe:
Joseph

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* Ben
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* Gad
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* Efra

* Efra

the lande. And of the increase, ye shall geue þe fiftē parte vnto Pharao, and viij. partes that be your owne for feede to fode the felde: and for you, and them of your houtholdes, and for your children, to cate. And they answered: Thou hast saved our lues. Let vs synke grace in the sight of my lord, and let vs be Pharaoes seruantes. And Joseph made it a lawe vnder the lande of Egypt vnto this daye: that men must geue Pharao the fiftē parte, except the lande of the preastes only, which was not bounde vnto Pharao.

And Isaac dwelt in Egypt: euen in the countrey of Gosan. And they had their possessions there, and they grew and multiplied exceedingly. Moreover Jacob lued in the lande of Egypt. xliij. yeres, so that the hie age of Jacob, was an hundred, and xliij. yeres.

When the tyme drew nye, that Isaac must dye: he sent for his sonne Joseph, and sayde vnto hym: I haue found grace in thy sight, put thy hande vnder my thigh, and deale mercifully and truly with me, that thou woepe me not in Egypt: but let me lye by my fathers and caue me out of Egypt, and bury me in their buryall. And he answered: I will do as thou hast sayde. And he sayde: I woeue me. And he wasare vnto hym. And then Isaac toweypped the wordes, and bowed hym vnto the beddes head.

* Gen. xlv.

¶ Jacob leueth Isack. He becometh Ephraim and Manasse for his sonnes and bleisseth them.

CHAPTER XLVIII.

After these thynges, saynges were brought vnto Joseph, that his father was sick. And he toke with him his two sonnes, Manasse and Ephraim. When was it sayde vnto Jacob: behold, thy sonne Joseph cometh vnto the. And Isaac toke his strength vnto hym, and sat vp on the bedde, and sayde vnto Joseph: God almyghty appeared vnto me at Aius, in the lande of Canaan, & blessed me, and sayde vnto me: behold, I will make the growe, and will multiplye the, and will make a great nombre of people of the, and will geue this lande vnto the, and vnto thy seed after the, for an euerlasting possession. Now therefore thy two sonnes Manasse and Ephraim, whiche were borne vnto the before I came to the into Egypt, shall myne euen as Ruben and Symeon that they be vnto me. And the children whiche thou getteste after them, shall thine owne: but shall be called with the names of thy brethren in their enheritaunces. And after I came from Mesopotamia, Rachel was dyed vpon my hande in the lande of Canaan, by the waye: when I had but a feldes bred to go vnto Ephraim.

* Gen. xlviii.

* Gen. xlviii.

Jacob dyed: with the two sonnes of Joseph.

* Gen. xlviii.

And I buried her there in the way to Ephraim whiche is now called Bethel-hym. And I came whiche Josephs sonnes, and sayde: what are these? And Joseph sayd vnto his father: they are my sonnes, whiche God hath geuen me here. And he sayde: byngne them to me, and let me bleisseth them. And the eyes of Isaac were dimme for age, so that he

coude not well se. And he broughte them to hym, and he byssed them, and cinsured them. And Isaac sayde vnto Joseph: I woeue not haue thoughte, that I shoulde haue sene thy face, and yet to. God hath blessed me, and also thy seed. And Joseph toke them awaye from his lappe, and they fell on the grounde before hym.

Then toke Joseph them bothe: Ephraim in his right hande towards Isaacs left hande and Manasse in his left hande, towards Isaacs right hande, and broughte them vnto hym. And Isaac stretch oute his right hande, and a lapde it vpon Ephraims head, whiche was the younger, and his left hande, vpon Manasses head, crossinge his handes, for Manasse was the eldē. And he blessed Joseph, sayenge: God before whome my fathers Abraham and Isaac dyd walke, and the God whiche hath fedde me all my lyfe longe vnto this daye, And the angel which hath byngned me from all euill, bleisseth thesē laddes: that they may be called after my name and after my fathers Abraham and Isaac, and that they may growe and multiplye, vpon the earth.

When Joseph sawe that his father layde his right hande vpon the head of Ephraim, it displeased hym. And he lyfte vp his fathers hande, to haue remoued it from Ephraims head vnto Manasses head, and sayde vnto his father. Not to my father, for this is the eldē. But thy right hande vpon his head. And his father wold not, but sayde: I knowe it well my sonne, I knowe it well. Be walke also a people, and walke grate. But of a trouth his younger brother shall be greater then he, and his seed shall be full of people. And he blessed them, sayenge: At the ensaumple of these, the Israelites shall bleisseth, and saye: God make the, as Ephraim and as Manasse. Thus let be Ephraim before Manasse.

And Isaac sayde vnto Joseph: behold, I dye. And God shall be with you, and byngne you agayne vnto the lande of your fathers. Moreover I geue vnto the, a portion of the lande about thy brethren, which I gat out of the handes of the Amorites, with my sword and with my bowe.

¶ Jacob bleisseth all his owne sonnes, and sheweth them what to do. He appointeth wher they wylde buried and dyeth.

CHAPTER XLIX.

And Jacob called for his sonnes, and sayde: come together, that I may tell you what shall happen you in the laste dayes. Gather you together, and heare the sonnes of Jacob, and heken vnto Isaac your father.

Ruben: thou art myne eldē sonne, my myghte and the beginninge of my strengthe, chiefe in reccruping, and chiefe in power. As vnstable as water were thou: thou shalt therefore not be the chiefe, for thou shalt dwelle vpon thy fathers bed, and thou shalt dwell thou my couche with younges by.

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x Genes.
xxviii. b

When Josephs brethren sawe that their father was dead, they sayde: Joseph may for euer haue vs, and x towards vs againe: all the euill whiche we dyd vnto hym. They dyd therfore a commandement vnto Joseph, sayinge: thy father charged vs before his death, sayinge. Thus wylle I saye vnto Joseph, for geue (I praye the) the residue of thy brethren, and these serues, for they reuarched the euill. Now therfore we praye the, for geue the residue of the seruantes of thy fathers God. And Joseph wepte when they spake vnto hym.

x Gen. xlv. b

And his brethren came and fell before hym, and sayde: Beholde we be thy seruantes. And Joseph sayde vnto them: Feare not, for am not I vnder god? Ye thought euill vnto me: but God turned it vnto good, euen to auaunce me, as ye se at this present tyme, and so saue moche people a lye. Feare not therefore, for I wylle care for you and for your children, and he spake kindly vnto them.

x Gen. xlv. a

Joseph dwelt in Egypte, and his fathers house abode an hundred and x. yere. And Joseph sawe x Ephraims children, euen

vnto the thirde generation. And vnto Manasse the sonne of Manasses, were children borne, and sat on Josephs knees.

And Joseph sayde vnto his brethren: I dye. And God wylle surety vnto you, and wyng you out of this lande, vnto the lande whiche he sware vnto Abraham, Isaac, and Jacob. And Joseph toke an othe of the children of Israel, and sayde: God wylle surety vnto you: se therefore that ye care me x bones hence. And so Joseph dyed, when he was an hundred and cen yere olde.

And they embawmed hym,

and put hym in

a cheste

in

Egypte.

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¶ The ende of the first boke of
Moses, called Gene-
sis, of Genesis
tion.

MOSES

EXODVS.

THE SECONDE BOKE OF MOSES, CALLED
EXODVS, OR DEPARTVRE.

¶ The children of Jacob are nombred. The newe Pharaos oppresseth them. The acte of the goddes myndpurses.

CAPITVLO. I.

x Gen. xlv. b

THESE ARE THE NAMES OF THE x children of Israel, whiche came to Egypte with Jacob, euerie man with his householde: Ruben, Simeon, Leui, Iuda, Iacobe, Zabulon, Beniamin, Man, Nephtali, Gad and Aser. All these loutes proceedinge out of the wombe of Jacob, were. Whereas Joseph was dead, and all his brethren. When Joseph was dead, and all his brethren and all the generation: the x children of Israel grew, increased, multiplied, and waxed very myghty: so that the lande was full of them.

x Ex. i. b
x Ex. i. c

¶ When there rose vp a newe kynge in Egypte whiche haterde not Joseph. And he sayde vnto his folke: beholde the people of the childre of Israel are moe & myghtyer than we. Come, let vs playe wyllye with them: lest they multiplye, and so (if there chaunce any warre) they tope them felues to oure enemieis and spede agaynste vs, and so gette them out of the lande.

¶ And he set taskemasters ouer them, to kepe them vnder with burdenes. And they buyld vnto Pharaos cyties of Isten: Pithon and Raames. And the more they bred, the more they multiplied and grew: so that they ab-

soyed the children of Israel. And the Egyptians helde the children of Israel in bondage withoute mercey, and made their lyes bitter vnto them, with cruell labour in claye, and byrke, and all maner wyse in the felde, and in all maner seruice, whiche they caused them to wyke, cruellye.

And the kynge of Egypte sayde vnto the myndpurses of the churche women, of whiche the ouer name was Sephora, and the other Phara: When ye to the office of a myndpurs, to the women of the churche: a fele in the byrke tyme that it is hope, helpe. And if it be a martyr, let it lye. And withstandinge the myndpurses feared God, and dyd not as the kynge of Egypte commaunded them: but saued the men children.

¶ Then the kynge of Egypte called for the myndpurses, and sayde vnto them: why haue ye delt on this maner, and haue saued the children? And the myndpurses answered Pharaos: that the churche women were not as the women of Egypte: but were sturdy women, and were dreyned afore the myndpurses came at them. And god therefore deliued with the myndpurses. And the people multiplied and waxed very myghty. And because the myndpurses feared God, he made them houses.

¶ Then Pharaos charged all his people, sayinge. All the men children that are borne, shall into the ryuer, and saue the maye children a lye.

¶ The

¶ Moses is borne, and herne cast into the flaggies, to taken by of pharaons daughter. He called the Egyptian, he reely and taketh a wyfe. The Egyptian crepe vnto the Egyde.

CAPI. II.

AD there went a man of the house of Levi. And robe a daughter of Levi.

Exodus 1. 15-16

And the wyfe conceived a bare sonne, And when the lady that it was a pyppe child, she tyd him to the monethes. But when the coude no longer bye hym, he roke a basket made of bulrushes, and daubed it with hyne and pyppe, and layde the childe therein, and put it in the flaggies by the ryuers brynk.

Exodus 1. 17-18

Exodus 1. 19-20

And his sister bare a serece of, to wyte what woulde come of it. And the daughter of pharaon came downe to the ryuer to wash her self, and her maydens walked a longe by the ryuers syde. And when the sawe the basket amonge the flaggies, she sent one of her maydens, and caused it to be fet. And when she had opened it the lady the childe, and beholde the babe wepte. And she had compassion on it and sayde: it is one of the Hebrew children.

Exodus 1. 21-22

Then sayde his sister vnto pharaons daughter: Shall I go and call vnto the nurse of the Hebrew womē, to nurse y the childe: pharaons daughter answered. So thy wyfe, and the mayden, and called the chyldes mother. Then pharaons daughter sayde vnto her. Take this chyld awaye, and nurse it for me: and I wyll rewarde the, for thy labour. And the woman toke the chyld, and nursed it by.

Exodus 1. 23-24

Exodus 1. 25-26

Exodus 1. 27-28

Exodus 1. 29-30

Exodus 1. 31-32

Exodus 1. 33-34

Exodus 1. 35-36

Exodus 1. 37-38

Exodus 1. 39-40

Exodus 1. 41-42

Exodus 1. 43-44

Exodus 1. 45-46

Exodus 1. 47-48

Exodus 1. 49-50

Exodus 1. 51-52

Exodus 1. 53-54

Exodus 1. 55-56

Exodus 1. 57-58

Exodus 1. 59-60

Exodus 1. 61-62

Exodus 1. 63-64

Exodus 1. 65-66

Exodus 1. 67-68

Exodus 1. 69-70

Exodus 1. 71-72

Exodus 1. 73-74

Exodus 1. 75-76

Exodus 1. 77-78

Exodus 1. 79-80

Exodus 1. 81-82

Exodus 1. 83-84

Exodus 1. 85-86

Exodus 1. 87-88

Exodus 1. 89-90

Exodus 1. 91-92

Exodus 1. 93-94

Exodus 1. 95-96

Exodus 1. 97-98

Exodus 1. 99-100

Exodus 1. 101-102

Exodus 1. 103-104

Exodus 1. 105-106

Exodus 1. 107-108

Exodus 1. 109-110

Exodus 1. 111-112

Exodus 1. 113-114

his daughters: Where is he: why haue ye left the man: So call hym that he may care the. And Moses was content to dwell with the man. And he gaue Moses Zephora his daughter which bare a sonne, and he called him Gerson: for he sayde: I haue bene a stranger in a strange lande. And she bare yet another sonne whom he called Eliezer, sayinge: The Lord of my father is myne helpe, & hath tyd me out of the handes of pharaon.

And it chaunced in procelle of tyme, that pharaon of Egypte dyed, and the children of israel lighted by the reason of laboure, and increased. And their complaint ascended vnto God tome the labourer. And God remembred his promise vnto Abraham, Isaac and Jacob. And God looked vpon the children of israel, and knewe them.

¶ Moses heareth these, God appeereth vnto him in a bush, and teacheth him to the children of israel, and to pharaon the oppressor.

CAPI. III.

III

Moses kepte the hope of Iethro his father in lawe, pious of egypciens, whoe the flocke to the backside of the wynde ronne, and came to the mountaine of God, Horeb. And the angel of the Lord appeared vnto hym, in a flame of fyre, oute of a bush. And he perceived that the bush burned with fyre, and consumed not. Then Moses sayde: I wyll go hence, & see this great sight, how it cometh that the bush burneth not. And when the Lord sawe that he came forth to see, he called vnto one of the bush, and sayde: Moses, Moses. He answered, I am here. And he sayde: come not hyther, but put thy shoes off the eye: for the place whereon thou standest is a holy ground, and he sayd: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hyd his face, for he was asfear to loke vnto God.

Then the Lord sayde: I haue surely sene the trouble of my people which are in Egypt, and haue herde their crye, which they haue of their taskmaisters. For I knowe their sorow, and am come downe to deliuer them out of the handes of the Egytians: and to bringe them out of that lande, vnto a good lande, and a large, and vnto a lande that floweth with mylk and honny: men vnto the place of the Canaanites, Hittites, Amorites, pherezites, Iteuites, & of the Jebusites. Now therefore beholde, the complaint of the chyldren of israel is come vnto me, and I haue also sene the oppression, wherewith the Egyptians oppress them. But come, I will sende thee to pharaon, that thou mayest bringe my people the children of israel out of Egypte. And Moses sayde vnto God: what am I to go vnto pharaon, and to bringe the chyldren of israel out of Egypte: And he sayde: I wil be with thee. And thus Moses a taken vnto the, that I haue sent thee: after that thou had brought the people oute of Egypte, & so shall seee God vpon this mountaine.

Then sayd Moses to God: When I come vnto

father of pharaon: & was also the prest of egypciens. ¶ Moses was a ghyde to the other isrlites, as it was d. vnto the Jewes / that the sonne possed the of fect of his father.

¶ Looked vpon the bush: that he had pite and compassion ouer thes people in the house of thecristi.

¶ The bush & fyre.

¶ The scripture blyth to call that hely which egypte & egypte choseth vnto him selfe as he dicitur vnto pharaon.

¶ By mylk and honny vnderstande abundance and plente of all thynges appertaining the comfote of man.

¶ D vnto

Exodus 2. 1-2

Exodus 2. 3-4

Exodus 2. 5-6

Exodus 2. 7-8

Exodus 2. 9-10

Exodus 2. 11-12

Exodus 2. 13-14

Exodus 2. 15-16

Exodus 2. 17-18

Exodus 2. 19-20

Exodus 2. 21-22

Exodus 2. 23-24

Exodus 2. 25-26

Exodus 2. 27-28

Exodus 2. 29-30

Exodus 2. 31-32

Exodus 2. 33-34

unto the children of Israel, a sape unto them. The God of your fathers hath sent me vnto you, and they say vnto me, what is his name, what answer shall I geue them: Then said

E I am that I am, that is to wit, I am ever without ending, for no time is a being of itself, without duration, without beginning, without end, saue only God alone.

God vnto Moses: I am that I am: And he sape: Thus wilt thou sape unto the children of Israel: The God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me vnto you: this is my name for euer, and this is my memorie all your time out all generations. So therefore, and gather the elders of Israel together, and sape vnto them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, appeared vnto me, and sape: I haue visited and seen both you and that which is done to you in Egypt. And I haue said it, that I will bring you out of the tribulation of Egypt vnto the lande of the Canaanites, Hittites, Amorites, Phereetees, Hapites, and Jebusites: a lande that floweth with milke and honey.

If it come to passe that they heare the voyce then go, bothe thou and the elders of Israel vnto the kynge of Egypt, and sape vnto him: The Lord God of the Egiptians hath called be: let vs go therefore this dayes journey into the wilderness, that we may sacrifice vnto the Lord oure God. For this standing I am sure that the kynge of Egypte will not let you go, onles it be with a myghtie hande: I will therefore directe out myne hande, and smyte Egypte with all my wonders, whiche I will do therein. And after that, he will let you go. And

E Crech. si. a. and si. a.

I will get this people fauoure in the sight of the Egiptians: so that when ye go, ye shal not go empty: but euerp wyse shall bosome of hie neyghbouresse, and of her that founereth in her house, letwile of silver and of gold and rayment. And ye shall put them on your sonnes and daughter, and shall I spoyle the Egiptians.

E This spoyle was made by goddes appointment and commaundement: wherfore it followeth not, that they may do by the of our owne priuie auisour.

Whose receypt figures of his callinge and was sent into Egypte. His wyfe zephora circumcised her sonne. Euen merrily with Moses, Moses saith his house of his father in lawe.

C A P I.

I I I I.

Moses answered and sape: Se, they wil not beleue me nor herke vnto my voyce but wilt sape, the Lord hath not appeared vnto the. Then the Lord sape vnto him: What is that in thyne hande? and he sape: a rodde. And he sape call it on the grounde, he dyd call it, and it turned vnto a serpent. And Moses ranne awaye from it. And the Lord sape vnto Moses: put forth thyne hande and take it by the tale, and he put forth his hand and caught it, and it became a rodde agayne in his hande, and thus wilt thou do forth the Lord, that they may beleue that the Lord God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared vnto the.

E Surgit.

And the Lord sape further moze vnto him

thou shalt thine hande into thy bosome. And he equald his hande into his bosome, and toke it out. And beholde, his hande was leproous: euen as snowe. And he sape: put thyne hande into thy bosome agayne. And he put his hand into his bosome agayne, and plucked it out of his bosome, and beholde, it was turned as agayne as his other ded. If they wil not beleue the, neither heare the voyce of the Lord: yet will they beleue the voyce of the scole toke. But if they wil not beleue the scole signs, neither heare vnto the voyce, the take of the water of the pyer, and poure it vpon the hye lande. And the water which thou hast shed out of the pyer, shall turne to blood vpon the hye lande.

And Moses sape to the Lord: ob my Lord, I am not eloquence, neither in tymes past, ne yet hence thou hast spoken vnto the circumciser: but I haue an impotent of speche, and am slowe tongued. And the Lord sape vnto him: who hath made many mouth as who hath made the domme of the dead, the kerge of the blinde? haue not I the Lord? So therefore, and I will be with thy mouth and seache the what thou shalt sape. But he sape: ob my Lord, sende I praye the whom thou wilt. And the Lord was angry with Moses and sape, I knowe Aaron thy brother the Leuite that he can speake. And moouethe beholde, he cometh to meete the, and when he hath seyn the, he will be glad in his heart. And thou shalt speake vnto him, and put thy wordes in his mouth, and I will be with thy mouth and with his mouth, and will seache you what ye shall do. And he shalbe thy spokesman vnto people: he shall be thy mouth, and thou shalt be I vs God: and take this rodde in thy hand wherewith thou shalt do my signes.

And Moses went and returned to Zethu his father in lawe agayne, and sape vnto him: Let me go (I praye the) and retorne to my brethren which are in Egypte, that I may te whether they be yet alive. And Zethu sape to Moses: go in peace. And the Lord sape vnto Moses in Madian: retourne agayne into Egypte: for they are dead which went aboute to kyll the. And Moses toke his wyfe, and his sonnes, and late comen on an asse, and returned to Egypte, and toke the rodde of God in his hande.

And the Lord sape to Moses: what thou arte come to Egypte agayne, se that thou do all the wonders before Pharao whiche I haue put in thy hande: but I will harden his herte so that he shall not heare the people go. And tell Pharao, thus saith the Lord: Israel is myne eldest sonne, and therefore sape vnto the: Let my sonne go, that he maye serue me. If thou wilt not let hym go: behold, I will sende my eldsonne.

And it chaunced by the wyse in the pyne that the Lord met hym, and wolde haue kyled hym. Then Zephora toke a stone and circumcised her sonne, and fell at his fere, and sape: a bloody husbilde arte thou vnto my. And he let him go. So he sape a bloody husbilde, because of the circumcision. The Lord sape the Lord

E I am

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Loſe vnto Aarō: go meeſeſe in the wilderness. And he went and met hym in the mount of Sod, and hymed hym. And Moſes tolde Aarō all the wordes of the Loꝝd, whiche he hadde sent by hym, and all the tokens whiche he had charged him with all. So went Moſes and Aarō, and gathered all the elders of the chyldren of Iſrael. And Aarō tolde all the wordes whiche the Loꝝd had spoken vnto Moſes, and vnto the myſtyes in the sight of the people, and the people blyued. And when they here that the Loꝝd had vſed the chyldren of Iſrael, and hadde loked vpon their tribulacion, they bowed them selues and woꝝſhypped.

Moſes and Aarō go vnto Pharaon. The people of Iſrael are oppreſſed more and more, and they crye out vpon Moſes and Aarō thyſeſe.

CAP. V.

Then Moſes and Aarō went and tolde Pharaon, thus ſaith the Loꝝd God of Iſrael. Let my people go, that they may kepe holpe dape vnto me in the wilderness. And Pharaon answered: What ſelowe is the Loꝝd, that I ſhuld heare his voyce ſo; to let Iſrael go? I knowe not the Loꝝd, neyther wil let Iſrael go. And they ſayde: the God of the Hebrewes hath met with vs: let vs go (we praye the) thy dayes tourney into the deſert, that we maye ſacrifice vnto the Loꝝde oure God: leſt he ſmyle vs ryther with pillenice, or with ſweerde. Then ſaith the kynge of Egypt vnto them: Wherefore to ye, Moſes and Aarō, let the people come thir woꝝke, get you vnto your labour. And Pharaon ſayd ſurethmore: beholde there is moche people in the lande, and ye make them playe, and let them woꝝke ſtande.

And Pharaon commaunded the ſame dape the ſaſhemakers ouer the people, and the officers, ſayinge: le that ye geue the people no more ſtewe to make byrche with, as ye byd in tyme paſſed: let them go and gather ſtewe them ſelues, and the nombre of byrche, which they were wont to make in tyme paſſed, laſe vnto theyr charges alſo, and bympyſſe nothyng thereof. ſo; for they be ydel, and theſeſe crye, ſayinge: Let vs go and to ſacrifice vnto oure God. They muſt haue more woꝝke laide vpon them, that they maye labour theſer, and then will they not ture them ſelues to ſaſe woꝝke.

Then went the ſaſhemakers of the people and the officers out, and tolde the people ſayinge: Thus ſaith Pharaon: I will geue you no more ſtewe, but go your ſelues, and gather you ſtewe where ye can fynde it, yet ſhal none of you labour be mynyſſed. Then the people ſcattered aboide theſe out all the lād of Egypt, ſo; to gather them ſubſyl, to be in dede of ſtewe.

And the ſaſhemakers haſted them ſo;ward, ſayinge: Fulfill your woꝝke dape by dape, eue as when ſtewe was geuen you. And the officers of the chyldren of Iſrael, which Pharaon ſaſhemakers had ſet ouer them, were beaten. And it was ſayd vnto them: Wherefore haue

ye not fulfilled your ſaſhe in makinge byrche, bothe yedeſdape and to dape, as well as in tymes paſſe.

Then went the officers of the chyldren of Iſrael, and complained vnto Pharaon, ſayinge: Wherefore beateſt thou thus with thy ſeruautes: there is no ſtewe geuen vnto thy ſeruautes, and yet they ſape vnto vs: make byrche. And lo, thy ſeruautes are beaten, and thy people is ſoule treaſed. And he answered: Ytill are ye, and theſeſe ye ſape: let vs go and to ſacrifice vnto the Loꝝd. So theſeſe and woꝝke, ſo; there ſhall no ſtewe be geuen you, and yet ſe that ye deſpise the ſaſe of byrche.

When the officers of the chyldren of Iſrael ſaſe them ſelues in thirde caſe (in that he ſayde, ye ſhall mynyſſe nothyng of your dayes makinge of byrche) then they met Moſes and Aarō, ſtandinge in thir dayes, as they came out home Pharaon, and ſayd vnto them: The Loꝝd loke vnto you a ſudge, ſo; ye haue made the ſaſouers of vs ſynne in the ſight of Pharaon, and of his ſeruautes, and haue put a ſweerde into thir handes to ſlay vs.

Moſes returned vnto the Loꝝd, and ſayde: Loꝝd, wherefore beateſt thou cruellly with this people: and wherefore haſt thou ſent me? ſo; ſence I came to Pharaon to ſpeche in thy name, he bathe faced ſoule with this ſoſe, and yet thou haſt not deliuered thy people at all. And the Loꝝd ſayde vnto Moſes: ſo; he ſaith thou be what I will to vnto Pharaon, ſo; with a myghtye hande, ſhall he let them go, a with a myghtye hande, ſhall he byrue them oute of his lande.

God promyſſeth deliuerance of the Iſraelites, and the lande of Canaan. The genealogie of Aarō, Symon and Levi.

CAP. VI.

And God ſayde vnto Moſes: I am the Loꝝd, that appeared vnto Abraham, Iſaac and Jacob, an almyghty God: but in my name I ſeſuall was I not knowne to them. Wherefore I made an appointment with them, to geue them the lande of Canaan: the lande of thir pilgrimage: wher in they were ſtrangers. And I haue alſo brede the growynge of the chyldren of Iſrael, becauſe the Egyptians kept them in bondage, I haue remembred my promyſſe.

Wherefore ſape vnto the chyldren of Iſrael: I am the Loꝝd, and will deliuer you from the burdens of the Egyptians, and will ryd you out of thir bondage, and will deliuer you by a ſtreitche oute arme, and with great ſtrengthes. And I will take you ſo; my people, a will be to you a God. And ye ſhall knowe: I am the Loꝝd your God, whiche deliuer you from the burdens of the Egyptians. And I will byngne you to the lande ouer which I did ſeſt by my hande to geue it vnto Abraham, Iſaac and Jacob, and will geue it vnto you for a poſſeſſion: euen I the Loꝝd. And Moſes tolde the chyldren of Iſrael euen ſo: And they becheued not vnto Moſes ſo; anguſhye of ſpyce, and ſo; cruell bondage.

Ichouah is the name of god.

God promyſſe of a Chriſtiane

God ſaith by the hande of the promyſſe by an othe as in Gen. xii. of Abraham.

D. J. And

[illegible]

§ 86(2)(b)(iii) -
that is to
say that the
policy is not
with
out
the
source.

400. 100. 100. 100.
 400. 100. 100. 100.
 400. 100. 100. 100.
 400. 100. 100. 100.

41. Pat. v. l. a
and. x. l. a
Auric. l. l. c.
and. x. l. a

[illegible]

and turned her 12-month-old son to help him get up. When he fell, she lay down with him and held him. She said she was "in a panic."

John MacArthur, the spiritual shepherd of the Southern Baptist Convention, said in his opening prayer that the church is "a people of the living and the dead." He said that the church is a people of the living and the dead, and that the church is a people of the living and the dead.

[illegible]

Tokens. The rodde of Moses is tounred to a
serpent. The scorpiars do the same. The waicrs are
sournd into bloud.

CAPL

VII.

I have made
the pillars:
as God hath
said: I have

And the Lord sayde vnto Moses: be-
hold, I haue made the Pharaos Sod-
and Aaron thy brother shal be thy pro-
phete. Thou shalt speke all that I commaunde

the, and Aaron thy brother shall speake vnto Pharaoe: that he sende the children of Israel out of his lande. But he will harden Pharaoes heart, that he maye multiplye myn miracles and my wonders in the lande of Egypte. And yet Pharaoe shall not hearken vnto you, that I maye let myne hande vpon Egypte, and bynge out myne ampes, euen my people the children of Israel out of the lande of Egypte, with great iudgements. And the Egyptians shall knowe that I am the Lorde, when I haue decreed forth my hande vpon Egypte, & haue brought out the children of Israel from thence.

Pharo and Aaron vnto the Lord com-
mained them. And Moyses was. xxx. pere
old, and Aaron. lxxxij. when they spake vnto
the Lord. And the Lord spake vnto Moyses
and Aaron, sayinge: When Pharo spea-
keth vnto you, and sayth: I shewe a wonder,
then saite thou saie vnto Aaron: Take the
rodde, and cast it before Pharo: and it shall
turne to a serpent. Then wente Moyses and
Aaron to Pharo, and dnd as the Lord had
commaunded. And Aaron cast forth his rodde
before Pharo and his seruantes, and it turned
to a serpent. Then Pharo called for the
wise men and 4. enchaners of Egypte: and
they did as Moyses had sayd: they foure.
And they came with theyr man by rodde,
and they turned to serpents: but Moyses
rodde ate byr the rodde: and yet for Moyses
rodde was hardned, so that he breken
not vnto them, accordyng as the Lord
had sayde.

Then sayde the Lorde vnto Moyses. Pharaos heart is hardened, and he refused to let the people go. Get thee vnto Pharaos in the morninge, for he will come vnto the water, and thou shalt thou vpon the ryuers brinke, agaynst he come, and the codd which turned to a serpent take in thy hande. And saye vnto hym: the Lorde God of the Hebrews hath sent me vnto thee, sayinge: let my people go, that they maye serue me in the wilderness: but thy hearte is stout and thou woldst not heare.

Wherefore thus sayde the Lorde: I sende thee what I will. And thou shalt saye vnto Pharaos, I will saye: whye the Hebrews are in myne hande, the whiche thou hast sayde: that they shal be thy seruaunt. And thou shalt saye: that is in the power of my hande, and the power shall synne, so that I shall geaue the Egyptians to synne of the waage of the fruite.

And the Lord spake vnto Moses, say vnto Aaron: take thy staffe & stretch out thyne hande ouer the waters of Egypte, ouer their streames, ryuers, ponde, & all pooles of water, that they maye be bloude, and that there maye be bloude in all the lande of Egypt: both in beiers of wodde and also of stone.

And Moyses and Aaron dyd as the Lorde
commanded. And he lyste up the staffe,
and smote the waters that were in the euer,
in the sight of pharaon, and in the sight of his
vauntes, and al the water that was in the
euer, turned into bloud. And the fish that
was in the euer dyed, & the euer ranne
so that the Egyptians coulde not drinke of
the water.

made to
each
i. (20)

平陽縣

2

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**Effect on
play.**

* 2nd
C. 5111-1

water of the river. And there was blood thow-
red out all the land of Egypt.

And the enchantments of Egypt, dyd Ihe-
rope with thyr enchantmentes, so that
Pharao thereto was hardened, and dyd not
regeate the. As the Lorde had sayde. And pha-
rao turne hym selfe, & went into his house,
and he let his dretts thereto. And the Eg-
yptians digged rounde aboute the river for
water to drynke, for they coude not drynke
of the water of the river. And it continued a
tyme, after that the Lorde hadde smitten the
river.

¶ The plague of froges. Moyses prayeth for Pha-
rao. The plague of flies.

CAP. I.

VIII.

The Lorde spake vnto Moyses : Go vnto
Pharao, and tell hym, thus sayeth the
Lorde : **L**et my people go, that they
maye serue me. If thou wilt not let them go,
beholde, I will smyte all thy lande with fro-
ges. And the river shall teale with froges,
and they shall come vp, & go into thyne house
and into thy chamber, & beere thou thy selfe,
and vpon thy bedde, and into the houses of
thy seruantes, and vpon thy people, and in-
to thyne owne, and vpon thy bycaytes, whi-
che thou haest in store. And the froges shall
come vpon thee, and on thy people, and vpon
all thy seruantes.

¶ And the Lorde spake vnto Moyses, saye vnto
Aaron : stretche forth thyne hande with
thy rodde ouer the streames, ryuers and pon-
des. And bynging vp froges vpon the lande of
Egypt. And Aaron stretcht his hande ouer
the water of Egypt, and the froges came
up, and couered the land of Egypt. And the
sobercets vpo Iherowpse with thre sobercets, and
the froges came vp, vpon the tancor of Eg-
ypte.

¶ When Pharao called for Moyses, and Aa-
ron, and sayde : shewe pe vnto the Lorde that
he maye take awaye the froges from me and
from my people, and I will let the people go,
that they maye do sacrifice vnto the Lorde.
And Moyses sayde vnto Pharao : Appoynte
thou the tyme vnto me, when I shall say for
thee, and thy seruantes, and thy people, to
dryce awaye the froges from thee, and thy
house, so that they shall remayne but in the
ryuer onely. And he sayde to moyses. And he
sayd : such as thou hast sayd that thou mayst
knowe that there is none lyke vnto the Lorde
our God. And the froges shall departe from
thee, and frome thyne houses, and frome thy
seruantes, and frome thy people, and shall
remayne in the ryuer onely.

¶ And Moyses and Aaron went out from Pha-
rao, and Moyses cryed vnto the Lorde vpon
the apoyntment of froges, whiche he hadde
made vnto Pharao. And the Lorde dyd accord-
yng to the sayinge of Moyses. And the frogs
died out of the houses, courtes & felbes.
And they gathered them together vpo heapes
so that the lande stank of them.

¶ And when Pharao sawe that he had recei-
ued gruen hym, he hardened his hert, and be-
reared not vnto them, as the Lorde hadde sayd.

¶ And the Lorde sayde vnto Moyses : Rise vp
early in the morning, and stande before Pha-
rao, and saye vnto hym, thus sayeth the Lorde :
Let my people go, that they maye serue me.
If thou wilt not let them go, behold, I will
smyte thee, and thy people, and thy lande, with
froges. And the river shall teale with froges,
and they shall come vp, and go into thyne
house, and into thy chamber, and beere thou
thy selfe, and vpon thy bedde, and into the
houses of thy seruantes, and vpon thy people,
and into thyne owne, and vpon thy bycaytes,
whiche thou haest in store. And the froges
shall come vnto thee, and on thy people, and
vpon all thy seruantes.

¶ And the Lorde spake vnto Moyses, saye vnto
Aaron : stretche forth thyne hande with
thy rodde ouer the streames, ryuers and pon-
des. And bynging vp froges vpon the lande of
Egypt. And Aaron stretcht his hande ouer
the water of Egypt, and the froges came
up, and couered the land of Egypt. And the
sobercets vpo Iherowpse with thre sobercets, and
the froges came vp, vpon the tancor of Eg-
ypte.

¶ When Pharao called for Moyses, and Aa-
ron, and sayde : shewe pe vnto the Lorde that
he maye take awaye the froges from me and
from my people, and I will let the people go,
that they maye do sacrifice vnto the Lorde.
And Moyses sayde vnto Pharao : Appoynte
thou the tyme vnto me, when I shall say for
thee, and thy seruantes, and thy people, to
dryce awaye the froges from thee, and thy
house, so that they shall remayne but in the
ryuer onely. And he sayde to moyses. And he
sayd : such as thou hast sayd that thou mayst
knowe that there is none lyke vnto the Lorde
our God. And the froges shall departe from
thee, and frome thyne houses, and frome thy
seruantes, and frome thy people, and shall
remayne in the ryuer onely.

¶ And Moyses and Aaron went out from Pha-
rao, and Moyses cryed vnto the Lorde vpon
the apoyntment of froges, whiche he hadde
made vnto Pharao. And the Lorde dyd accord-
yng to the sayinge of Moyses. And the frogs
died out of the houses, courtes & felbes.
And they gathered them together vpo heapes
so that the lande stank of them.

¶ And when Pharao sawe that he had recei-
ued gruen hym, he hardened his hert, and be-
reared not vnto them, as the Lorde hadde sayd.

¶ And the Lorde sayde vnto Moyses : Rise up
early in the morning, and stande before Pha-
rao, and saye vnto hym, thus sayeth the Lorde :
Let my people go, that they maye serue me.
If thou wilt not let them go, behold, I will
smyte thee, and thy people, and thy lande, with
froges. And the river shall teale with froges,
and they shall come vp, and go into thyne
house, and into thy chamber, and beere thou
thy selfe, and vpon thy bedde, and into the
houses of thy seruantes, and vpon thy people,
and into thyne owne, and vpon thy bycaytes,
whiche thou haest in store. And the froges
shall come vnto thee, and on thy people, and
vpon all thy seruantes.

The thyrde
plage.

The fourth
plage.

¶ The moyn of berres. The plage of bothes and
of the possible byrle to ynter and lychtynng.

C A P I. I X.

The firste
plage.

And the Loide sayde vnto Moyses, go to
Pharao and tell him, thus sayth the
Loide God of the Egipties: let my peo-
ple go that they maye serue me. If thou wilt
not let them go, but wilt holde them still: be-
holde, the bande of the Loide shall be vpon thy
cattell whiche thou hast in the feilde, vpon hoys-
es, asses, camels, oxen, & sheepe, with a mighte
great moysaie. But the Loide shall make
a distinction betwene the bestes of the Israelites,
and the bestes of the Egiptians: so that
there shall nothinge dye of all that belongeth to
the chylidren of Israel. And the Loide appoynted
a tyme, sayng: go to moysen the Loide shall
do this thinge in the moyn.

¶ And the Loide dyd the chynge on the mo-
rowe, and all the cattell of Egipte dyed: but
of the cattell of the chylidren of Israel dyed not
one. And Pharao sent to wote: but there was
not one of the cattell of the Israelites dead.
¶ For this cause the herte of Pharao hard-
ned, and he wolde not let the people go.

¶ And the Loide sayde vnto Moyses and Aa-
ron: take your handes full of ashes out of the
fornace, and let Moyses spynke it vp into the
ayre, in the syght of Pharao, and it shall be
to wote in all the lande of Egipte, and shall
make the lychtynge sootes with blyssnes, bothe
man and beast, in all the lande of Egipte.

The firste
plage.

¶ And they toke ashes out of the fornace, and
shode before Pharao, and Moyses spynked it
vp, into the ayre: and there brake out sootes
with blyssnes, bothe in man and beast: so that
the loyces coude not stande before Moyses,
for there were botches vpon the enchauntes
and vpon all the Egiptians. But the Loide
hardened the herte of Pharao, that he becha-
ned not vnto them, as the Loide had cōmā-
nded Moyses.

¶ And the Loide sayde vnto Moyses: rise vp
early in the morning, and stand before Pha-
rao, and tell hym, thus sayth the Loide God
of the Egipties: let my people go, that they
maye serue me, or els I will at this tyme send
all my plagis vpon thyne herde, and vpon thy
seruauntes, & on thy people, that thou mayst
knowe that there is none lyke me in all the
erthe. For now will I thetche out my hande,
and will smyte the, and thy people with pe-
stilence: so that thou shalt preysh from the erth.
Yet in verp dede: for this cause haue I thet-
ched the, for to shewe my power in the, & to
declare my name thowout all the world.

* Roma. i. c.
* Ista. xlviii.

¶ Yet be so that thou stoppest my people that
they wote not let them go: behold, to moyn in
this tyme I will sende downe a mpyghte great
baple: euery luche one as was not in Egipte
hitherto it was founded, vnto this tyme. See
the herse and her home the bestes, and all that
thou hadst in the feilde. For vpon all the men &
bestes whiche are founde in the feilde, & not
bought home, shall the baple fall, and they
shall dye. And as many as feared the woide of
the Loide, amonge the seruauntes of Pharao
made their seruauntes and their bestes fle to

house: and they that regarded not the woide
of the Loide, left their seruauntes and their
bestes in the feilde.

¶ And the Loide sayde vnto Moyses: stretch
forth thynne hande vnto braue, that there may
be baple in all the lande of Egipte: vpon mā
and beast, and vpon all the herbes of the feilde
of Egipte. And Moyses stretched out his rod
vnto brauen, and the Loide thetched a pay-
le, so that the tye id a longe vpon the grende.
¶ And the Loide dyd baple in the lande of E-
gipte, that there was baple and tye men-
gion with the bestes, so greuous, that there was
none luche in all the lande of Egipte, & the
people inhabyted it. And the baple smote in
the lande of Egipte, all that was in the feilde
the bothe man and beast. And the baple smote
all the herbes of the feilde, and brake all the trees
of the feilde: only in the lande of Golan toware
the chylidren of Israel toware, was there no baple.
¶ And Pharao sent and called for Moyses & Aa-
ron, and sayde vnto them: I haue none spe-
ner, the Loide is ryghteous, and I and my
people are touched. Haue ye vnto the Loide,
that the chylidren of Sod and baple maye cease,
and I will let you go, and ye shall carpe no lych-
ger. And Moyses sayde vnto hym: alonse as I
am out of the crite, I will speche abowde my
handes vnto the Loide, and the thynner shall
ceasse, neyther shall there be any more baple:
that thou mayst knowe howe that the crite is
the Loide. But I knowe that thou and thy
seruauntes yet feared not the Loide Sod.

¶ The harte and the body were smytyn, for the
baple was shor vp, and the harte was boun-
dled: but the wylde and the eye wote not imyre, for
they wote late solome.

¶ And Moyses towe out of the crite from Pha-
rao, and spokede abowde his handes vnto the
Loide, and the thynner and baple ceased, nei-
ther rained it any moie vpon the cattell: toben
Pharao sawe that the cayne and the baple &
thynner were ceased, he synned agayne & wa-
dened his herte: bold he and his seruauntes.
So was the herte of Pharao hardened, that
he wolde not let the chylidren of Israel go, as
the Loide had sayde to Moyses.

¶ The herte of Pharao is hardened of Sod. The
grashoppers, the thetche dachraue.

C A P I. X.

The Loide sayde vnto Moyses: go vnto
Pharao: neuertheles I haue hard-
ned his herte, and the herres of his ser-
uauntes, that I might shewe theke my signes
amonge them, and that thou tell in the audie-
ence of the sonne, and of the sonnes sonne, the
balaunt actes whiche I haue done in Egipt,
and the myraides whiche I haue thetched a-
monge them: that ye maye knowe that I am
the Loide. Then Moyses and Aaron towe
vnto Pharao, and sayde vnto hym: Thus
sayth the Loide God of the Iherichites: howe
longe shall it be, as thou wilt submytte the
selfe vnto me? ¶ Let my people go that they
maye serue me. If thou wilt not let my peo-
ple go: behold, to moysen thou shalt
grashoppers vnto thy lande, and thy cattell
coude

* Ista.
* Ista.

cure the earth, so that it can not be sene / and they shall eate the rebus, whiche remaineth vnto you and they shall eate the herbe and they shall eate all your grece trees vpon the side / and they shall fill thyl houses, & all thy seruantes houses / and the houses of all the Egyptians after such a manner as neither thy fathers nor thy fathers haue sene, for when the time they were create vpon the earth vnto this daye. And he turned hym asle aboute, and went out from pharaos.

And pharaos seruantes saped vnto hym: How longe shall we be thus cruel entreated: let the men go that they may serue the Lorde thy god: wyle thou not yett knowe that Egypte is destroyed: And then Moyses & Aaron were broughte agayne vnto pharaos, & he saped vnto them: So and serue the lord your god, but who are they that shall go? And Moyses answered, we will go with yong and old / yea and with our sonnes and w our daughters / & with our shepe and oxen must we go. For we must haue a feall vnto the Lorde.

And he saped vnto them: Shall it be so? The Lorde be with you / wholde I let you go / and your chyldren also? Take heere, for ye haue some myshete in hande. Take netts, but gette that are men and serue the Lorde, for that was your desire. And they thynk them out of pharaos presence.

And the Lorde saped vnto Moyses: stretch out thyn hande ouer the lande of Egypte for grethoppers, that they come vpon the lande of Egypte and eate all the herbes of the lande / and all that the byle leste vntouches. And Moyses stretched forth his rod ouer the lande of Egypte, and the Lorde broughte an east wynde vpon the lande, all that daye and all nyght. And in the morninge the east wynde brought the grethoppers, and the grethoppers wente by ouer all the land of Egypte and lyepted in all quarters of Egypte very greuously, so that before them were there no luche grethoppers, neither after them shall be. And they covered all the earth / so that the lande was darke thewith. And they ate all the herbes of the lande, and all the frutes of the trees which the byle had left, so that there was no grene thinge left in the trees and herbes of the felde through all the lande of Egypte.

Then pharaos called for Moyses and Aaron & he sayd: I haue synned agaynst the Lorde your God, and agaynst you. For nowe mynet my synne onely this once, and pray vnto the Lorde your God, that he maye take away from me this death only. And he went out from pharaos, and prayed vnto the Lorde, and the Lorde turned the wynde in to a myghty stronge west wynde / and it toke awaye the grethoppers and cast them in to the red sea: so that there was not one grethopper in all the countre of Egypte. But the Lorde & hardened pharaos herte, so that he wolde not let the chyldren of Israel go.

And the Lorde saped vnto Moyses: stretch out thy hand vnto heere: let there be darkness vpon the lande of Egypte, euen that they maye gouge the darlines. And Moyses stretch-

ed his hande vnto heere, and there was a darke darkness vpon the lande of Egypte. It was long, so that no man sawe an other: they cote by from the place where he was by the space of thyl dayes, but all the chyldren of Israel had light where they dwelled.

Then pharaos called for Moyses and saped: So and let me the Lorde, onely let your children and your oxen abyde, but let your chyldren go with you. And Moyses answered: thou muste geue by also obtingen and burste offerings for to sacrifice vnto the Lorde our God: our cattle therefore shall go with by / and there shall not one wyle be left behynde, for thynt must we take to serue the Lorde our God. Moyses was not knowe whyntly he shall take the Lorde, wyle he come thynt.

But the Lorde hardened pharaos herte, so that he wolde not let them go. And pharaos saped vnto hym: get the frum me and take due to thy selfe that thou se my face no more. For when so euer thou comest in my syght / thou shalt dye. And Moyses saped: let it be as thou hast said: I wyle se thy face no more.

The Lorde commandeth to spoyle the Egyptians. The tenth of all the first begynns in Egypte.

CAPIT. XL.

And the Lorde saped vnto Moyses: gett thyselfe a wynged one place more vpon pharaos and vpon Egypte / and axer that he wyle let you go hence. And when he seereth you go, he wyle vterly byue you deere. But byd the people that euerie man byowde of his sernde, and euerie woman of her neyghbour, itwels of silver and itwels of golde. And the Lorde gate the people saoure in the syght of the Egyptians. Myeour & Moyses was bere greane in the lande of Egypte, bythe in the syght of pharaos, and also in the syght of the people.

And Moyses saped: thus sayth the Lorde Aboute mynging the wyle I go out amonge the Egyptians / and all the frute byome in the lande of Egypte shall bye: euen from the frute byome of pharaos, that seereth on his lease, vnto the frute byome of the mapde seruante that is in the mylle / and all the frute byome of the catch. And there shall be a grente tye thowme out the lande of Egypte: so that there was neuer none lye, nor shall be. And amonge all the chyldren of Israel shall not a dogge moue his tonge / nor yett man of beest: that ye maye knowe howe the Lorde putteth a difference betwene the Egyptians and Israel. And they thyl seruantes shall come downe vnto me, and fall before me, and saye: get the out and all the people that are vnder the, and then wyle I departe. And he went out from pharaos in a great anger.

And the Lorde saped vnto Moyses: pharaos shall not regarde you, but many wondres may be brought in the lande of Egypte, and Moyses and Aaron byd all the wondres before pharaos. But the Lorde hardened pharaos herte, so that he wolde not let the chyldren of Israel go out of his lande.

The synne
plage.
The synne
plage.

The synne
plage.
The synne
plage.

The synne
plage.
The synne
plage.

De. 17. 14.

De. 17. 14.

De. 17. 14.

De. 17. 14.

The

¶ The pasture is eaten. The shee breed. They must teach the children what the pasture signifieth. The instruction of the first begotten in Egypt. The robbery of the Egyptians. The gorge out of the Israelites.

CAPI.

XII.

And the Lord spake to Moses and Aaron in the land of Egypt, saying: This month shall be your feast month, out of the first month of the year. And you shall eat unleavened bread, seven days, from the first day of the month, saying: that they take the first day of the month to cure their household a shepe. Yet the household be so few for a shepe, then let him and his neighbour that is next unto his house take according to the number of the souls, and count unto a shepe according to their mans carrying. A shepe without spot, and a male of one year old shall be, and cut off the flock of the lambs and the goats shall ye take it.

And ye shall keep them in till the thirtieth day of the same month. And every man of the multitude of Israel shall kill him, about even. And they shall take of the blood, and asperse it on the two side postes, & on the upper door post of the house, wherein they eat him. And they shall eat the flesh of the same night, with dry bread and with unleavened bread: with four between they shall eat it. So that ye eat not thereof rawe, nor soden in water, but roste with fire: both the head, feet, and purtenance together. And so that ye let nothing of it remaine into the morning: ye ought remayne burnt it with fire.

¶ Of this manner shall ye eat it: with your loynes girt, and shoes on your feet, & your staves in your hands. And ye shall eat it in haste; for it is the Lords pasture, for I will go about in the land of Egypt this same night, and will smite all the first borne in the land of Egypt, both of man and beast; and upon all the fowles of Egypt will I the Lord do execution. And the blood shall be unto you a token upon the houses wherein ye are, for when I will be in the land, I will pass over you, and the plague shall not be upon you to destroy you: when I smite the land of Egypt.

¶ And this day shall be unto you a remembrance; ye shall keep it holy unto the Lord ever throughout your generations after you. Shall ye keep it holy day, that it be a custome for ever. Seven daies shall ye eat unleavened bread: from the first day ye shall put away leaven out of your houses. For who so eate catch leavened bread from the first day untill the seventh day, that soul shall be plucked out from Israel. The first day shall be holy feast unto you, and the seventh also. There shall be no manner of woyle doone in them; save about that onely which every man must eat, that onely may ye do. And so that ye keep ye to unleavened bread. For upon that same day I will bring your armies out of the land of Egypt; therefore ye shall observe this day, and all your children after you, that it be a custome for ever. The first month and

the thirtieth day of the month at even, ye shall eat unleavened bread unto the thirtieth day of the month at even againe. Seven daies is that there be no leavened bread founde in your houses. For who so eate catch leavened bread, that soul shall be rooted out from the multitude of Israel: whether he be a stranger, or borne in the land. Therefore is that ye eat not leavened bread, but in all your habitations eat unleavened bread.

And Moses called for the elders of Israel, and sayde unto them: Aske out and take to cure your household a shepe, and kill pasture. And take a bunch of hyssop, and dip it in the blood that is in the basin; and asperse it upon the upper post, and on the two side postes, and so that none of you go out at the door of his house untill the morning. For the Lord will go about a smyte Egypt. And when he seeth the blood upon the upper door post, and on the two side postes, he will passe over the door, and will not smite the houses to come in to your house to plague you. Therefore let that thou observe this custome, that it be an ordinance to thee and thy sonnes for ever.

And when ye be come in to the land which the Lord will give you according as he hath promised; so that ye keep this custome. And when your children ask you what manner of scripture is this ye do? Ye shall say, it is the sacrifice of the Lords pasture, which the Lord putteth on the houses of the children of Israel in Egypt, as he smote the Egyptians, and saved our houses. Then the people bowen themselves a worshippe. And the children of Israel turned and did as the Lord be hath commanded Moses and Aaron.

And at midnight the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaohs daughter that sat on his knee, unto the first borne of the cattell that was in pylon, and all the first borne of cattell. Then Pharaoh arose the same night and all the Egyptians, and all the Egyptians: & there was a great crying throughout Egypt; for there was no house where there was not one dead.

And he called for Moses and Aaron by night saying: Rise up, and get you hence from my people, both ye and also the children of Israel, and go and serve the Lord as ye have said. And take your shepe and your oxen with you as ye have said, and departe & bless me also. And the Egyptians were afraid upon the people, and made haste to send them out of the land: for they said: We be all dead men.

And the people toke the dough before it was leavened, which they had in store, and bounde it in clothes, and put it upon their shoulders. And the children of Israel did according to the saying of Moses: and they departed of the Egyptians rebels of spirit, and rebels of golde, and raiment. And the Lord gat the people favour in the sight of the Egyptians, and so they departed and robbed the Egyptians.

Thus toke the children of Israel their journey from Ramesses to Succoth, by hundred thousand.

Passover of the Jews, but our passover is such like as is kept in which for we was offered as holocausts to God.

Deuter. xvi. 1. 2.

thousand men of foot, beside children. And such common people went, also with them, and there and there, and catel exceeding much. And they baked sweet cakes of the dough which they brought out of Egypt: for it was not leavened, because they were chafed out of Egypt and could not eat any, neither had they prepared any other provision of meat.

And the time of the dwelling of the children of Israel which they dwelled in Egypt was, six hundred and xij. years. And when the sixth lame day departed all the hordes of the Loide out of the land of Egypt. This is a myght to be observed to the Loide: because he brought them out of the land of Egypt. This is a myght of the Loide, to be kept of all the children of Israel and of their generations after them.

And the Loide said unto Moses & Aaron: this is the manner of Passouer: there shall no stranger eat thereof: but all the servants that are bought for money shall be circumcised, and then let them eat thereof. A stranger and a hired servant shall not eat thereof. In one house shall it be eaten. Ye shall eat none of the firstborn out of the dozes: moreover it is that ye shall not eat a bone thereof. All the multitude of the children of Israel shall observe it.

If a stranger dwell among you, and will hold Passouer unto the Loide, let him circumcise all that be males, & then let him come and observe it, as he taken as one that is borne in the land. So circumcise ye him that eat thereof. One manner of law shall be unto them that are borne in the land: & unto the strangers that dwell among you. And all the children of Israel did as the Loide commanded Moses and Aaron. And even the selfsame day brd the Loide bying the children of Israel out of the land of Egypt with their armies.

¶ The feast begotten must be sanctified unto the Loide. He that is mortal of the people, whosoever they were, they were sanctified through the wilderness. The house of Joseph, the pillar of the cloud.

CAP. XIII.

And the Loide spake unto Moses saying: A Sanctuary unto me all the first borne that open all manner matrices among the children of Israel as well of men as of beasts: for they are mine. And Moses said unto the people, think on this day in which ye came out of Egypt, and out of the house of bondage: for with a myghty hand the Loide brought you out from thence. See therefore that ye cate no leavened bread. This day come ye out of Egypt, in the month of Abib.

When the Loide hath brought the in to the land of the Canaanites, Egyptians, Amorites, Hittites, and Jebusites, which be before unto thy fathers that he would give thee a land wherein might and dony floweth, then let that thou keep this ceremony in this same manner. Seven dayes thou shalt cate sweet bread: & the vii. day shall be without leaven unto the Loide. Therefore thou shalt cate sweet bread seven dayes, and let that thou be not le-

avened bread sene no: yet leuen among you in all your quarters.

And thou shalt shew thy sonne at that time saying: this is done, because of that which the Loide brd unto me when I came out of Egypt. Therefore it shall be a signe unto thee upon thyne hand, and as a remembrance betwene thyne eyes, that the Loide hath made me to be in thy mouth. For with a strong hand the Loide brought thee out of Egypt: for thou hope therefore this opportunity in his favour from year to year. Therefore thou shalt have the Loide brought thee in to the land of the Canaanites, as he hath sworn unto thee and to thy fathers, and hath given it thee, then thou shalt appoint unto the Loide all that openeth the marrow, all the first borne among the beasts which thou hast of thy be males. And all the first borne of the asses, thou shalt redeem with a shepe: if thou redeem him not, then break his neck. And all the first borne among the children shall thou bye out.

And when the sonne shall be in time to come saying: what is this? thou shalt say unto him: with a myghty hand the Loide brought us out of Egypt, out of the house of bondage. And when Pharaoh was left to let us go, the Loide slew all the first borne in the land of Egypt: as well the first borne of men as of beasts. And therefore I sacrifice unto the Loide all the males that open the matrix, but all the first borne of myne children I must redeem. And this shall be as a token in thyne hand, and as a thing hangd by betweene thyne eyes, because the Loide brought us out of Egypt with a myghty hand.

When Pharaoh had let the people go, God carped them not thow the land of the Philistines, though it were a nye waye, thinkinge that the people myghte happily repent when they leaue, and so turne againe to Egypt: therefore god led them about thow the wilderness that he brought on the red see. The children of Israel went harnessed out of the land of Egypt, and Moses toke the bones of Joseph with him: for he made the children of Israel swear saying: God will surely visit you, take my bones therefore away hence with you. And they toke their journey from Succoth, and pitched there: betweene in Egipt in the edge of the wilderness. And the Loide went before them by day in a pillar of a cloud to lead them the waye: and by night in a pillar of fire to give them light, that they myght go by day and night. And the pillar of the cloud never departed by day, nor the pillar of fire by night out of the peoples sight.

¶ Pharaoh here is hardened and followeth the Israelites with all his host: and is drowned. The Israelites grudge. They go through the red see.

CAP. XIII.

When the Loide spake unto Moses saying: brd the children of Israel that they turne and pitch their tents before the entering of Balaam betweene Egipt and the see toward Balaam: and before that thou let thyne upon the see. For Pharaoh will saye of

God will I
the cause of
ceremonie be
declared at
the time of
the celebration
thereof.
A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

C

D

E

F

G

H

I

J

K

of the children of Israel: they are smugled in the land: the wisdomes hath thou them in. And I will harden his heart, that he shall follow after them, to thine end: I may get me honour upon Pharaoh and upon all his host, that the Egyptians may knowe that I am the Lord. And they did euen so.

13 And when it was told the kynge of Egypt that the people fled, then Pharaoh heere and all his seruantes turned agayne the people and sayde: why haue we this done, that we haue let Israel go out of our kynge? And he made erdre his charrettes and toke his people with hym, a toke by hundred chosen charrettes and all the charrettes of Egypt, and rapteyns vpon all his people. For the Lord hardened the heart of Pharaoh kynge of Egypt, that he followed after the children of Israel, whiche neuertheless went out thownd an hye hande, and the Egyptians followed after them, and ouertake them wher they prycked by the see with all the hostes and charrettes of Pharaoh and with his hostmen and his hood. And by the enteryng of Iherosolyme Saal Zephon. And Pharaoh byrde nye: and when the children of Israel lyfte vpon theynes, and sawe that the Egyptians followed after them, they were sore afraid, & cryed out vnto the Lord.

14 Then sayd they vnto Moses. Where there no graues for vs in Egypt, but thou makest byrnyng as awaye to dye in the wilderness? Wherfore hast thou led us by this waye out of Egypt? Why dost thou do this vnto us? For we be in redde and sore the Egyptians? For it hadde ben better for vs to haue serued the Egyptians, then to dye in the wilderness. And Moses sayde to the people: feare not but stande still and beholde howe the Lord shall saue you this daye: For the Egyptians be tome pe this daye, ye shall neuer be more for cure. The Lord shall fight for you, and ye shall be still.

15 The Lord sayd vnto Moses: Wherfore cryest thou vnto me? Speke to the children of Israel to go forward. But lyke thou vpon thy rod, and stretche forth thy hande ouer the see and saye it vnto the children of Israel: I saye may go ouer the sea, thownd the myddel thereof. And beholde, I will harden the hartes of the Egyptians that they may follow you. And I will get me honour vpon Pharaoh and vpon all his host vpon his charrettes, and vpon his hostmen. And the Egyptians shall knowe that I am the Lord when I haue gotten me honour vpon Pharaoh, vpon his charrettes and vpon his hostmen.

16 And the aungell of god whiche went before the hood of Israel, removed and went before them. And the clowden pillar that was before them, remoued and stood behynde them, & went bytwyne the hood of the Egyptians & the hood of Israel. It was a darke clowde, & gaue light by nyght: so that all the nyght longe the one could not come at the other.

17 When Moses stretched forth his hande ouer the see, the Lord carped awaye the see with a strong east wynde that blew all nyght, and made the see drye lande, and the water de-

uyned it selfe. And the children of Israel went in thownd the myddel of the see vpon the dry ground. And the water was a wall vnto them bothe on their right hande and on their left. And the Egyptians followed, and were in after them to the myddel of the see, with all Pharaohs hostes and his charrettes & his hostmen. And in the morning watche the Lord toke by the hood of the Egyptians out of the fiery and clowden pillar & troubled theyr hood and smote of theyr charret wheels, and caule them howne to the ground. Then sayd the Egyptians: Let vs be from Israel, for the Lord fighteth for them agayn vs. Then sayd the Lord vnto Moses: stretch forth thyne hande ouer the see, that the water may come agayn vpon the Egyptians, vpon theyr charrettes and hostmen.

18 Then stretched forth Moses his hande ouer the see: and it came agayne to his course early in the morning: and the Egyptians fled agayn. It was the Lord ouerthrew the Egyptians in the myddel of the see: and the water returned and couered the charrettes & the hostmen: so that of all the hood of Pharaoh that came to the see after them, remayned not one. But the children of Israel went vpon dry land in the myddel of the see, and the water was a wall to them, both on the right hand of them and also on the left.

19 Thus the Lord deliuered Israel the selfe same daye out of the hande of the Egyptians: & Israel sawe the Egyptians dead vpon the see byrde. And when Moses & the children of Israel sawe that the Lord had done vnto the Egyptians, they feared the Lord, and spake vnto the Lord, and also his seruants Moses.

20 Moses and the people with the women singe. At the prayer of Moses, the byrde women were sancte God must be heared. They came to Elim.

C A P I.

X V.

1 Then Moses and the children of Israel sange this songe vnto the Lord. 2 Let vs syng vnto the Lord: for he is become glorious by the hoste and hym that rode vpon hym, hath be ouerthownd in the see. 3 The Lord is my strength and my song, and is become my saluation.

4 He is my God and I will glorifie hym: he is my father God, and I will lift hym by on hygh. 5 The Lord is a man of warre: almyghty is his name: Pharaohs charrettes and his hood hath be cast in to the see. His sore captaynes are drowned in the redde see: the dyce waters haue couered them: they souke to the become as a stone. 6 Thyne hande Lord is glorious in powte, thyne darke Lord hath all to bafled the enemye. And with thy great gloire thou hadde destroyed thyne aduersaries: thou hast destroyed the dyce watte, and it consumed them as flouell. 7 When the wynd of thine anger the water gathered together and the floodes were drye as a rock: and the dyce water was congeled together in the myddel of the see.

8 The enemye sayde: I will followe and ouertake them: and will ouercome the people: 9 I will

* Job. 41. 11.
* Job. 41. 12.
* Job. 41. 13.
* Job. 41. 14.

ought remayne off t^{he} eptil the morninge. For-
twithstandinge they obsered not w^holles: but
some of them lette of it eptil morninge, and it
was full of wormes and stanke: and w^holles
was angry with them.

And they gathered it all morninges: euery
man as moche as sufficed for his catynge: for
as soone as the * heate of the sonne came
it mout. And the by day they gathered twise
to moche bresh, that is to w^hyle, two conies
for one man: and the rule of the multitude
came and toid w^holles. And he said vnto them,
this is that w^hiche the Lorde hath sayde: to
morrowe is the Saboth of the holy trith of the
Lorde, bake that ye will bake, and settie
that ye will settie, and that remayne lap v^p
for you: & hepe it t^{ill} the morninge. And they
lapde it v^p t^{ill} the morninge as w^holles had,
and it stanke not, neither was there any wor-
mes therein. And w^holles said: eate this to day:
for to daye it is the Lorders Saboth: to daye
ye shall synke none in the felde. And daye ye
shall gather: for epy. vs. is the Saboth: in it
shall be none.

Forwithstandinge there went out of the peo-
ple in the by. daye to gather, but they founde
none. Then the Lorde sayd to w^holles: how
long w^hill it be ept ye w^hill hepe my commaunde-
mentes and lawes? * He, because the Lorde
hath giuen you a Saboth, therefore ye g^{re}ueth
you the list daye bresh for two dayes. w^hych
therefore euery man at home, and let no m^{an} go
out of his place the by. daye. And the people
sette the seuen daye. And the house of Is-
rael called it man shan. * And it was the by
to Companion ierd, and w^hyle, and the taste of
it was ipe vnto w^holles made with hony.

And w^holles sayde: this is that the Lorde
commaundeth, t^{ill} a * Somos of it that it may
be kept for your chyldren after you, that they
may se the m^{er}cy wherewith he fed you in wyl-
dernesse, when he had brought you out of the
lande of Egypt. And w^holles sayd vnto Aaron:
take a cruise, and put a * Somer full of shan
therein: and laye it v^p before the Lorde to be
kept for your chyldren after you, at the Lorde
comm^{en}d. * w^holles. And Aaron layde it v^p
before the * Sanctuary there to be kept. * And
the chyldren of Israel ate shan. & reuer breshly
they came to a lande inhabited. So they ate
shan t^{ill} they came to the borders of the land
of Canaan. Thus a * Somos is the tenth part
of an Epya.

¶ The * Tharsons came in to Iaphidim. They
regege. water is geuen them out of the rocke. w^hol-
les boothed by his handes, and they ouercome the
Amalechites.

CAP. XVII.

¶ And all the company of the chyld of Is-
rael went on their iourneys from the
wyl-dernesse of shan at the commaunde-
ment of the Lorde, and pitched in Iaphidim:
where was no water for the people to d^{yn}ke:
w^ho chode with w^holles and sayde: w^hyle be
water to d^{yn}ke. w^holles sayde vnto them:
w^hyle chode ye with me, and wherfore do ye
temper the Lorde? So the people thyrde to

water, and murmured agaynst w^holles, and
sayde: wherfore hast thou brought vs out of
Egypte, to hyl vs and our chyldren and our
catell with thyrde?

So w^holles cryed to the Lorde saying, what
shal I do vnto this people: they be almost re-
dece to done me. Then the Lorde sayd to w^hol-
les: go before the people, and take with thee
of the elders of Israel, & thy rod wherewith thou
smotest the egre: take it in thyne hande and go.
w^hiche. I will stande there vpon a rocke in
w^hore: and thou shalt smite the rocke, and
there shall come water out thereof, that the
people may d^{yn}ke.

* And w^holles d^{yn}d to before the elders of
Israel: And called the name of the place
Madia, and Meriba, because of the chyring
of the chyldren of Israel, and because they
tempered the Lorde, sayinge: Is the Lorde
amonge vs or not?

Then came Amalech and fought with Is-
rael in Iaphidim. And w^holles sayd vnto Jo-
sua: chose out men, and go fight with Ame-
lech. So morninge I will stande on the top
of the hyl, and the rodde of God in myne hand.
And Josua d^{yn}d as w^holles hade hym, & fought
with the Amalechites. And w^holles, Aaron and
Hur went v^p to the toppe of the hyl. And
when w^holles helde v^p his hande, Israel had
the better. And when he late his hande downe
Amalech had the better.

When w^holles handes were weery, they
take a stone and put it vnder hym, and he late
downe thereon. And Aaron and Hur st^{an}d
v^p by his handes, the one on the one syde, and
the other on the other syde. And his handes were
st^{an}d vntill the sonne was downe. * And Jo-
sua discomfeted Amalech and his people with
the edge of his sword.

And the Lorde sayd vnto w^holles, write this
for a remembrance in a booke and tell it vnto
Josua, for I w^hill put out the remembrance
of Amalech vnder heuen. And w^holles made an al-
ter, and called the name of it * Jousah shan:
for he sayde: the hande is on the sight of the
Lorde, that the Lorde will haue w^hore with
Amalech throughout all generations.

¶ The counsell is receyved of w^holles.

CAP. XVIII.
¶ Echo the preet of Arabian w^holles father
in lawe: h^{er}e of all that God had done to
w^holles and Israel his people, howe that the
Lorde had brought Israel forth of Egypte.
And he toke Ziphora w^holles wyfe, after the
was sent backe, and her two sonnes, of which
the one was called Gerson: for he sayde: I
haue b^{er}n an alien in a strange lande: and the
other was called Eliezer, for the god of my fa-
ther was myne helpe, and deliuered me from
the hande of w^harado. So Jerho w^holles fa-
ther in lawe came with his two sonnes a his
wyfe to w^holles in the wyl-dernesse: where he
had pitched his tent by the mounte of God.
And he sent w^hore to w^holles: I thy father in
lawe Jerho am come to thee, and thy wyfe al-
so: and her two sonnes with her. And w^holles
went forth to meet his father in lawe, and
d^{yn}d

money. * If he that smyteth a man that he dye
that be slayne for it. If a man lye not awake
but God deliuer him in to his hande, then I
will poynte the a place wherether he shal lye.
If a man come presumptuously vpon his
neighbour and see him with oute shooe shal
take him from myne altar that he dye. And he
that smyteth his father or his mother shal dye
for it.

¶ If he that smyteth a man and selleth him (if
it be pyned vpon him) he shal be slayne for it.
¶ And he that curseth his father or mother,
shall be put to death for it. If men styue toge-
ther, and one smyte an other with a stone or
with his fyfte, so that he dye not, but lyeth in
bed: if he lyeth agayne, and walke about vpon
his staffe, the shal be that smote him go quyte,
sauer only he shal beate his chagres whyle he
lye in bed, and paye for his healynge.

¶ If a man smyte his seruante or his mayde
with a staffe that they dye vnder his hande, it
shal be aunged. But if they conserue a daye
or two, it shal not be aunged, for they are
his money. When man styue and smite a wo-
man with childe, so that her frute depart from
her, and yet no myddetane foloweth: then
shal he be amerced accordynge as the womans
bande whyle lye to his charge, so he shal paye
as the dapes man appoynteth hym. But if
any myddetane foloweth: then shall he paye
lyfe for lyfe for eye for eye for the tethe, hande
for hande, fote for fote: burninge for burn-
ynge: wounde for wounde: and theye for
theye.

¶ If a man smyte his seruante or his mayde
in the eye, and put it out: he shal let them goo
free for the eyes sake. Also if he smyte out his
seruantes or his maydes tothe: he shall let
them go out free for the tothes sake. If an ore
gore a man or a woman that they dye, then the
ore shal be stoned, and his flesh shal not be eaten:
and his matter shal go quyte.

¶ If the ore beate money to runne at men in
spyes pass, and it becomen tothe his matter,
and hath not kepte hym, but that he hath byp-
lied a man or a woman, then the ore shal be ston-
ed, and his matter shal dye also. If he be set
to a somme of money, then he shal gyue for the
deliuerance of his lyfe, accordynge to al that
is put vnto hym. And wherther he hath goyed
a sonne or a daughter, he shal be stricken after
the same manner. But if it be a seruante or a
mayde that the ore beate good, then he shal
gyue her the matter the somme of thyrtye
fyldes, and the ore shal be stoned.

¶ If a man open a wel or digge a pyt, and co-
uer it not, but that an ore or an alle fall therein,
the owner of the pytt shal make it good, and
he shal gyue money vnto the pytt, and the deeb
beed shal be his.

¶ If one mannes ore hurt an others that
he dye: then theye shal fel the true ore, and be-
paye the money, and the deeb ore also theye
shal beate. But if he be knowen that the ore
beate him to putte hym dead, then by-
cause his matter hath not kepte hym, he
shal paye ore for ore, and the deeb shal be his
owne.

¶ Suche lyke lawes as are in the chapter aboue.

CAPIT. XXII.

¶ If a man steale an ore or a shepe and hys
if he sell it, he shal restore hys oren for an
ore, & foure shepe for a shepe. If a cuse
be founde bytakinge up, and be smytyn that he
dye, there shal no blood be shed for him, excepte
the sonne be up when he is founde, then there
shal be blood shed for him.

¶ If the shal make restitution: if he haue
not wherewith, he shal be fouled for his shepe.
If the shepe be found in his hande alwey, wher-
ether it be ore, alle, or shepe, he shal restore doub-
le. If a man do hurte his oxe or byncarow: so
that he put in his best to kee in an other mans
felde, of the best of his owne felde, and of the
best of his owne byncarow, shal he make re-
stitution.

¶ If the byncarow out and cathe in the thornes,
so that the stalkes of come or the standing come
or keld be consumed therewith, he shal abynde
the tye shal make restitution.

¶ If a man deliuer his neyghbour money
or stuffe to kepe, and it be stolen out of his
house: if the theft be founde, he shal paye dou-
ble. If the theft be not founde: then the good-
ma of the house shal be brought vnto the good-
men and sower, wherther he haue put his hande
vnto his neyghbour house.

¶ In al manner of trespass, wherther it
be ore, alle, shepe, sayment, or any manner
other thinge which an other chailneth to be
his, the cause of both parties shal come be-
fore the Goddes. And whom the Goddes con-
demne, the same shal paye double vnto his
neyghbour.

¶ If a man deliuer vnto his neyghbour to
kepe, alle, ore, shepe, or what so euer hee it be
and it dye, or be hurte, or dyspenn away, and
no man se it, then shall he an othe of the Lord
go bytwene them, wherther he haue put his
hand vnto his neyghbour good, and the oth-
er off that take the othe, and the other that
not make it good: If it be stolen from him,
then he shal make restitution vnto the owner:
if it be coine with tothe bestes, then let
him bynre record of the tearyng, and he shal
not make it good. When a man do wylfully
oughte of his neyghbour, if it be hurte or eis
dye, and if the owner thereof be not by, he shal
make it good: if the owner thereof be by, he
shal not make it good, namelye if it be an hy-
red thinge and came for hire.

¶ If a man begyle a mayde that is not betroth-
en and hee wedd her, he shal endow her, and
take her to his wyfe: If her father refu-
se to gyue her vnto him, he shal paye money, ac-
cordynge to the dowrye of byngma.

¶ Thou shalt not suffer a wyf to be lye.
Who so euer lyeth with a deeb, shal be slayne
for it. He that offered vnto any goddes lye
vnto the Lord onely, let him dye withoute
redemption. ¶ There not a draunger, nor a
oppressor him, for ye were draungers in the
lande of Egypt. ¶ Ye shal trouble no wyfho-
nor fatherlesse chyldre: ¶ If ye shal trouble
them, they shal crye vnto me, and I will surely
heare

Goddes re-
warded to hye.

¶ An othe
the end of
of hye and
cution, the
which is lawe
full to be
¶ And wher
it is set
in the chapt
of God of 22:
type of sure
neighbour of
for the com-
mon wealth,
of the lawe
of the lawe

with the.

* Levit. xix.

* ysaia. xlii.

Let all oppre-
sion of the
poore take
heede to this
scree

Calump.

Blasph.

* 22. xlii. a.

falsit. m-
tice.

* 22. xlii. a.
Enemies of

Indigne may
take no byre

Sabbath day.

Whereto
of silence gov-
ern.

heare they cry, and then wyl my wrath waxe
hote, and I wyl aple you with the sword, and
your wives shall be wydowes, and your chil-
dren fatherlesse.

¶ If thou lend money to any of my people
that is poore by thyne, thou shalt not be an us-
urer vnto him, neither shalt thou oppresse hym
with interest. If thou take thyne neighbours
mantle to pledge, thou shalt leave it vnto hym
again, for that he cannot go downe. For that is
his couerlet onely, euen the garment for his
shynne, wherin he is cheyfe: so els he wyl crye
vnto me, and I wyl heare hym, for I am mer-
cyfull.

* Thou shalt not eale vpon the gobles,
neither carke the ruler of thy people.

¶ Thy riches and first frutes if thou kepe not
backe. Thy first doyme sonne thou shalt geue
me: yf thou shalt thou to of thyne oxen, and
of thy shepe. And euen dayes if thou be with
the same, and the vii. daye thou shalt geue it me.
Ye shall be holp people vnto me, and therefore
shall ye eate no helde, that is talde of bestes
in the felde: But shal call it to dogges.

¶ Cypres lawes and polittique of ordinance.

CAP. XXXII.

¶ Thou shalt not receyue a bayne tale, nei-
ther shalt put thyne hand with the wicked
to be an vnrighteous witnes. Thou
shalt not folow a multitude to do euill: neither
antwere in a matter of pie, lest thou willing
to folow in many, turne about from the truth,
neither shalt thou payne a poore mans cause.

* When thou meete thyne enemies one of
aust goinge astraye, thou shalt bynge them
to thyne agayne. If thou se thyne enemies alle
synke vnder his burthen, thou shalt not passe
by and let hym alone: but shalt helpe hym to
lyfte hym by agayne.

¶ Thou shalt not bynde the ryghte of the
poore that are amonge you in theyr sure.

¶ Keep the fere vnto a wille mater, and the
innocent and ryghteous, say theyr not: for I
wyl not iustifie the wicked. Thou shalt take
no bribes, for bribes bynde the iudgement,
and perverteth the wordes of the ryghteous.

¶ Thou shalt not oppresse a stranger, for
I knowe the herte of a stranger, because ye
were strangers in Egypte. Since percs thou
shalt folow thy land, and gather in the frutes
thereof: and the fructes percs thou shalt let
it rest and lye still, that the poore of thy people
maye eate, and what they leaue, the besties
of the felde shall eate: In lyke manner thou
shalt do with thy byscape and thyne olue
trees.

¶ Since dayes thou shalt do thy wothe, and
the seventh daye thou shalt kepe holy daye,
that thyne oxe and thyne asse maye reste, and
the sonne of thy mayde, and the stranger
maye be refreshed. And in all thynges that
I haue sayde vnto you, be circumspete. And
ye shal not sweare by the names of strange
goddess: neyther let any man heare hym out
of your mouthes.

¶ Ye shal kepe thou shalt holde vnto me in

a per. * Thou shalt kepe the fest of firste
byre, that thou eate vnto the end of theyr
dayes long, as I commaunded the in the tyme
appointed of the moneth of Abib, for in that
moneth thou camest out of Egypte: * and se
that no man appeare before me emptye. And
the fest of harvest, when thou reppel thy frutes
of thy labours, when thou hast somme
in helde. And the fest of ingathering in the
ende of the yere: when thou hast gathered in
thy labours out of the felde.

¶ The tymes in a yere shall all thy men chy-
ldren appeare before the Lorde thy God.

* Thou shalt not offer the blood of my sac-
rifice with leuend byre / neither shalt the
fat of my feete remayne vpon the mynge.

* The first of the first frutes of the land thou
shalt bynge in to the house of the Lorde thy
God: thou shalt also not sette a byrde in his
mouthe myke.

¶ Whiche I sende myne angell before the,
to kepe the in the waye, and to bynge the in
to the place whiche I haue prepared. I wote
of hym, and deare his voyce, and angell hym
not: for he wyl not spare voyces mynches
and my name is in hym. But if thou shalt
heken vnto his voyce, and hepe all that I shal
tell the, then I wyl be an enemy vnto thyne
enemies, and an aduersarye vnto thyne ad-
uersaries. When myne angell goeth before
the, and hath brought the vnto the Amoytes,
Hitytes, Pherytes, Cananites, Hecurites,
and Jebusites, * I shal haue destroyed them:
for thou shalt saye vnto thy God, and
I shal saye vnto the, neither
fear thou, neither be thou ashyd of them,
but ouercome them, as I haue done
the places of them. And se that ye ferue the
Lorde your God, and ye shal blesse thy byre,
and thy water: and I wyl take all synners,
awaye from you.

¶ Whoeuer there shall be no woman chyld-
lesse of vnfertill in thy land, and the num-
ber of thy dayes I wyl fulfyll, I wyl sende my
seate before the, and wyl helpe all the people
whyches thou shalt go. And I wyl make all
thyne enemies turne theyr backs vnto the:
and I wyl sende a homyness before the, and
thy shal byrge out the Hitytes, the Cana-
nites, and the Hecurites before the. I wyl
not caste them out in one yere, lest the lande
growe to a wyldecnes, and the besties of the
felde multiply vpon the. But by lytle and lytle
I wyl byrge them out before the, for thou
be increased that thou mayest encrepe the
land. And I wyl make thy colles from the
red sea, vnto the see of the abyddyness, and
from the deserte vnto the ryuer. I wyl be-
come the inhabytors of the lande in to thyne
hande, and thou shalt byrge them out before
the. * And thou shalt make none appoint-
ment with them, nor with theyr goddes. Nei-
ther shal they dwel in thy land: lest they make
the synne agaynste me, for if thou seest theyr
goddess * it wyl surely be thy decaye.

¶ Whiche goeth by to the mount and wyrteth the
woydes of the Lorde. The bloud of the rauenances.
The elders of Israel take the people,

Sheweth
the place
of the
Koybe.

to pouce out the hall, of fyne golde. And thou shalt set vpon the table sheweth before me alwaie.

And thou shalt make a candlesticke of pure tyme golde with his waste, bjaunches, bolles, knoppes, and floures, proceedinge there out. And the bjaunches shall proceede out of the fyres of the candlesticke, the out of the one fyre, and the out of the other. And there shall be the cuppes like vnto almonds, with knoppes and floures vpon every one of the fyres bjaunches that proceede out of the candlesticke, and in the candlesticke scilicet four cuppes like vnto almonds with the knoppes & floures: that there be a knoppe vnder every two bjaunches of the fyre that proceede out of the candlesticke. And the knoppes and the bjaunches shall be all together one peece of pure thyche golde.

And thou shalt make, be. lamples, and put them an fyre theon, to geue light vnto the other fyre that is ouer against it, with incenses and fyre pannes of pure golde. And a talent of fyne golde thou shalt make it with all the apperell. And so that thou make them after the fashion that was shewed the in the mount.

Isa. 60. 1.
Isa. 60. 1.
Isa. 60. 1.

¶ This chapter also belongeth to the things pertaining to the holy place.

C A P I. XXVI.

And thou shalt make an habitation with renne curtaynes of steyned byde, of scarlet, of purple, and of blue, and of white: and thou shalt make them with cherubins of bioyed woike. The lengthe of a curtayne shall be xxiiij. cubites, and the breadth foure / and they shall be all of one measure: fyue curtaynes shall be coupled together one to an other / and the other fyue likewise shall be coupled together one to an other.

¶ Then shalt thou make loupes of Jacynth colour, alonge by the edge of the one curtayne euen in the skewge of the couplinge curtayne. And likewise shalt thou make in the edge of the bretemost curtayne, that is coupled therewith on the other fyde. And fyue loupes shalt thou make in the one curtayne, and fyue in the edge of the other that is coupled therewith on the other fyde: so that the loupes be one ouer against an other. And thou shalt make fyue buttons of golde, and couple the curtaynes together with the buttons, that it may be an habitation.

And thou shalt make eleuen curtaynes of gotes here, to be a tente to couer the habitation. The length of a curtayne shall be. xii. cubytes, and the breadth foure / and they shall be all. xi. of one measure. And thou shalt couple fyue by them felues, and the other fyve by them felues, and shalt double the fyve in the fore fronte of the tabernacle. And thou shalt make fyve loupes in the edge of the bretemost curtayne on the one fyde, euen in the couplinge curtayne: and as many in the edge of the couplinge curtayne on the other fyde.

And thou shalt make an hangynge for the doore of the tabernacle, of jacynth, of scarlet,

and of blue, and of white, that there maye be one couerynge.

And the remnant that resteth in the curtaynes of the tente, the bryth of haile & curtayne, that remaineth shall be left on the backe fyres of the habitation: a cubyte on the one fyre and a cubyte on the other fyre, of that that remaineth in the length of the curtaynes of the tabernacle, which shall remaine of either fyre of the habitation, so comes it with.

And thou shalt make an other coueryng for the tent of rammes sheweth vnto me, and yet an other aboute all of fawne sheweth.

And thou shalt make boies for the habitation of sethim wodde to stande vpon the ten cubytes longe shall every boie be, and a cubyte and a halfe wyde. And two fyre shall one boie haue to couple them together with, and so thou shalt make vnto all the boies of the tabernacle.

And thou shalt make. xii. boies for the habitation on the south fyde, and thou shalt make. xii. boies of sethim wodde, and put them vnder the. xii. boies, two boies vnder every boie for the north fyde. In the measure of the north fyde of the habitation there shall be. xii. boies, and. xii. sockets of fyre: two sockets vnder every boie.

And for the west ende of the habitation shalt thou make fyve boies, and two boies moe for the two weste corners of the habitation: so that these two boies be coupled together beneath, and likewise about with clamps. And so shall it be in bothe the corners. And so there shall be egypt boies in all, and fyue sockets of fyre, two sockets vnder every boie.

And thou shalt make barres of sethim wodde, fyue for the boies of the one fyde of the tabernacle, and fyue for the other fyde, and fyue for the boies of the west ende. And the myddle barres shall goo alonge throught the myddes of the boies, and barre them together from the one ende vnto the other. And thou shalt couer the boies with golde, and make golden rynges for them to put the barres throught, and shalt couer the barres with golde also. And see by the habitation according to the fashion thereof that was shewed in the mount.

And thou shalt make a baple of Jacynth, of scarlet, purple, and of steyned byde, and shalt make it of bioyed woike, and full of cherubins. And hang it vpon four pylers of sethim wodde couered with golde, and that the knoppes be couered with golde also, and stand vpon four sockets of fyre. And thou shalt hang by the baple with rynges, and shalt byng in within the baple the atre of wyrces. And the baple shall couer the holy home the most holy. And thou shalt put the mercy seate vpon the atre of wyrces in the holdest place. And thou shalt put the table without the baple, and candlesticke ouer against the table vpon the south fyde of the habitation, and put the table on the north fyde.

And thou shalt make an hangynge for the doore of the tabernacle, of jacynth, of scarlet,

of purpall and of tyerned byffe wrought with noble woyle. And thou waite make to the hangynge, fyue pyles of settym woyle, and couer thereto them and thei knoppes, with golde, and waite calke fyue sochettes of byasse for them.

¶ Item two thynges pertainynge to the holy place.

CAP. I. XXVII.

And thou waite make an altare of settym woyle: fyue cubytes longe, and fyue cubytes bryde, that it be square, and the cubytes hygh. And make it homies proceeding out in the foure corners of it, a couer it with byasse. And make the altarpannes, howles, basens, fychholes, fychpans, and all the appertynances, of byasse, a shoul waite make a greddern also ike a net, of byasse: vpon whose foure corners, waite. iij. byassen sprynges: and the greddern shall reache vnto the myddes of the altare. And thou waite make stauess for the altare of settym woyle, s couer them with byasse, and let them be put in ruynges alonge by the sydes of the altare to brace it with, and make the altare holow in the bydes: as it was thyen the in i be mounte, so let them make it.

¶ And thou waite make a couer vnto the habitation, whiche shall haue in the southe syde hangynge of tyerned byffe, beyng an hundred cubytes longe, and. xx. pylers therof, with ther. x. sochettes of byasse: but the knoppes of the pylers and thei hotpesses waite syluer. In the towpe on the north syde, there shall be hangynge of an hundred cubytes longe, and. xx. pylers with thei sochettes of byasse, and the knoppes and the hotpesses of syluer. And in the breadth of the couer withoute, there shall be hangynge of fyue cubytes longe, and ten pylers, with thei ten sochettes. And in the breadth of the couer eastward, towards the epyng of the sonne, waite hangynge of. i. cubytes.

¶ So there waite hangynge of. x. cubytes in the one syde of it, with thre pylers, and. iij. sochettes: and lightwye on the other syde waite hangynge of. x. cubytes with. iij. pylers and. iij. sochettes.

¶ And in the gate of the coure waite a byppe of twayne cubytes: of iacinte, scarlet, purpall and tyerned byffe wrought with noble woyle and. iij. pylers with ther. iij. sochettes. All the pylers round aboute the coure, shall be hotpess with syluer, and thei knoppes of siluer, and thei sochettes of byasse. The length of the couer waite an hundred cubytes, and the breadth. i. and the hyghed fyue, and the hangynge shall be of tyerned byffe, and the sochettes of byasse. And all the bellies of the habitation to all maner creature, and the pylers therof: yee and the pyennes also of the couer waite byasse.

¶ And commaunde the children of ysrael that they gree the pure oyle olyue beaten for the lightes to putwe alwaye into the lampes. In the tabernacle of wytnesse without byppe whiche is before the wytnesse: and Aaron and his sonnes shall blesse it dothe euen and moy-

seph before the Lord: and it shall be a tentye for euer vnto poure generacions after you: to be greeuen of the children of ysrael.

¶ Aarons apparell, and his sonnes.

CAP. I. XXVIII.

And take thou vnto the Aaron the bys ther and his sonnes with hym, tosch of the children of ysrael, that be maye mynstre vnto me, borh Aaron, Ahabab, Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou waite make holy raiment for Aaron the byrther, both honourable & gloriose. Moreover speke vnto al that are wyse hearted, whiche I haue spyled with the sperte of wydmme: that they make Aarons raiment to consecrate hym with, that be maye mynstre vnto me.

These are the garments whiche they shal make: a byschappe, Ephod, a tuncple, a scarpe cote, a mypter and a gnyell. And they shal make holy garments for Aaron the byrther, and his sonnes, that be maye mynstre vnto me.

¶ And they shal take thereto golde, iacinte, scarlet purpall and byffe. And they shal make the Ephod of golde, iacinte, scarlet, purpall and wyde tyerned byffe with byschappe. And two bydes shal come together, clowde up in the edges therof. And the gnyell of the Ephod waite of the same workmanshipp and of the same stuffe, euen of golde, iacinte, scarlet, purpall and tyerned byffe.

¶ And thou waite take two onyx stones, and graue in them the names of the children of ysrael: fixe in the one stone, and the other fixe in the other stone: accordynge to the order of their byth. After the woyle of a namegrauer, euen as symmettes are graued, waite thou graue the. ii. stones with the names of the children of ysrael, and waite make them to be set in on ches of golde. And thou waite put the two stones vpon the two shoulders of the Ephod, & they waite stones of remembrance vnto the children of ysrael. And Aaron shal beare thei names before the Lord vpon his two shoulders for a remembrance. And thou waite make bokes of golde and two cheynes of fyne golde: lynchewoyle and wytyethed, and fasten thei wytyethed cheynes to the bokes.

¶ And thou waite make the byschappe of byschappe with wytyethed woyle: euen after the woyle of the Ephod, waite thou make it: of golde, iacinte, scarlet, purple & tyerned byffe waite thou make it. Fowesquare it shal be, a double, an hande byde longe, and an hande byde bryde. And thou shalte fyll it with. iij. rowes of stones. In the first rowe shall be. i. Sardonis, a Topas, and an Emeraude. The seconde rowe, a Ruby, Saphire, and Diamonde. The thide: Argunio, an Ichat and Ametit. The fourth: a Turcas, Onix, and Galpis. And thei shal be set in golde in their inclothes. And thei stones shal be grauen, as symmettes be grauen: with the names of the children of ysrael euen with theiue names recovery one with his name accordynge to the. iij. rowes.

¶ And thou waite make vpon the byschappe, two

because there in was remembrance thei rowes count and wytnes where vnto god woyle that the children of ysrael shal be grauen: &

byschappe of byschappe is thus: a schappe is as the byschappe of a cope.

¶

¶ These rowes of stones.

¶ Some rebe a carbuncle.

two falteringe chernes of pure golde & together worke. And thou shalt make it like this upon the brestplate two rynges of golde, and put them on the edges of the brestplate, and put the two together chernes of golde, in the two rynges, whiche are in the edges of the brestplate. And the two endes, of the chernes, thou shalt fasten in the two rynges, and put them upon the shoulders of the Ephod on the foorthe side. And thou shalt yet make ii. rynges of golde, and put them in the two edges of the brestplate even in the borders, they shall fasten the inbide of the Ephod that is oner against it. And yet two other rynges of golde thou shalt make, and put them on the two sides of the Ephod, beneath ouer against the brestplate, alowre where the sydes are ioyned together upon the bordered gyrdell of the Ephod. And thou shalt bynde the brestplate by his rynges, vnto the rynges of the Ephod, in a lacc of Jacincte, that it maye be close vnto the bordered gyrdell of the Ephod, that the brestplate be not loosed frome the Ephod.

And Aaron shall beare the names of the children of Israel. In the brestplate of iudgement, upon his brest, when he goeth into the holie place, for a remembrance: before the Lorde alway. And thou shalt put in the brestplate of iudgement. * Clam and Scharin: & the other vpon Aarons brest, when he goeth in before the Lorde. and Aaron shall beare the ensample of the children of Israel, upon his brest, before the Lorde alway.

And thou shalt make the tuncple vnto the Ephod, all together of Jacincte. And there shalt be an hole for the hebd, in the mpydes of it, and let there be a bonde of woven worke rounde aboute the cole of it, (as it is for the cole of a paltre): that it rene not. And beneath vpon the hem, thou shalt make pomgranates of Jacincte, and of purple, rounde aboute the hem, & belles of golde betwene them rounde aboute: that there be cure a golden bel and a pomgranate, rounde aboute vpon the hem of the tuncple. And Aaron shall haue it vpon him, when he ministrereth, that the sound maye be heard, when he goeth into the holie place, before the Lorde, and when he cometh out, that he be not.

And thou shalt make a plate of pure golde, and ensee the hem. (as inynes are grauen) & the holynes of the Lorde, and put it on the face of Jacincte, and tye it vnto the mytre, vpon the forehead of it, that it be vpon Aarons forehead: that Aaron beare the & symne of the holie thynges which the children of Israel haue bawled in all their holie gyffes. And it shall be alwayes vpon Aarons forehead, that they maye be accepted before the Lorde.

And thou shalt make an albe of bylle, and thou shalt make a mytre of bylle, and a gyrdell of bylle.

And thou shalt make for Aarons sonnes all sa cotes, gyrdels and bouettes honourable & glorious: and thou shalt put them vpon Aarons by brother, and on his sonnes with him and thou shalt anoynte them, and fill their handes, & consecrate them that they maye ministrer vnto

me. And thou shalt make them Iymen byrches to couer their priuities: frome the loynes vnto the thyres shall they reach. And thou shalt bynde vpon Aaron and his sonnes, when they go into the tabernacle of worshippe, or when they go vnto the altar to mynister in holynes that they beate no synne, and so dye. And it shall be a law for euer vnto Aaron and his seed after hym.

¶ The consecration of Aaron and his sonnes.

CAP. XXXIX.

This is the thyng that thou shalt do to them when thou belouest them to be my priestes. Take one ore and two rammes that are without blemish, and unwounded byed, and cakes of fworke byed tempered with oyle, and walets of fworke byed, anoynted with oyle (of wheten flour shalt thou make them) and put them in a maunde and bingie them in the maunde with the ore, and the two rammes.

And bynge Aaron and his sonnes, vnto the dore of the tabernacle of worshippe, and bynde them with waite, and take the garments, & put vpon Aaron: the tunicate, and the cunple of the Ephod, and the Ephod, and the brestplate: and gyffe them to him, with the bordered gyrdell of the Ephod. And put the mytre vpon his head, and put the holie crown vpon the mytre. Then take the anoyntinge oyle, and powre it vpon his head and anoynt him. And bynge his sonnes, and put albes vpon them, and gyffe them with the gyrdels: as well Aaron as his sonnes. And put the bouettes on them, that the priestes office maye be theirs for a perpetuall lawe.

And fill the handes of Aarons and of his sonnes, and bynge the ore before the tabernacle of worshippe. * And let Aaron and his sonnes put their handes vpon his head, and fill him before the Lorde in the dore of the tabernacle of worshippe. And take of the bloude of the ore and put it vpon the hornes of the alter, with the fengar and powre all the bloud vpon the botome of the alter, and take all the fat that couereth the inwardes, and the kail that is on the liver, and the two bynyces with the fat that is vpon them: and burne them vpon the alter. But the fwerth of the ore & his sonnes and his bonge shalt thou burne with fyre vnto the holle, for it is a symne ofstrange.

Then take one of the rammes, and let Aaron and his sonnes put their handes vpon the head of the ram, and cause hym to be slayne and take of his bloude, and sprenke it round about vpon the alter, and cut the ram in legges, and waiste the inwardes of hym and his luyces, and put them vnto the piers, and vnto his head, and burne the hole ram vpon the alter. For it is a burnt offering to the Lorde and a sweete sauour of the Lordes sacrifice.

And take the other ram, and let Aaron and his sonnes, put their handes vpon his head, & let him than be killed. And take of his bloud and put it vpon the tpype of the right ear of Aaron and of his sonnes, & vpon the rhybme of the

* Clam and Scharin, are Hebrew words: Clam signifieth light and Scharin signifieth.

* The holynesse of the Lorde was a name of God, made with an i. l. e. which was the name of God.

* The bynyces: for the bynyces made for the

as 10. but a

of their right handes, and vpon the great toe of their right fete, and fprethell the bloude vpon the alter round about.

D Then take of the bloude, that is vpon the alter, and of the annointinge oyle, and fprethell it vpon Aaron, and his brethelmen, and vpon his fonnies, and vpon their garments alfo. When is he and his clothes holy and his fonnies, and their clothes holy alfo.

Then take the fat of the ramme, and his rumpe, and the hail of the liver, and the two kydneys, and the fat that is vpon them, and the right shoulder: for that ram is a full offering, and a fymnell of fied, and a cake of oyled fied and a wafer oute of the bafket of fweet fied that is before the Lorde, and put all vpon the handes of Aar, and on the handes of his fonnies: and waue them in & out a waue offering vnto the Lorde. Then take it frome of their handes, and burne it vpon the alter: euen vpon the burnt offering, to be a fauour of fweetneffe before the Lorde. For it is a facifice due to the Lorde. Then take the cheefe of the ram that is Aarons full offering, and fhalte fanctifie it an offering before the Lorde, and let that be the part. And fanctifie the cheefe of the waue offering, and the shoulder of the beuot offering, which is the full offering of Aaron, and of his fonnies. And it fhall be Aarons and his fonnies dutie for euer, of the children of Ifrael, for it is an beuot offering. And the beuot offering fhall be the Lorders dutie of the children of Ifrael: euen of the facifice of their peace offerings, whiche they haue vnto the Lorde. And the do by garments of Aaron, fhall be his fonnies after him, to annointe them therein, and to fill their handes therein. And that fonne that is preed in his fete after him, fhall put them on furen dayes: that be go into the tabernacle of fweetneffe, to immitte in the holy place.

C Then take the ram that is the full offering, and fete his fkebbe in an holy place. And Aaron and his fonnies fhall eate the fkebbe of him and the fied that is in the bafket: euen in the waye of the tabernacle of fweetneffe. And they fhall eate them, becaufe the anointment was made therewith to fill their handes, and to fanctifie them: but a ftranger fhall not eate thereof, becaufe they are holy.

J Thought of the fkebbe of the full offerings, of the beuot remayne vnto the moynynge, thou fhalt burne it with fyre: for it fhall not be eaten, becaufe it is holy. And fo thou do vnto Aaron and his fonnies. euen fo in all thinges as I haue commaunded the: that thou fil their handes furen dayes, and offer euer day an oxe for a fymne offering to reconple with. And thou fhalt balowe the alter, when thou reconpleft it, and fhalt annointe it, to fanctifie it. Seven dayes thou fhalt reconple the alter, and fanctifie it, that it maye be an alter moft holy: fo that no man maye touch it but fter that be confecrate.

S This is that thou fhalt offer vpon the alter two lambs of one peece olde, daye by daye for euer, the one thou fhalt offer in the moynynge and the other at eue. And vnto the one lamb

take a tenth deale of flour mynnyd with the fourth parte of an hin of beaten oyle, and the fourth parte of an hin of wyne, for a bypnoftinge. And the other lamb thou fhalt offer at euen, and fhalt to theto accordynge to the meate offering and bypnoftinge in the moynynge, to be an oboue of a fweet flauour of facifice of the Lorde. And it fhall be a continuall beuot offering, amonge your children vnto you, in the waye of the tabernacle of fweetneffe, before the Lorde, where I will meete you, to fpeke vnto you there. Where I will meete with the children of Ifrael, and will be fanctified, in myne honour. And I will fanctifie the tabernacle of fweetneffe, and the alter: and I will fanctifie alfo both Aaron and his fonnies to be my pfectes. And moreover I will dwell among the children of Ifrael, and will be their God. And they fhall knowe that I am the Lorde their God, that brought them out of the land of Egypt, to dwell amonge them: euen I will be their God.

¶ The altare of incense. The bafket lauer. The annointinge oyle.

C A P I.

XXX.

A And thou fhalt make an alter to burne incense therein, of Serchim wodde: a cubyte longe, and a cubyte brafte, euen fowre fquare fhall it be, and two cubytes hye: with hornes proceedinge oute of it, and thou fhalt overlaye it with fyne golde, bothe the roffe, and the wallies rounde aboute, and his hornes alfo, and fhalt make vnto it a croone of golde rounde about, and two golden ruyges on eyther fide, euen vnder the croone, to put fawes therein, for to baire it vnto wall. And thou fhalt make the fawes of Serchim wodde and couer them with golde. And thou fhalt put it before the bayle, that hangeth before the arche of fweetneffe, and before the mercyfate that is before the fweetneffe, where I will meete the.

And Aaron fhall burne thereon fweete crufe euerie moynynge, when he blyedeth the lampes: and fhectwyle at euen, when he fettyth by the lampes, he fhall burne crufe perpetually before the Lorde, thoroowe oure poue generations. Ye fhall put no ftrange crufe thereon, neyther beuot facifice, nor meate offering, neyther poure any bypnoftinge thereon.

And Aaron fhall reconple vpon the hornes of it, once in a peece, with the bloude of the fymnofting of reconplinge: euen once in the peece fhall he reconple it thoroowe your generations. And fo is it moode holpe vnto the Lorde.

And the Lorde fpake vnto Moyses, faying: * When thou raketh the fumme of the children of Ifrael, and telleth them, they fhall gyue euerie man a reconplinge of his foule vnto the Lorde: that there be no plage amonge the which thou telleth them. And thus mech fhall euerie man gyue that gorth in the nombre: halfe a felyr, after the fpele * of the Sanctuary A felyr is. xx. gectas: and an halfe is. x. halfe the

* Numer. 1.6

* Ec. xxiij. 8
Numer. 1. 6
1. 6

the breasting into the Lorde. And all that are noly of them that are thence yere old and about, shall gree an breasting into the Lorde. The speche shall not passe, and the pore shall not goo vnder halfe a spele, when they gree an breasting into the Lorde, for the attouement of their soules. And thou shalt take the reconcinge money of the chyldren of Israel, and shalt put it into the vic of the tabernacle of wyrtelle, and it shall be a memoriall of the chyldren of Israel, before the Lorde, to make an attouement, for their soules.

¶ And the Lorde spake vnto Moyses saying: ¶ Thou shalt make a lauer of brylle, and his fore also of brylle to walke with, and shalt put it betwene the tabernacle of wyrtelle and the altar, and put water therein: that Aaron and his sonnes may walke both their hands and their feet thereout, when they go into the tabernacle of wyrtelle, or when they go vnto the altar, to mynister and to burne the Lorde's offering, lest they dye. And it shall be a ordinance for euer vnto him & his seed among your chyldren after you.

¶ And the Lorde spake vnto Moyses saying: take principall spices: of pure myrrour hunc hundred spices, of sweete cynamome halfe so much two hundred, and hyssop spices: of sweete calamus two hundred and hyssop. Of cassia, two hundred and hyssop, after the holy spele, and of opie olue, an hyn. And make of them a holy anoyntment oyle, euen an opie compounde after the rate of the Apolytece. And anoynte the tabernacle of wyrtelle therewith, and the arke of wyrtelle, and the table with al his apperfaynment, and the candlestyk with al his apperfaynment, and the altare of incense, and the alter of burnt sacrifice and all his vessels, the lauer and his etc. And sacrifice them that they may be most holy: so that no man touche them, but they that be halowed. And anoynte Aaron and his sonnes, and consecrate them to ministe vnto me.

¶ And thou shalt speake vnto the chyldren of Israel, saying: Whye shall be an holy anoyntment vnto me, that shal come oute your generations? ¶ No man shall walke anoynted therewith: neyther shall ye make any other after the makinge of it, for it is holye, it is therefore that ye take it for holy: whoso so cure maketh thet that, or whoso so cure putteth any of it vpon a stranger, shall perishe frome his people.

¶ And the Lorde sayde to Moyses: Take to the sweete spices: galls, onycha, sweete galbanum, and pure frankincense, of eche lyke moche: and make crumme of them compounde after the rate of the anoyntment, mynister together, that it may be made pure and holy. And beate it to powder, and put it before the wyrtelle, in the tabernacle of wyrtelle, where I will meete the, but let it be vnto you holpe. And if that ye make none after the makinge of char, but let it be vnto you holy for the Lorde. And whoso so cure shall make lyke vnto that, so smelt there to, shall perishe frome his people.

¶ The callinge of Seplai and Abialib the workmen. The Shoth is commaunded. The table of Sane are greeu Moyses.

CAP. XXXI.

¶ And the Lorde spake vnto Moyses, saying: ¶ Sechole & I haue called by name ¶ Seplai, the sonne of Ely, sonne to Dur, of the tribe of Juda. And I haue spild hym with the spere of Sodo, with wyrtelle, vnderstandinge and knowlege: euen in all maner wyse, to synde oute four feaytes, to worke in golde, siluer and brylle, and with y cralle to geare stones, to set and to carue in tymbe, and to worke in all maner woymanshipp. And behold, I haue greeu hym, to be compaign, Abialib, the sonne of Abiamah of the tribe of Dan, in the vertes of all that are worke harted, I haue put wyrtelle to make all that I haue commaunded the: the tabernacle of wyrtelle, and the arke of wyrtelle, and the mercleste that is there vpon all the ornaments of the tabernacle, and the table with his apperfaynment, and the pure candlestyk with al his apperfaynment, and the alter of incense, and the alter of burnt offerings, with all his vessels, and the lauer with his foot, and the vestimentes to ministe in, and the holy garments for Aaron the preeb, and the garments of his sonnes to ministe in, the anoyntment oyle, and the sweete crumme for the sanctuarie: accordinge to all that I haue commaunded the, shall they do.

¶ And the Lorde spake vnto Moyses saying: ¶ Speake vnto the chyldren of Israel, and saye: In any wyse, let that ye kepe my ¶ Sabbath, for it shall be a signe betwene me and you, in your generations, for to knowe, that I the Lorde doo sanctifie you. Kepe my Sabbath therefore, that it be an holy thinge vnto you. He that despieth it shall I slayne therfore. For whoso so cure worketh there in, the same soule shall be rodded oute frome his people.

¶ Sixe dayes shall men worke, but the seventh daye is the Sabbath, of the holyrest of the Lorde: so that whoso so cure doeth any worke in the Sabbath daye, shall dye for it. ¶ Therefore let the chyldren of Israel kepe the Sabbath, that they obserue it throughe our thre generations, that it be an appointment for euer. For it shall be a signe betwene me and the chyldren of Israel, for euer. ¶ For in sixe dayes the Lorde made heauen and earth, and the seventh daye he rested and was refreshed.

¶ And when he hadde made an ende of conynginge with Moyses vpon the mounte Sinai, he gaue him two tables of wyrtelle: with wote of Sane, and wyrtell with the y figure of Sodo.

¶ The Treasures worshippe the golden calfe. Moyses prayeth for them, puttinge God in remembrance of his promysse. He breakech the tables for anger. He thyrnth Aaron. The psonates are slain. Moyses prayeth God to forgive them, so he put him out of the booke of lyfe.

CAP. XXXII.

¶ And

And when the people sawe that it was longe of Moses came towne of þe mountayne, they gathered them selues together, and came vnto Aaron, and sayde vnto him. * Make and make vs a god to go before vs: for this Moses hath felow that brought vs out of the lande of Egypte, we wote not what is become.

And Aaron sayde vnto them: plucke o of the golden earynges, whiche are in the eares of your wyues, your sonnes and of your boughers: and bringe them vnto me. And all the people plucked of the golden earynges, that were in their eares, and broughte them vnto Aaron. And he receyued them of their handes, and fuponed it with a grauer and made it a calfe of molten metall. And they sayde: *

This is the god of Israel, whiche broughte vs out of the lande of Egypte.

And when Aaron sawe that, he made an altar before it, and made a burnt offering of fowles. And the people shall be holy bape vnto the Lord. And they rose vp in the morninge and offered burnt offerings, and broughte offerings of attonement also. * And then they sat them downe to eate and drinke, and rose vp agayne to playe.

Then the Lord sayde vnto Moses: * go get the downe, for the people whiche thou broughtest out of the lande of Egypte haue merced all, they are turned at once out of the waye whiche I commaunded them: *

And I haue made them a calfe of molten metall, and haue bowed them, and haue offered them, as I haue sayde: *

This is the god of Israel, whiche hath broughte the out of the lande of Egypte.

And the Lord sayde vnto Moses: behold. * I see this people that it is a stiffe necked people and nowe they shalke me that my waye they make worse hote vpon them, and that I make conforme them: and then will I make of the a myghty people.

Then Moses broughte the Lord his god and sayde: O Lord, wherfore wilt thou thus? for thou hast broughte out of the lande of Egypte þe greates poble and with a myghty hande: *

And thou wilt the Egyptians speake and say: for a myghtie god he bringe them out: euen so see them in the mountaynes, and to conforme them frome the face of the earche? Turne from thy feare toward, and haue compassion ouer þe heuere of the people. Remember Abraham, Isaac and Israel thy seruantes, to whome thou swarest by thyne owne selfe, and saydest vnto them: *

I will multiplye your seed as the starrs of heauen, and all this lande whiche I haue sayde, I will giue vnto your seed: & they shall inherite it for euer. And the Lord answered him thus: that cupell, which he sayde he wold do vnto his people.

And Moses turned his backe, and wente downe frome the hill, and the two tables of testamente in his hande: whiche were written on both the traueses, and were the wordes of God, and the worshippe was the worshiping of God, grauen vpon the tables. And when Jo

sed, he sayde vnto Moses: there is a noyse of warre in the holte. And he sayde: it is not the crye of them that haue the masse, nois of the that haue the woyle: but I do heare the noyse of synnginge.

And as sone as he came myghte vnto the host and sawe the calfe and the dancynge, his wrath waxed hote, and he call the tables out of his hande, and brake them euen at the heyl foot. And he toke the calfe which they had made, & burned it with fyre, and stamp: it vnto powder, and strated it in the water, and made þe chyldren of Israel drynke. And then Moses sayde vnto Aaron: what doo thy people vnto the, that thou hast broughte to great a synne vpon them?

And Aaron sayde: let not the wrath of my Lord waxe feare, thou knowest the people that they are euen set on myghte: they sayde vnto me: Make vs a god to go before vs, for we wote not what is become of Moses thy felow, that broughte vs out of the lande of Egypte. And I sayd vnto them: Let them that haue golde, take and bringe it me: and I cast it into the fyre, & thereof came out this calfe.

When Moses sawe that the people were naked (for Aaron had made them naked vnto their shame when they made silueren) he went and stode in the gate of the holte, & sayde: I sawe man perterne vnto the Lord, let him come to me. And all the sonnes of Levi gathered them selues together, and came vnto him. And he sayde vnto them: Thus sayth the Lord of Israel: * Put every man his sword by his syde, and go in and out from gate to gate throughout the hol: and slea every man his brother, every man his frende, and every man his neyghbour. And the chyldren of Levi did as Moses had sayde. * And there waxe slayne of the people the same daye, aboute thre thousand men. Then Moses sayde: fill your handes vnto the Lord this daye, eueri man vnto his sonne and vpon his brother: to bringe bypon you a dyscynge this daye.

And on the morowe, Moses sayde vnto the people: Ye haue synned a great synne. What now? I will go by vnto the Lord, to wryte wherfore I can make an attonement for your synne.

And Moses went agayne vnto the Lord, & sayde: O, this people haue synned a great synne, and haue made them a god of golde: yet forgiue them their synne. I praye the: I yet a tyme me out of thy boke whiche thou hast written. And the Lord sayde vnto Moses: I will put him out of my boke that hath synned against me. But goe and bringe the people vnto the lande whiche I sayd vnto thy brother, myne angell shall go before the. I will be with thee in the daye when I visit. I will bryte their synne vpon them. And the Lord plagued the people, because they made the calfe which Aaron made.

¶ The Lord sendeth an angell before his people, to the Lord beneth, to go by with the people. The people lament their synne. Moses talketh with the Lord and despyeth to let his fauour: is commouned to stande vpon the rocke.

CAPIT.

¶ To wyse hym out of þe booke, is to put him out of the booke of the chyldren and to take him cleane out frome god, as Iohn 1. 12. & To bryte theyr synne is to haue theyr synne in remembrance no more: as in Iohannis 1. 16

And the Lord sayde vnto Moses: de-
part and go hence: both thou and the
people which thou hast brought out of
the lande of Egypt, vnto the lande whiche I
swore vnto thy fathers, sayinge, I will giue it. ¶ And J
will sende an angel before thee, and will keepe
the wayes before thee, the Amorrhites, the Phi-
listines, the Hittites, the Canaanites, and the
Hewyites: that thou mayest goe into a lande
that floweth with mylke and honye. But I
will not goe amongst you my selfe, for ye are
an stiffnecked people: lest I consume you by the
waye. And when the people hearde this euill
speeche, they murmured: and no man durd
put on his breyast.

And the **Lorde** spake vnto **Moses**, Say vn
to the children of **Israel**: ye are a **spiernecked**
people: **I** must come oner **soderly** vpon you,
and make an ende of you. But now put your
goodly raiment from you, that **I** maye mete
whar to do vnto you. And the children of **Is-
rael** layde their goodly raiment frome theyn
euery vnder the mount **Sinay**.

[illegible]

And the Lorde spake vnto Moyses & saie to
face, as a man speaketh vnto his frende. And
whien Moyses turned againe vnto the holl, the
lad Iouhua his seruante the sonne of Nun be-
reached not out of the tabernacle. And Moyses
saie vnto the Lorde: For, thou hast bid
me: I adoe this people to lorde, but thou hast
willed me not whom thou wilt sende with me.
And haia Iord thou couldest: I know the by name
and thou hast also laundred grace in my sight:
I do therefore, for I haue found fauour in thy
sight, then shew me thy waye, & let me know
the: that I maye fynde grace in thy sight.
And loke on this also, howe that this nation
in the proude.

And he sayde: my preference shall go with **f**, and **f** will grue the **e**th. And he sayde: If thy preference go **i**: of with **e**, saye be not denie for how shall it be knowne now that both **f** and **r**h people haue founde fauour in the **l**ughe, but in thet thou goest with **vs**: that worde **f** and thy people haue a preeminence before all the people that are vpon the face of the earth. And the **L**orde sayde vnto **M**oses: **f** will do this also that thou hauest sayde, for thou hauest founde grace in my **l**ughe, and **f** knowe the

by name.

[illegible]

The tables are renewed. The mercy of God. To haue fellowship with the gentiles is forbidden, and therefore elatie also. The head of sweet breade. The fynde begotten. The Sabbath. The feare of the lawes. The fynde sentes. Moles fast, Moles fare upreth.

CAPL. XXXIIII.

And the Lorde sayde vnto Moyses: betweene the two tables of stone, I haue vnto thee writt, that I may wyse in them the wayes which were in the first two tables, which thou hast broken. And be redy agaynst the morninge that thou must come by early vnto the mounte of Sinai and stande me there vpon the toppe of the mounte. But let no man come by with thee, neyther let any man be sene thowowt all the mount, neyther let shepe nor oxen feede before the hill.

[illegible]

And he said: behold, I make an appointment before all this people, that I will do man-
nells, such as haue not bene doone in all the
worlde, neither amonge any nation. And all
the people, amonge which thou art, what be
the worke of the worde: for it is a terrible thinge
that I will do with the: hepe all that I com-
maunde the this daye: and behold, I will re-
out the

out before the: the Amozites, Tanaamites,
Deuteres, Shereites, Deuteres, and Jebu-
sires. * Take hie to thy self, that thou make
no league with the inhabitants of p land whe-
ether thou goest, leaue it be cause of curse a-
monge you. But ouertoppe their altars and
breake their pyres, and cut downe their gro-
ues, for thou shalt worshipping no strange
God, for the Lord is called gelous, because
he is a gelous God: leaue if thou make any
agreement with the inhabitants of the land
when they go a wooynge after their goddes
and to sacrifice vnto their goddes, they call p
and thou eate of their sacrifice: and thou take
of their daughters vnto thy sonnes, and wile
their daughters go a wooynge after their god-
des, they make thy sonnes go a wooynge a-
fter their goddes also.

* Thou shalt make the no goddes of metall,
The feall of moete bide thalte thou heve, and
seven dayes thou shalt eate unleuened bryd, as
I commaunded the in the tyme appointed in
the mouth of Abib: for in the month of A-
bibe thou camest out of Egypte. All that bren-
neth by the matrice shalbe myne, and al that
speaketh the matrice amonge thy catell, if it
be male: whether it be one or a shepe. With p
fildes of the alle thou shalt bpe oute with a
shepe, if thou reueme him nothe thou breake
his necke. All the best beynes of thy sonnes
thou must haue reueme. * And se that no m a
appeare before my empire.

She dayes thou shalt worke, and the se-
uenth thou shalt rest: bothe foune earunge &
reappent. * Thou shalt obserue the feall of
wheate with the best frutes of wheate heruel
and the feall of ingathering of the yeres cut.
Thise in a yere shall all your men children
appeare before the Lord omnipotent God of
Israel: for I will call out the naryons before
the, and wyl enlarge thy coastes, so that no
man shall wype the land, whyle thou goest
up to appeare before the face of the Lord thy
God, thise in the yere.

* Thou shalt not offer the bloud of my
sacrifice with leuened bryd: neyther shall
ought of the sacrifice of the feall of Pasche
be sette vnto the morninge. The fildes of the
best frutes of thy land, thou shalt bynge
vnto the house of the Lord thy God. And
se, thou seest not a hynde in his mothers
myke.

And the Lord sayde vnto Moyses: Wryte
these wordes, for vpon these wordes I haue
made a couenaut with the, and with the chil-
dren of Israel. * And he was there with the
Lord. xl. dayes, and. xl. nyghtes, and ney-
ther ate he bryd nor dranke water. And he wore
in the robes the wordes of the couenaut: e-
uen ten breues.

And Moyses came downe from mount Si-
nai, and the two tables of testymony in his
hande, and wyle not that his face shone
with beaues of his commynge with the
Lord.

And when Aaron and all the children of Is-
rael looked vpon Moyses, and sawe that the
shyne of his face shone with beaues, they

were asfearde to comen nge him. But he cal-
led them to hym, and then Aaron and all
the chiefe of the company came vnto him, & Mo-
ses talke with them.

And at last all the children of Israel came
vnto him, and he gaue commaundment vnto
them of all that the Lord had sayd by him
in mount Sinai. And as soone as he hadde
made an ende of talke with them, he put
a couerage vpon his face. But when he wote
before the Lord to speake with him, he toke
the couerage of, vntill he came out. And he
came out and spake vnto the children of Is-
rael that which he was commaunded. And the
children of Israel sawe the face of Moyses,
that the shyne of his face shone with bea-
mes: but Moyses put a couerage vpon his
face, till he wente in to comen with him.

¶ The Sabbath. The fyve frutes are requyred
The rebeyes of the people to offer. Byssell and Be-
halab are payed of Moyses and set to worke.

CAPL XXXV.

And Moyses gathered all the companye
of the children of Israel together, and
sayde vnto them, These are the thynges
whiche the Lord hath commaunded to
me. Sixe dayes ye shall worke, but the se-
uenth daye shall be vnto you the daye of
both of the Loibes rest: so that who so
wyl worke anye worke therein, shall bpe
punished. Ye shall handle no fyre thynge
out all your habytations, vpon the Sabbath
daye.

And Moyses spake vnto all the multitude
of the children of Israel saying. * This is the
thyng whiche the Lord commaunded, say-
inge. Your foune amonge you fyve frutes
vnto the Lord.

All that are wyllynge in theyr hartes,
shall bynge fyve frutes vnto the Lord:
gole, silver, brasse, Iacynth, scarlet, purple,
byssell, and gores beate: rammes thynnes reed
and taxus thynnes and Scythim wood: and
oyle for lyghtes and spices for the anoynting
oyle and for the sweete incense: & sardionnes
and bones to be set for the Ephod and for the
byssellage.

And lette all them that are wylle batted
amonge you, come and make all that the Lord
hath commaunded: the habitation and the
fente thereof with his couerage and his rin-
ges, borders, baces, pylles, and sockettes,
the arke and the claues thereof with the mery-
cyseate and the dape that couered it / the ta-
ble and his claues, with all that pertayneth
thereto and the shewbier / the candlelike of
lyghte with his furnyngynge and his lampes,
and the oyle for the lyghtes, the incense altare
and his claues, the anoyntynge oyle, and the
sweete incense and the hangynge before the
betenacle doore / the altare of burnysynge, &
his basen gerbion that sogret thereto with
his claues: and all his ordynance, and the
laues

laues & his fote: the hangynge of the court with his pylles and their lockettes, and the hangynge to the worke of the court: the pyennes of the habitation, and the pyennes of the court with thye booyes: the mensdringe gementes to minstre with in holpennelle, and the holy vestimentes of Aaron the preist and the vestimentes of his sonnes, to mynye the in.

And all the company of the children of Israel repaired some the pyenne of shofes. And they went (as many as their hertes courage them, & as many as thye spirittes made them wyllynge) and brougte benedictynges vnto the Lorde, to the makynge of the tabernacle of wynter, and for all his beses, & for the holy vestimentes. And the men came with the women (euen as many as were wyllynge herche) and brougte bacarettes, carynges, rpynges and geyles, and all maner Jewels of golde. And all the men that waued menedictynges of golde vnto the Lorde and euen ma toke to thyme was founde Jacynthe, Scarlet, Purple, bylle, & gootes heart, & red thynnes of kammes or Taurus shynnes, brought it. And all y house by golde or byalle, brought an hyrcokynge vnto the Lorde. And all men with thyme was founde shofim wote made for, enge manner wyke, & fenne, brought it.

And all the women that were wyke herche to wyke with their handes, span & broughte the sponne wyke, both of Jacynthe, Scarlet, Purple and bylle. And all the women that excelled in wylfome of herte, spanne the gootes harte. And the Loytes brought Oxen shones and sedones for the schod, and for the byschappes, and fytte and oyle / bothe for the byghes and for the amoynging oyle and for the fweire incense. And the children of Israel brought wyllynge offerynges vnto the Lorde, both men and women / as many as their hertes made them wyllynge to bynge, for all maner wykes which the Lorde had commaunded to make by the hande of shofes.

And shofes sape vnto the chyldren of Israel / vnto the Lorde hath call by name to wyke the sonne of Eay the sonne of Hur of the trebe of Juda, and hathe spych hem with the spyrte of God, with wylfome, vnderstandynge and knowledg, euen in all maner wyke, and to synde our curyous wykes, to wyke in golde, syluer and byalle / with geaunge of shones to set, and with heruynge in wode, and to wyke in all maner of wote wykes. And he hath put in his herte the geare to teach, bothe hym and shualab the sonne of shulamacy of the trebe of Dan hath be spych with wylfome of herte, to wyke al maner of geauen wykes / they are also vnderes and wykes with neble. In Jacynthe, Scarlet, Purple and bylle, and ate weures that can make all maner wyke, and can deuyse furett wykes.

¶ The thynge that Balacl and shualab made for the byt place of the Lorde.

And Balacl woughte and shualab & all wyke herche men, to whome the Lorde hadde geuen wylfome and vnderstandynge, to knowe howe to wyke all maner wyke for the holy serenge, in all that the Lorde commaunded.

And shofes called for Balacl shualab, & all the wyke herche men, in whose hertes the Lorde hadde put wylfome, euen as many as their hertes were encouraged to come vnto shofes all the beue offerynges which the chyldren of Israel hadde brought for the worke of the holy serenge to make it with all. And they brougte besyde that wyllynge offerynges & eue mounyng.

And all the wyke men that woughte all the holy wyke, came euen man from his wyke to wyke their mate, and spake vnto shofes for enge / the people bynge to morche and aboute that is enoughe to serue for the wyke which the Lorde hath commaunded to make. And then shofes gaue a commaundment, & they caused it to be proclaimed thorow out the hoste / se that nyether man nor woman pre paye any more wyke for the holy beue offeryng, and so the people were forbydden to bynge, for the thiffe they had, was sufficient for roem vnto all the wyke, to make it and to more.

And all the wyke herche men among them that woughte in the wyke of the habytation made / euen ten cordernes of corder bylle, Jacynthe, Scarlet, and Purple, and made them full of cherubims with wydder wyke. The length of one curtayne was. xlvij. cubytes, and the byght foure, and were all of one fyce. And they coupled thye curtaynes by them selues, and other fyce by them selues. And they made fytty loupes of Jacynthe along by the edge of the furett curtayne, euen in the serenge of the couplynge curtayne. And they made fytty loupes on the fyce of the furett couplynge curtayne on the other fyce, fytty loupes they made in the one curtayne, and fytty in the edge of the couplynge curtayne on the other fyce / so that the loupes were one vnto another and other.

And they made fytty cordernes of golde, and coupled the curtaynes one to another with the rpynges / and so was it made a dwelling place.

And they made xi. curtaynes of gootes harte to be a tent ouer the tabernacle thyrpe loubes longer vnto, and foure cubytes bygher, & they all, xi. of one fyce. And they coupled, v. by them selues, and. vi. by them selues, & they made fytty loupes along by the boere of the furett couplynge curtayne on the one fyce & fytty in the edge of the couplynge curtayne on the other fyce. And they made fytty rpynges of byalle to couple the tente together that it myghte be our. And they made a couerpyng vnto the tente of kamme shynnes red, and yet an other of Taurus shynnes about all.

And

And they made boxes for the dwelling place of Setchim took that mode bright copper boies ten cubites longe, and a cubite and a halfe hyde. And they made two seete to curre boies of the dwelling place forninge one to an other. And they made twenty boies for the south syde of the habitation, and xi. forchettes of spuer vnder the. xi. boies two forchettes vnder every boie, euen for the two seete of the syde. And for the other syde of the dwelling place towards the North, they made other twenty boies with fourty forchettes of spuer, two forchettes vnder every boie.

And by hynde in the ende of the tabernacle towards the west, they made six boies and two other boies for the corners of the habitation by hynde, and they were to pynne clothe vnderneath and also about with clamps as thus they dyd to bothe the corners: so they were in all eight boies by hynde, the forchettes vnder every boie two forchettes.

And they made barres of Setchim woode. ii. for the boies of the one syde of the habitation and one for the other, and fower for the boies of the west ende of the habitation. And they made the inpybell barres to mooue showe the boies: frome the one ende to the other, and ouerlape the boies w gold, and made them rynges of golde to thyn the barres to hynde, and couered the barres with golde. And they made an hangynge of Isacane, purple and tympred bylle with Cherubins of hyered woche. And made cherubins fower pyles of Setchim woode, and ouerlape them with golde. These hynoppes were also of golde, and they call for them. iiii. forchettes of spuer. And they made an hangynge for the tabernacle woode of Isacane, Scarlet, purple and tympred bylle of nobles woche, and the pyles of it were fower with cherubyns, and ouerlape the barres of them and the hynoppes with golde, with these fower forchettes of bylle.

¶ The arche of witness. The mercyseate. The table. The candlesticke. The hyghes. The altare and the incense.

CAPL XXXVII.

AND Bezalel made the arche of Setchim woode two cubites and on halfe longe and a cubite and a halfe hyde, and a cubite and on halfe hygh: and ouerlape it with fyne golde both within & without, and made a crowne of golde to it round about, and call for it fower rynges of golde for the fower corners of it: two rynges for the one syde and two for the other, and made flauces of Setchim woode, and couered them with golde, and put the flauces in the rynges along by the syde of the arche to brace it with.

And he made the mercyseate of pure golde two cubites and a halfe longe and one cubite and a halfe hyde, and made two Cherubins of thyche golde vpon the two endes of the mercyseate: one Cherub on the one ende, and an other Cherub on the other ende of the mercyseate. And the Cherubins spred out their wynges

above an hygh, and couered the mercyseate therewith. And their faces were one to an other: towards the mercyseate, were the faces of the Cherubins.

And he made the table of Setchim woode. ii. cubites longe and a cubite hyde, and a cubite and a half hygh, and ouerlape it with fyne golde, and made thereto a crowne of gold round about, and made thereto an hyope of on hande bryghtly rounde about, and made vnto the hyope a crowne of golde rounde about: a rail for it fower rynges of golde and put the rynges in the fower corners by the feet: euen vnder the hyope to put flauces in to brace the table with. And he made flauces of Setchim woode and couered them with golde to brace the table with, and made p vessels that were on the table of pure golde, the wythes, spoones, spatels and posses to pouer with.

And he made the candlesticke of pure thyche golde: both the candlesticke and the fyke: ii. byanches, bolles, knoppes and floures proceeding out of it. Three byanches, proceeding out of the sydes thereof, three aze of the one syde, and three out of the other. And on every byanche were three cuppes lyke vnto almondes with knoppes and floures choiose oute the six byanches that proceeded out of the candlesticke. And vpon the candlesticke sett were fower cuppes: after the facyon of almondes with knoppes and floures vnder euer two byanches a knoppe. And the knoppes, and the byanches proceeded out of it, were all one peece of pure thyche gold. And he made seuen lampes thereto, and the floures thereof, and spynnes of pure golde. An hundred wyght of pure golde, made bothe it and all that belonged thereto.

And he made the altare of incense, of Setchim woode, of a cubite longe, and a cubite hyde: euen fower square, and two cubites hygh: with byches proceeding out of it. And he couered it with pure golde, both the toppe and the sydes rounde about, and the hynoppes of it, and made vnto it a crowne of gold round about.

And he made two rynges of golde vnto it, euen vnder the crowne vpon euer syde of it, to put flauces in for to brace it with: he made flauces of Setchim woode, and ouerlape them with golde. And he made the holte annoynynge oyle and the sweet pure incense after p Apothecaries craft.

¶ The altare of burnt offeringe. The baken lauer: the forme of that the people offered to the bylpyng of the habitation of the Royde.

CAPL XXXVIII.

AND he made the burnt offeringe altare of Setchim woode, fower cubites longe, and fower cubites hyde: euen iiii. square and three cubites hygh. And he made hynoppes in the fower corners of it proceeding out of it, and ouerlape it with bylle. And he made all the vessels of the altare: the cauldrons, washbasins, baken lauers, and colespannes, &c. all

all of b2aDe.

And he made a bialen greylion of nitrogen into the altare rounde aboute alowe beneth vnder the compasse of the altare: for that it reached vnto halfe the altare, and cast foure pynges of brasse, for the foure endes of the greylion to putt daunces in. And he made daunces of Serchim wooode, and couered them with brasse, and putt the daunces in the pynges alonge by the altare syde to beare it, and made the altare holowe with bothe. And he made the laues of brasse, and the tote of it al of brasse in the figure of thern that dyed vnto the breste of the booke of the tabernacle of moynede.

28

And he made the court with hangings of
twined Wyll, of an hundred cubites longe,
upon the southsyde, and twenty pylers with
twenty sockettes of brasse: but the knoppes
of the pylers, and the hoops were siluer.

[illegible]

C

[illegible]

This is the summe of the habitatioⁿ of wickednesse, which was counted at the commandment of Moyses: and was the office of the Levites by the hands of Abimelech sonne to Aaron the priest. And Abimelech sonne of Teri, sonne to four of the tribe of Juda, made all that the Lord committed Moyses, and with hym Abimelech sonne of Abisamach of the tribe of Dan, a conynge grauer, and a worker of needlewoke in Jacynth, Scarlet, Purple and Wolfe.

D

All the golde that was occupped upon all the worke of the holp place (whiche was the golde of the waucofferynge) was. xiiij. hundred weight, and seven hundred and thretytye pces, accordynge to the holp scale. And the

[illegible][illegible][illegible]

¶ The makinge of Baron and his lounes apparell.
 All that the Loide commaunded was offered.

CAPL XXXIX

And of the Saffron, Scarlet, Purple, and twined Wyke, they made the vestimentes of ministration to be struce in that holy place, and made the holy garments that pertained to Aaron, as the Wyke commanded Moses.

And they made the Ephod of golde, Jacynth, Scharlet, Purple, and twyned bylle. And they dyd beate the golde into thynne plates, and cut it into bysses: to worke it in the Jacynth, Scharlet, Purple, and the bylle, with bybbed worke. And they made the bydes come together, and closed them by the edges. And the byddinge of the gyrdell that was upon it, was of the same flutte and after the same worke of Golde, Jacynth, Scharlet, Purple and twyned bylle, as the Xorde commaneth Golde.

And they wrought our stones, clofed in
arches of golde and grained as lignetices are
grauen with the names of the children of Is-
rael, and set them on the shoulders of Saphob
that they shoulde be a remembrance of the
children of Israci, as the Noye commanded
Moses.

And they made the bechlappe of compynge
woolke, after the wyse of the Ephod: cum
of Golde, Iacquar, Scarlet, Purple & wynd
byde. And they made it foure square and
doubl, an pane beareth long and an pane
beareth byde. And they spiled it with foure
rowes of stones (the first rowe Sardies, a Ro
pae, and a Smaragbus: the seconde rowe,
a Ruby, a Sappir & a Chrysome: the thir
d & a Topas, an Iachet & an Ametist: the

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fourth row, a Turcas, an Onir and a Jaspis) closed in pouches of golde in their inclosures. And the. xij. bones were grauen as signettes with the names of the children of Israel, euer bone with his name, according to the. xij. tribes.

the. to. croces. And they made vpon the bieldappe, two falconage cheynes of wretchen wyke a pure gold. And they made two hokes of gold and two gold rynges, and put the two rynges vpon the two corners of the bieldappe. And they put the two cheynes of gold in the two spaces, in the corners of the bieldappe. And the two rules of the two chappes they saler in the two hokes, and put thereon the shoulders of the Xpyd vpon the fourcorne of it.

And they made two other rings of gold, and put them on the two other corners of the breastplate a long upon the edge, toward the inlaid of the Ephod that it was as one like it. And they made two other golden rings, and put them on the two lyes of the Ephod, beneath on the forelaid of it, even where the lyes goe together, about upon the binding of the Ephod, and they drapered the breastplate by his rings unto the rings of the Ephod, with laces of Zairan, that it might lie fast upon the binding of the Ephod, and shoulde not be loosed frome of the Ephod, as the Lord commanded Moses.

And he made the Tunicke unto the Ephod
of women worker, and all together of Jacinet,
and the head of the Tunicke was in the my-
shett of / as the coler of a parlet, with a bond
counde aboute the coler, that it woude not
erent. And they made brethly upon the hem
of the Tunicke, Pommegranates of Jacynat,
Scarlet, purple and tyned Wyll. And they
made tyei burlles of pure golde, and put the
amonge the Pommegranates counde aboute
vpon the edge of the tunicke a bell / as a Pom-
megranat, a bell and a Pommegranate counde
aboute the hemmes of the Tunicke, to un-
derstand / as the Roide commaunded Mo-
ses.

And they made cootes of bylle of wouen
woike for Aaron and his sonnes, and a m-
tre of Bylle, and goodly bonettes of Bylle,
and lpen by chrs of twned bylle, and a gey-
bell of twned Bylle, Jacynth, Scarlet and
purple / euen of medikwoike, as the Lozbe co-
maunded Bylla.

¶ And they made the plate of the holy croon
of fyne golde, and wrote vpon it with grauen
worke, the holynes of the Lorde / and tyed it
to a lace of Rappete to fasten it an hyge
vpon the myttr, as the Lorde commaunded
Moses.

Thus was all the worke of the habitacion of the tabernacle of wytenesse fynyshed. And the chyldren of ysrael dyd accordynge to all that the Lorde hadde commaunded Moyses.

And they brought the habitation unto the
 1000 / the tent and all the furniture thereof/the

[illegible]

The tabernacle is reared vp. The gloire of the
 Nozde appeareth in a cloude couerynge the tabe-
 nacle.

CAPL. XL.

And the Kinge spake unto Wolfe, sayinge. In the fifth daye of the thre moneth half thou shalt by the habitation of the tabernacle of wytnesse, and put therein the arkie of wytnesse, and couert the arkie with the bayle, and bypings in the table and apparell, and bypings in the candlestick, and put on the arkie of wytnesse a crown of golde, before the arkie of wytnesse, and put the hangynge of the doore unto the habitation, And set the burnetowynge alace before the doore of the tabernacle of wytnesse, and set the lute betweene the tabernacle of wytnesse and the court, and put the court gate in, and make the court rounde about, and set by the hangynge of the court gate.

✱ And take annoyntinge oyle and annoynt
the habitation, and all that is therein, and
balsome it, and al that belongeth thereto: that
it maye be holpe. And annoynte the altare of
the burntofferings, and all his vessels, and
sanctifye the altare that it maye be made hol-
pe. And annoynte also the lauer and his tote
and sanctifye it.

And baptyse Iacou and his sonnes into
the towre of the tabernacle of wyrcorde, and
baptise them with water. And pur upon Ia-
cou the holy bellinures, and annointe hym
and sanctifie hym that he maye myghte
do me, that this annointinge maye be a
uerallinge pynelode vnto them thowse
out of their generations. + And wyotes be
f. ii. acco. * sum, vi.

accordinge to all that the Loꝝd commaunded him.

A Thus was the tabernacle reared by the first baye, in the first moneth, in the seconde pere. And Moyses reared by the tabernacle/ and fastened his sockets, and set vp the bayes, and put in their barres, and reared by the pillars, and spied aboue the rent ouer the habitation, and put the conceys of the tents on hyght about it: as the Loꝝd commaunded Moyses.

And he toke and put the testimony in the arche, and set the stauies to the arche, and put chereg recyfaite on hyght vpon the arche, and bioged te the arche into the habitation, and hanged vpon the bayle and covered the arche of wytnesse, as the Loꝝd commaunded Moyses.

And he put the table in the Tabernacle of wytnesse in the southsyde of the habitation, without the bayle, and set the bired in ordre before the Loꝝd, euen as the Loꝝd had commaunded Moyses.

And he put the candlesticke in the tabernacle of wytnesse ouer agaynst the table in the southsyde of the habitation, and set vp 7 lampes before the Loꝝd: as the Loꝝd commaunded Moyses.

And he put the golden altare in the tabernacle of wytnesse before the bayle, and brennt sweete incense thereon as the Loꝝd commaunded Moyses.

And set vp the hangynge in the wyse of the habitation, and set the burntofferynge altare before the wyse of the tabernacle of wytnesse, and offered burntofferynge and meacrossynge thereon: as the Loꝝd commaunded Moyses.

D And he set the laver betwene the tabernacle of wytnesse and the altare, and poured

water therein to waiche with. And both Moyses, Aaron and his sonnes washed their handes and their fete therat: bothe when they went into the tabernacle of wytnesse, & when they went to the altare, as the Loꝝd commaunded Moyses.

And he reared by the court round about the habitation and the altare, and set vp the hangynge of the court gate: and so Moyses finished the wyse.

X And the clouds covered the tabernacle of wytnesse, and the gloze of the Loꝝd. Filled the habitation, in that Moyses coule not entre into the tabernacle of wytnesse, because 7 clouds abode therein, and the gloze of 7 Loꝝd filled the habitation.

When the cloud was taken vp frome of the habitation, the children of Israell toke their journeyes as ofte as they had appointed. And yf the cloud departed not, they journeyed not, till it departed, for the cloud of the Loꝝd was

upon the habitation
by
daye, and bye by night, in the sight
of all the house of Israell
in all their journeyes.

? * ?
?

C The ende of the seconde booke of Moyses.

THE THYRDE BOKE OF MOSES,
CALLED LEVITICVS.

¶ The order of burnt offerings, whether it be of small or great cattell or foules.

CAPL.

I.

And the Lorde called Moyses, and spake vnto him out of the tabernacle of witness, sayinge: Speke to the chyl dren of Israel, and saye vnto them: who so offer of you shall bynyng a gyfte vnto the Lorde. And he shall bynye it of the cattell: euen of the oxen and of the shepe.

¶ If he bynye a burnt offering of the oxen, he shall bynye a male without blemyshe, and shall bynye hym to the doore of the tabernacle of witness, that he maye be accepted before the Lorde. And let him put his hand vpon the heed of the burnt sacrifice, and sauour shall be giuen him to make an attonement for him; and let him hyl the ore before the Lorde. And let the priestes Racons sonnes byng the bloude and let them spynke it rounde aboute vpon the alter, that is before the doore of the tabernacle of witness. And let the burnt offering be drypped and hylod in peeces. And then let the sonnes of Aaron the priest put fyre vpon the alter, and put wood vpon the fyre, and let them laye the peeces with the heed and the fat vpon the wood that is on the fyre in the alter. But the intescales and the legges they shall waiche in water, and the pyer shall burne all together vpon the alter, that it be a burnt sacrifice, and an offering of a sweete odour vnto the Lorde.

¶ If he wyl offer a burnt sacrifice of the shepe, whether it be of lambes or of the goates he shall offer a male without blemyshe. And let hym hyl it on the nothe syde of the alter before the Lorde. And let the priestes, Racons sonnes spynke the bloude of it rounde aboute vpon the alter. And let it be cutte in peeces: euen with his heed and his face, and lette the pyer put them vpon the wood that lyeth vpon the fyre in the alter. But lette hym waiche the intescales and the legges with water, and then bynye all together and burne it vpon the alter: that is a burnt offering, and a sacrifice of sweete sauour vnto the Lorde.

¶ If he wyl offer a burnt offering of the foules, he shall offer ether of the turtle doves, or of the pounge pygions. And the pyer shall bynye it vnto the alter, and bynye the necke alondre, and burne it on the alter, and lette the bloude runne oute vpon the syde of the alter, and pluche a waye his croppe and his feathers, and caue them besyde the alter on the East part vpon the bespe of alwes, and breake his wynges, but pluche them not alondre. And then lette the pyer burne it vpon the alter: euen

vpon the wood that lyeth vpon the fyre, a burnt sacrifice, and an offering of a sweete sauour vnto the Lorde.

¶ The order of meate offerings, of sweete cakes of fyne flour, of frankincense, &c. without leuen and without honny, but not without saile.

CAPL.

II.

Yf any soule wyl offer a meate offering vnto the Lorde, his offering shall be fyne flour, and he shall poure there oyle, and put frankincense thereon, and shall bynye it vnto Racons sonnes the pyerles. And one of them shall take the oyle with his handfull of the flour, and of the oyle with all the frankincense, and burne it for a remembrance vpon the alter: an offering of a sweete sauour vnto the Lorde. And the remnant of the meate offering shall be Racons and his sonnes, as a thyng moost holy of the sacrifices of the Lorde.

¶ If anye man bynye a meate offering that is bakyn in the oven, lette hym bynye sweete cakes of fyne flour mingled with oyle, and bakyn with waite, as accomped with oyle. ¶ If the meate offering be bakyn in the fyringe panne, then it shall be of sweete flour mingled with oyle. And thou shalt mynce it small, and poure oyle thereon: and so it is a meate offering.

¶ If the meate offering be a thyng dryppled vpon the greddyon, of flour mingled with oyle it shall be. And thou shalt bynye the meate offering that is made of these thynges vnto the Lorde, and shalt deliuer it to the pyer, and he shall bynye it vnto the alter, and shall leue by parte of the meate offering for a memoriall, and shall burne it vpon the alter: an offering of a sweete sauour vnto the Lorde. And that is lette of the meate offerings shall be Racons, and his sonnes, as a thyng that is moost holy of the offerings of the Lorde.

¶ All the meate offerings which ye that bynyng vnto the Lorde, shall be made without leuen. For ye shall neuer burne leuen nor honny in any offering of the Lorde. For thus vnderstande ye shall bynye the first frutes of them vnto the Lorde: but they shall not come vpon the alter, to make a sweete sauour.

¶ All the meate offerings thou shalt salt with saile: neither shalt thou suffer the saile of the couenunt of thy God to be lacking from thy meate offering: but vpon all thyne offerings thou shalt bynye saile.

¶ If thou offer a meate offering of the first frutes vnto the Lorde, then take that which is yet grene, and drye it by the fyre, and beat it small, and so offer the meate offering of the first frute frutes. And then poure oyle thereon, and put frankincense thereon: and so it is a meate offering. And the pyer shall burne part of the beateu corne, and parte of that oyle with all the

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all the frankincense, for a remembrance, that is an offering vnto the Lord.

¶ The order of pear-offerings, which were offered for the heppings of peas, made of oren, chepe, lambes and goates.

CAPL

III.

Yf any man bringe a pear-offering of the oren: whether it be male or female, he shall bringe sacre as is without blame before the Lord: and let hym put his hande vpon the head of his offering, and kill it before the doore of the tabernacle of witness. And Moyses sommes the priestes shall spynne the bloude vpon the aulter rounde aboute. And they shall offer of the pear-offering to be a sacrifice vnto the Lord: the fatte that couereth the inwardes and all the fat is vpon the inwardes: and the two hyndes, with the fatte that lyeth vpon the loynes: and the hall that is on the lyner they shall take awaye with the hyndes. And Moyses sommes shall burne them vpon the aulter with the burnt sacrifice which is vpon the wood on the fyre: that is a sacrifice of a sweete sauour vnto the Lord.

¶ If a man bringe a pear-offering vnto the Lord seems to be male or female, it shall be without blemish. ¶ If he offer a lambe, he shall bringe it before the Lord, and put his hande vpon his offeringes head, and kill it in the doore of the tabernacle of witness, and Moyses sommes shall spynne the bloude thereof rounde aboute the aulter.

¶ And the of pear-offering they shall bringe a sacrifice vnto the Lord: the fatte thereof and the soules all together whiche they shall take of, hard by the backe bone: and the fat that couereth the inwardes, and all the fat that is vpon the inwardes, and the two hyndes with the fatte that lyeth vpon them, and vpon the loynes, and the hall that is vpon the lyner, he shall take awaye with the hyndes. And the prieste shall burne them vpon the aulter, to fede the Lordes offering with.

¶ If the offering be a goate, he shall bringe for the Lord, and put his hande vpon the head of it, and kill it before the tabernacle of witness, and the sommes of Moyses shall spynne the bloude thereof vpon the aulter rounde aboute. And he shall bringe thereof his offering vnto the Lordes sacrifice: the fatte that couereth the inwardes, and all the fatte that is vpon the inwardes, and the two hyndes, and the fat that lyeth vpon them, and vpon the loynes, and vpon the hall that is vpon the lyner, he shall take awaye with the hyndes. And the prieste shall burne them vpon the aulter, to fede the Lordes sacrifice with, and to make a sweete sauour. And thus shall all the fatte be the Lordes, and it shall be a lawe for euer amonge your generations after you in power dwelling places: that ye take neyther fat nor bloude.

¶ The offering made for synes doone of ignorance.

CAPL

IIII.

And the Lord speake vnto Moyses, sayinge speake vnto the chyldren of Israel and saye: when a soule synneth therto ignorance, and hath done any of those thynges whiche the Lord hath forbidden in his commandmentes to be doone: ¶ If the peccet that is anoynted, synne and make the people to doo amysse, he shall bringe for his synne whiche he hath done: an oxe without blemish vnto the Lord for a synne offering. And he shall bringe the oxe vnto the doore of the tabernacle of witness before the doore of the Lord, and shall put his hande vpon the oxe head, & kill hym before the Lord.

¶ And the priest that is anoynted shall take of the oxe bloude, and bringe it in to the tabernacle of witness, and shall dyppe his finger in the bloude and spynckle thereof seven tymes before the Lord: euen before the hangynge of the holy place. And he shall put some of the bloude vpon the hornes of the aulter of sweete incense before the Lord, which is in the tabernacle of witness, and shall poure all the bloude of the oxe vpon the bottom of the aulter of burnt offerings, whiche is by the doore of the tabernacle of witness. And he shall take awaye all the fatte of the oxe that is the synne offering: the fatte that couereth the inwardes, and all the fatte that is aboute them, and the two hyndes with the fatte that lyeth vpon them and vpon the loynes, and the hall vpon the lyner let them take awaye also with the hyndes: as it was taken from the oxe of the pear-offering, and let the prieste burne them vpon the aulter of burnt offerings. ¶ When the synne of the oxe, and all his fleshe with his bones, shall be cary all together oute of the holle vnto a cleere place: where the ashes are poured oute, and burne hym on wood with fyre: euen vpon the heape of albes.

¶ If the hole commonaltye of the chyldren of Israel syn therto ignorance, and the thing be knowne from theyr eyes: so that they haue committed any of these thynges whiche the Lord hath forbidden to be doone in his commandmentes and haue offended, and the synne whiche they haue synned be afterward knowne, then shall they offer an oxe for a synne offering, and shall bringe hym before the tabernacle of witness, and the elders of the multitude shall put there handes vpon his head before the Lord.

¶ And the prieste that is anoynted shall bringe of his bloude in to the tabernacle of witness, and shall dyppe his finger in to the bloude, and spynckle it seuen tymes before the Lord, euen before the dayle. And shall put of the bloude vpon the hornes of the aulter whiche is before the Lord in the tabernacle of witness, and shall poure all the bloude vpon the bottom of the aulter of burnt offerings, which is by the doore of the tabernacle

2 of wylfulness, and shall take all his fatte come hym, and burne it vpon the aulter. And shall do with his oxe as he byd with the synne offering oxe. And the p̄fēt shall make an atonement for them, and so it shall be forgyuen them. And he shall byng the oxe without the hoſe, and burne hym as he burneth the heſte: so is this the synne offeringe of the commonalte.

When a Roode synneth, and committeth thorow ignorance any of these thynges whiche the Roode his synne hath forbidden to be done in his commaundementes and hath so offended: when his synne is shewed vnto hym whiche he hath synned, he shall byng for his offeringe an he goate without blemyshe, and lape his hande vpon the head of it, and kyll it in the place where the burnt offerings are byled before the Roode: this is a synne offeringe. Then let the p̄fēt take of the bloud of the synne offeringe with his synger, and put it vpon the homes of the burnt offeringe aulter, and poure his bloud vpon the bottome of the burnt offeringe aulter, and burne all his fatte vpon the aulter, as he dothe the fatte of the peare offerings. And the p̄fēt shall make an atonement for hym as concerning his synne, and so it shall be forgyuen hym.

3 If one of the common people of the lande synne thorow ignorance, and commit any of the thynges whiche the Roode hath forbidden in his commaundementes to be done and so hath trespassed, when his synne whiche he hath synned is come to his knowledge, he shall byng for his offeringe a he goate without blemyshe for his synne whiche he hath synned, and lape his hande vpon the head of the synne offeringe, and sle it in the place of the burnt offerings. * And the p̄fēt shall take of the bloud with his synger, and put it vpon the homes of the burnt offeringe aulter, and poure all the bloud vpon the bottome of the aulter, and shall take awaye all his fat as the fat of the peare offerings is taken awaye. And the p̄fēt shall burne it vpon the aulter for a sweete sauour vnto the Roode, and the p̄fēt shall make an atonement for hym, and it shall be forgyuen hym.

If he byng a lambe, and offe it for a synne offeringe, he shall byng a female without blemyshe, and lape his hande vpon the head of the synne offeringe, and sle it in the place where the burnt offerings are byled. And the p̄fēt shall take of the bloud of the synne offeringe with his synger, and put it vpon the homes of the burnt offeringe aulter, and shall poure all the bloud thereof vnto the bottome of the aulter. * And he shall take awaye all the fatte thereof, as the fatte of the shepe of the peare offerings was taken awaye. And the p̄fēt shall burne it vpon the aulter of the Roode sacrifice, and the p̄fēt shall make an atonement for his synne, and it shall be forgyuen hym.

4 Of othe. The cleansing of him that toucheth vncleane thynges. The purgacion of an oyle, and of synne done by ignorance.

When the soule hath synned, and herd the word of cursing, and is a wylful, whether he hath sene or knowne of it, if he haue not bittered it, he shall beare his synne. Whether when a man toucheth any vncleane thyng: whether it be the carcion of an vncleane beest, or of vncleane cattell, or vncleane doome, and is not ware of it, he is also vncleane and hath offended. Whether when he toucheth any vncleane of man (whatsoever vncleane it be, that a man is defiled by) and is not ware of it, and after cometh to the knowledge of it, he is a trespasser.

Whether when a soule sweareth, so that he pronounceth with his lippes to do euill, or to doo good (whatsoever it be) that a man pronounceth with an othe, and the thyng be out of his mynde, and afterward cometh to the knowledge of it, then he hath offended in one of these. * When when he hath synned in one of these thynges, he shall confesse therein he hath synned, and shall byng his testace offeringe vnto the Roode for his syn whiche he hath synned. A female from the flocke, whether it be a lambe, or a he goate, for a synne offeringe. And the p̄fēt shall make an atonement for hym for his synne. * But if he be not habile to byng a shepe, then let hym byng for his testace whether he hath synned, two turtle doves, or two yonge prygones, one for a synne offeringe, and an oyle for a burnt offeringe. And he shall byng them vnto the p̄fēt, whiche shall offer the synne offeringe syde, and wyng the necke asonder of it, but plucke it not cleue of. And let hym syng of the bloud of the synne offeringe vpon the syde of the aulter, and let the reste of the bloud be shed vpon the bottome of the aulter, and then it is a synne offeringe. And let him offer the seconde for a burnt offeringe as the maner is: and so shall the p̄fēt make an atonement for him for the synne whiche he hath synned, and it shall be forgyuen hym.

And yet if he be not habile to byng two turtle doves, or two yonge prygones, then let him byng his offeringe for his synne: * the tenth parte of an Ephah of fyne flour for a synne offeringe, but put none oyle thereto, neither put any frankincense theron, for it is a synne offeringe. And let him byng it to the p̄fēt, and the p̄fēt shall take his handfull of it, and burne it vpon the aulter for a remembrance, to be a sacrifice for the Roode: that is a synne offeringe. And let the p̄fēt make an atonement for hym for his synne, whether of these he hath synned, and it shall be forgyuen. And the remnant shall be the p̄fēt as it is in the meate offeringe.

And the Roode commaunded with curses, sayinge: When a soule trespasseth and synneth thorow ignorance in any of the doyle thynges of the Roode, he shall byng for his testace vnto the Roode a ramme without blemyshe out of the flocke valued at three shekels, after the syde of the sanctuary, for a testace offeringe.

offerings. And he shall make atonement for the heame that he hath done in the holy shewb, and put the fire vnder moyle so, and give it vnto the people. And the priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

When a soule sinneth and committeth any of these things whiche are forbidden to be done by the commandementes of the Lord: though he wold it not, he hath yet offended and is in synne, and shall byngge a ram with ouer blessing out of the doore that is euer to be woorke the synne offering, vnto the priest. And the priest shall make an atonement for him for the ignorance whiche he doth, and was not ware, and it shall be forgiven him: This is a trespass offering, for the trespass agaynst the Lord.

¶ The offerings for synnes whiche are done willingly: the lawe of burnt offerings. The priest shall be curioyse vpon the altare. The offering of Aaron and his sonnes.

CAPL. VI.

¶ And the Lord spake vnto Moses, saying: When a soule sinneth, and trespasseth agaynst the Lord, and deneged vnto his neyghbour that whiche was taken hym to kepe, or that was put vnder his hand: or that whiche he hath violently taken away, or that whiche he hath disseised his neyghbour of with badelust, or whiche he hath taken: whiche was lost and deneged it, and sweareth false in what so euer thing it be that a man doeth, and sinneth therein.

¶ When when he hath sinned of trespass, he shall restore agayne that he took violently away of the wronge whiche he doth, or that whiche was disseised him to kepe, or the lost thinge whiche he founde, or what so euer it be aboute whiche he hath done false, he shall restore it agayne to the heile owner, and shall be the first parte moze therto, and give it vnto him to whome it pertaineth. The same daye that he offereth for his trespass, and shall byngge for his trespass offering vnto the Lord a ramme without blemish out of the doore that is euer to be woorke the trespass offering vnto the priest. And the priest shall make an atonement for him before the Lord, and it shall be forgiven him, in what so euer thing it be that a man doth and trespasseth therein.

¶ And the Lord spake vnto Moses saying: ¶ Commande Aaron and his sonnes, saying: This is the lawe of the burnt offering. The burnt offering shall be vpon the backe of the altar all nyght vnto the morninge, and the fyre of the altar shall burne therein. And the priest shall put on his linnen gize, and his linnen byrches vpon his thyshe, and take awaye the ashes without the fyre of the burnt sacrifice in the altar daye make, and put them vnto the altar, a shew pur of his sayment, and put on other, and carpe the ashes out, and put the good vnto a cleare place.

The fyre that is vpon the altar shall burne therein, and not go out. And the priest shall put woodde on the fyre euer morninge, and put the burnt sacrifice vpon it, and he shall burne thereon the faces of the pear offerings. The fyre shall euer burne vpon the altar, and neuer go out.

This is the lawe of the meat offering: ¶ Aaron sonnes shall byngge it before the Lord, vnto the altar: and one of them shall take his handful of the flour of the meat offering and of the oil vnto all the shewbentes whiche is thereon, and shall byngge it for a remembrance vpon the altar, to be a sweete savor of the memoriall of it vnto the Lord. And the rest thereof, Aaron and his sonnes shall carpe inleuened: it shall be eaten in the holy place: euen in the court of the tabernacle of witness that they shall care it. They part whiche I haue giuen them of my sacrifice shall not be taken with leuen, for it is moost holy, as is the synne offering, and trespass offering. All the males amonge the children of Aaron shall care of it: and it shall be a bury for euer vnto your generations of the sacrifices of the Lord, whiche shall any man touch it, but be that is halowed.

¶ And the Lord spake vnto Moses, saying: This is the offering of Aaron and of his sonnes whiche he shall offer vnto the Lord in the daye when they are anointed: the sixth part of an Ephah of flour, whiche is a dayly meat offering perpetually: salt in the morninge and salt at nyght: and in the morninge pane it shall be made with oil. And when it is kyed, thou shalt byngge it in as a baked meat offering mynted small, and shalt offer it for a sweete sauour vnto the Lord. And the priest of his sonnes that is anointed in his head shall offer it: and it shall be burnt all together. For all the meat offerings of the priestes shall be burnt all together, and shall not be eaten.

¶ And the Lord spake vnto Moses, saying: Speake vnto Aaron and vnto his sonnes, and say: This is the lawe of the synne offering. In the place where the burnt offering is kyled, shall the synne offering be kyled also: for the Lord, for it is moost holy. The priest that offereth it, shall care it in the holy place: euen in the court of the tabernacle of witness. No man shall touch the fire thereof: for he that is halowed, and yet not saynted be furnished therewith, it shall be washed in the holy place, and the rest of the offering it is to be eaten. It shall be eaten in the holy place, then the porie shall be scoured and rynd in water. All the males amonge the priestes shall care thereof, for it is moost holy. Forwhyltendyng no synne offering that hath his bloude brought in to the tabernacle of witness to reconcile with, in the holy place, shall be eaten: but shall be burnt in the fyre.

¶ Trespass offerings. Shew offerings and peace offerings. The fat and the bloude maye not be eaten.

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hem, and the people gathered them felus together, vnto the doore of the tabernacle of witness. And Moses sayd vnto the people, this is the thinge which the Lord commaunded to do.

And Moses brought Aaron and his sonnes and washed them with water, and put vpon him the eile, and girded him with a girdell, a put vpon him the tunicle, and put the Ephod thereon, and girded him with the broidered girdell of the Ephod, and bounde it vnto him therewith. And he put the breastplate thereon, and put in the breastplate stones and iuumim. And he put the myrre vpon his head, and put vpon the myrre euen vpon the forefront of it the golden plate of the holy crowne, as the Lord commaunded Moses.

And Moses toke the anoynting oyle, and anoynted the tabernacle and all that was therein, & sanctified them, and sprinkled thereof vpon the altar seuen tymes, and anoynted the altar and all his vessels, and the laue with the oyle, to sanctifie them. And he poured of the anoynting oyle vpon Aarons head, and anoynted him to sanctifie him. And he brought Aarons sonnes, and put albes vpon them, and girded them with girdles, and put bonnetes vpon their heads: as the Lord commaunded Moses.

And the synnecoffering was broughte. And Aaron and his sonnes put their handes vpon the head of the ox of the synnecoffering. And when it was slayn, Moses toke of the bloud and put it vpon the hornes of the altar rounde aboute with his finger, and purged it, and poured the bloud vpon the bottom of the altar, and sanctified it, and reconciled it. And he toke at the fatte that was vpon the inward sides, and the hilt that was on the liver, and the two kidneys with theyr fatte, and burned it vpon the altar. But the ore, the tybe, his kidneys and his donge, he burnt with fyre without the holte, as the Lord commaunded Moses.

And he broughte the ramme of the burntoffering, and Aaron and his sonnes put theyr handes vpon the head of the ramme, and it was slayn. And Moses sprinkled the bloud vpon the altar rounde aboute, and cut the ramme in peeces, and burnt the head, the peeces and the fatte, and washed the inwardes and the legges in water, and burnt the ramme euerie whyle vpon the altar. That was a burnt sacrifice of a sweete sauour, and an offering vnto the Lord, as the Lord commaunded Moses.

And he brought the other ram that was the bulloffering, and Aaron and his sonnes put theyr handes vpon the head of the ramme, and when it was slayn, Moses toke of the bloud of it, and put it vpon the tip of Aarons right eare, and vpon the thombe of his right hand, and vpon the greater toe of his right foote.

Then toke Aarons sonnes brought, and Moses put of the bloud on the tip of the right eare of them, and vpon the thombe of theyr right handes, and vpon the greater toes of theyr right foote, and sprinkled the bloud

vpon the altar rounde aboute.

And he toke the fat and the rumpe, and all the fat that was vpon the inwardes, and the hilt of the liver, and the two kidneys with theyr fatte, and theyr right shoulder. And out of the balke of the right shoulder that was before the Lord, he toke one twelfth cake of oyle with one wafer, and put them on the fat, and vpon the right shoulder: and put all together vpon Aarons handes, and vpon his sonnes handes, and washed it a waue offering before the Lord.

And then Moses toke them from their handes againe, and burnt them vpon the altar, euen vpon the burntoffering: These are the bullofferinges of a sweete sauour, and a sacrifice vnto the Lord. And Moses toke a bird, and washed it a waue offering before the Lord, of the ramme of the bullofferinges: and it was Moses parte, as the Lord commaunded Moses.

And Moses toke of the anoynting oyle, of the bloud which was vpon the altar, and sprinkled it vpon Aaron, and vpon his vestiments, and vpon his sonnes and on their vestiments with him, and sanctified Aaron and his vestures, and his sonnes and his sonnes vestures also. These wordes sayd thus: Aarons sonnes: boyle the kidde in the doore of the tabernacle of witness, and there take it with the bird that is in the balke of bullofferinges, as the Lord commaunded, sayinge: Aaron and his sonnes shall care it: and that both the remanent of the kidde and of the bird, burne it with fyre.

And he departed not from the doore of the tabernacle of witness seuen dayes longe, till the dayes of your bullofferinges be at an ende. For seuen dayes make your handes be fullyd, as they were this day: euen so the Lord hath commaunded to be, to shewnt to reconcile you. For the daye he abode in the doore of the tabernacle of witness day and night seuen dayes longe: and hepe the watche of the Lord that ye dye not, for so I am commaunded. And Aaron and his sonnes did all that the Lord commaunded by the handes of Moses.

¶ The synnecofferinges of Aaron, for hym selfe and for the people. Aaron blessed the people. The gloze of the Lord was shewed. The fyre consuminge from aboute consumeth the sacrifice.

CAP I.

IX.

And the eighth daye, Moses called Aaron and his sonnes, and the elders of Israel, and sayd to Aaron: take a calfe for a synne offeringe, a ram for a burntoffering: boyle the bullocke blimpfyre, and bringe them before the Lord. And vnto the children of Israel he spake, sayinge: take ye an he goate for a synne offeringe, and a calfe and a lamb boyle two of a yere old, a without blimpfyre for a burnt sacrifice, and an ox and a ramme for peccofferinges, to offer before the Lord, and a waue offeringe: mingled with oyle, for to be the Lord will appeare vnto you.

And

And they brought that which Moses commanded unto the tabernacle of witness, and all the people came and stood before the Lord. And Moses said: this is that the Lord commanded ye should do: and then the glory of the Lord shall appear unto you. And Moses said unto Aaron: Go unto the altar, and offer thy peace-offering, and make an atonement for the and the people: and then offer the offering of the people, and receive thy share also: as the Lord commanded thee.

And Aaron went to the altar, and slew the calf that was his peace-offering. And the sons of Aaron brought the blood unto him, and he dipped his finger in the blood, and put it upon the horns of the altar, and poured the blood unto the bottom of the altar. And the fat and the two kidneys, with the half of the liver of the same offering he burnt upon the altar, as the Lord commanded Moses: but the kidneys and the liver, he burnt with fire without the hole of the altar. And he slew the burnt-offering, and Aarons sons brought the blood unto him, and he sprinkled it round about upon the altar. And they brought the burnt-offering unto him in pieces, and the liver also, and he burnt it upon the altar, and with the inward parts, and the legs, and burnt them also upon the burnt-offering in the altar.

And then he brought the peoples offering, and took the goat that was the peoples peace-offering, and slew it, and offered it for a peace-offering: as he did the first. And then brought the burnt-offering, and offered it as the manner was, and brought the meat-offering, and filled his hands therewith, and burnt it upon the altar, beside the burnt sacrifice in the morning.

Then he slew the ox and the ram that were the peoples peace-offerings, and Aarons sons brought the blood unto him, and he sprinkled it upon the altar round about, and took the fat of the ox and of the ram, the tongue, the fat that covereth the inward parts, and the kidneys, and the half of the liver, and put them upon the backs, and burnt it upon the altar: but the kidneys and the right shoulder Aaron washed before the Lord, as the Lord commanded Moses. And Aaron laid his hands over the people and blessed them, and came down from offering of peace-offerings, burnt-offerings and peace-offerings. Then Moses and Aaron went in to the tabernacle of witness, and came out again, and blessed the people, and the glory of the Lord appeared unto all the people. And there came a fire out from the Lord, and consumed upon the altar, the burnt-offering and the fat. And all the people saw it, and stood, and fell on their faces.

¶ Nadab and Abihu are slain. Israel mourneth for them. The sacrifices are forbidden upon the face of the altar.

And Nadab and Abihu the sons of Aaron took either of them his censur, and put fire therein, and put cens upon, and brought burning fire before the Lord: which he commanded them not: and there went a fire out from the Lord, & consumed them, and they dyed before the Lord. Then Moses said unto Aaron: this is that the Lord sayeth: I will be sanctified in them that come nigh me, and before all the people. I will be glorified. And Aaron held his peace. And Moses called Eliazar and Eliphaz the sons of Eliel the uncle of Aaron, and said to them: Go and carry your brethren from the holy place out of the hole. And they went to them and carried them in they: albeit out of the hole as Moses bad.

And Moses said unto Aaron and Eliazar, and Eliphaz the sons of Aaron: because you put fire, neither rent your clothes, lest ye be, and may be upon all the people, let your brethren the hole house of Israel between the burning which the Lord hath burnt. But go ye not out by the door of the tabernacle of witness, lest ye die: for the anointing oyle of the Lord is upon you, and they die as Moses bad.

And the Lord spoke unto Aaron, saying: thyne no wine ne stronge thyne, neither thou nor thy sonnes with thee: when ye go in to the tabernacle of witness, lest ye die, and let it be a lawe forever unto your children after you: that ye maye put difference betweene holy and unholy, betweene cleane and cleane, and that ye maye teach the children of Israel all the ordinances which the Lord hath commanded them by the hand of Moses.

And Moses said unto Aaron, and unto Eliazar and Eliphaz his sonnes that were left. Take the meat-offering that remaineth of the sacrifices of the Lord, and eat it without leaven beside the altar, for it is most holy: eat it in the hole in the holy place, because it is thy burse and thy sons burse of the sacrifices of the Lord: for so I am commanded. And the wauchers and beue shoulder eat in a cleane place: both thou and thy sonnes, and thy daughters with thee. For it is thy burse, and thy sonnes ownt with thee, of the peace-offerings of the children of Israel. For the beue shoulder, and the wauchers which they bring with the sacrifices of the sacrifice, to waue it before the Lord, shall be thine, and thy sonnes with thee: as a lawe forever, as the Lord hath commanded.

And Moses sought for the goats that were the peace-offering, and it was burnt. And he was angry with Eliazar and Eliphaz the sonnes of Aaron, which were left alive, saying: wherfore have ye not eaten the peace-offering in the holy place, seeing it is most holy: and so as moche as it is given you to beere the spirit of the people, and make agreement for them before the Lord: which, the blood of it was not brought in within the holy place: therefore should ye have eaten it.

the holy place, as I commaunded. And Aaron said vnto Moses: behold, this day haue they offered thee thy frinneofferinge and theyr burnt offeringe before the Lorde, and it is chaunfed me after this maner. If I wolde eate of the frinneofferinge to day, wolde the Lorde be content withall? And when Moses herde that, he was content.

¶ Of beastes whiche be cleane and whiche be un-
cleane.

CAP I.

XI.

[illegible]

The Cancell

The Conns

The Date.

Elie Boyne.

പ്രതികരണം

Fouled.

[illegible]

¶ Yet these manye cate of all the foules
that moue and go upon four feete: euen those
that haue no knes aboue upon theyr fete to
scape withall upon the earthe: enen these of
them ye may cate: the Aves and all his kynde:
the Selam with all his kynde: the Bargal
and all the kynde, the Dagab and all his kynd.
All other foules that moue and haue foure
feet, shall be abdonnyn into you. In such
ye shall be vncleane whoso euer touche the car-
casse of them, shall be vncleane vnto the euen-
ing: whoso euer beerech the carcasse of them
shall walche his clothes, and so shall be vncleane

but will even.

Amonge all maner beastes that haue holes
and dewpe stom to in to two clawes, o
of that theme not the sub, Wall be vncleue vnto
you: and all that couerth the stom Wall be vncleue
And all that goeth bynne the hande a
amonge all maner beastes that go on all foure
feet, are vncleue vnto you: and as many as
couerth theyr cathalles, Wall be vncleue bynne
the euen. And be that bracerly the cathalles of
them, Wall wande thei clothes, and be vncleue
bynne the euen, fo; such are vncleue
vnto you.

And theſe are alſo vniuſene to you amongſt
the thynges that crepe vpon the earth: the
wſell, the mouſe, the towe, and all his kynne,
the bregg hogge, helio, the ſkerre, the ſnaye,
and the mouſe: theſe are vniuſene to you a-
mong all that moue, and alſo that ſcouthe them
when they be dead, ſhall be vniuſene vntill the
euen. And what ſo euer any of the beaſt car-
raſſes of them fall vpon, ſhall be vniuſene: what
ſo euer ſhall curſell of wood be it, or payment,
of ſpynne, or bagge, or what ſo euer thyng be
is that any wyſe is wrought withall. And
ſtep ſhall be playnd in the water, and be vniuſene
till the euen, and then they ſhall be cleane
acaine.

All maner of eethen beuell toberinto any of
them fallen is vnclene with al that therein is
and x. yeaþal beate it. All maner meate that
is eaten, þanþ fuge to water come vpon it, it
þall be vnclene. And all maner dynter that
is dynter in all maner fuge brekis þat be vn
clene. And toherether it be ouen or hettel it þal
be broken. For they are vnclene, and þal be
vnclene vnto þou. Forþent they founteynes
and wellis, and pontes of water, þal be clene
þif. For þou go euer fourþer theys carþes
fe, þal be vnclene.

If the tree carcase of any such fall vpon any
seed sowed to sowre, it shal yet be cleane & pl: but
if any water be poured vpon the seed, and af-
terwards the tree carcase of them fall thereon,
then it shal be vncleane vnto you.

¶ If any beeu of which ye may cate, dre, be þ
toughest the dead carcasle þal be vnclene tþ
the euen, and be that eateth of any luche de
carcasle, þal walke his clothes, and remayne
vnclene tþ the euen. And he also that dea
reth the carcasle of ir, þal walke his clothes
and be vnclene tþ euen.

All that crawleth vpon the earthe, is abominacion, and shal not be eaten. And what so creepeth vpon the besh, and what so creepeth vpon foure o; mo fete, amonge all that crawleth vpon the eeth, of that se fe cate not: for they are abhominable.

Make not your foules abhominable with
nothing that creeth, neither make your foules
vile with them: that ye shoulde be de-
filed thereby. For I am the Lord your God,
and be sanctified therefore: that ye may be holy, or
I am holy: and defile not your Soules with
any manner thyng that creeth vpon the erth.
For I am the Lord that brought you out of
the land of Egypt to be your God: be holy
therefore: for I am holy.

Ebis

This is the lawe of best and foule, and of all manner thinge that lyeth and moueth in the water, & of all thinges that creepe on the earth, that ye may put difference betwene vncleane and cleane, and betwene the bestes that are eaten, and the bestes that are not eaten.

¶ A lawe howe women shuld be purged after theye deliuerance.

CAPL.

XII.

AND the Lord spake vnto Moyses, and sayd: spake vnto the chyldeyn of Israel, and saye: when a woman hath conceived, and hath borne a man chylde, she shall be vncleane seuen dayes: euen in lyke maner as when she is put apart in tyme of her naturall dischaunce. And in the eyght daye the fleshe of the chyldes foreskynne shall be cut awaye. And she shall continue in the bloude of her purifyinge xxiij. dayes, she shall touch no holowen thinge, nor come in to the sanctuary, vntill the tyme of her purifyinge be out. If she beare a maye chylde, then she shall be vncleane two weekes, as when she hath her naturall dischaunce. And she shall continue in the bloude of her purifyinge lviij. dayes.

¶ And when the dayes of her purifyinge are out: whether it be a sonne or a daughter, she shall bring a lambe of one yere olde for a burnt offering, and a ponge pigeon or a turtle dove for a synne offering vnto the doore of the tabernacle of witness, vnto the priest: which shall offer them before the Lord, and make an attonement for her, so that she shall be purged of her filthe of bloude.

¶ This is the lawe for her that hath borne a chylde, whether it be male or female. But if she be not habile to bring a sheepe, then let her bringe two turtle doves, or two ponge pigeons: the one for the burnt offering, and the other for the synne offering. And the priest shall make an attonement for her, and she shall be cleane.

¶ The Priestes are appointed to iudge who are cleane.

CAPL.

XIII.

AND the Lord spake vnto Moyses, and vnto Aaron, sayinge: when there appereth a gyltering wythe: as though the plague of leprosy were in the skyn of his fleshe, let him be brought vnto Aaron the priest, or vnto one of his sonnes the priestes, and lette the priest loke on the soze that is in the skynne of his fleshe. If the heere in the soze be turned vnto white, & the soze also seme to be lower then the skynne of his fleshe, then it is surely a leprosy, and let the priest loke on hym, and iudge him vncleane.

¶ If there be but a white plicke in the skyn of his fleshe, and seme not to be lower then the other skyn, nor the heere thereof be turned vnto white, then let the priest shut him up seuen dayes. And let the priest loke vpon hym

the seventh day: if the soze seme to hym to abyde still, and to go no further in the skynne, then let the priest shut him up yet teuen dayes mo. And let the priest loke on him agayne the seventh daye. When if the soze be waxen blacke, and is not growen aboide in the skynne, let the priest make him cleane, for it is but a fleshe. And let him washe his clothes, and then he is cleane. But if the scabbe growe in the skynne after that he is sente of the priest agayne: if the priest se that the scabbe be growen aboide in the skynne, let him make hym vncleane: for it is surely a leprosy.

¶ If the plague of leprosy be in a man, let him be brought vnto the priest, and let the priest se him. If the syng appeare wythe in the skyn, and haue also made the heere white, and there be vnto fleshe in the soze also: when it is an aide leprosy in the skyn of his fleshe, and the priest shall iudge him vncleane, and shall not shut hym up, for he is vncleane.

¶ If a leprosy breake out in the skyn, and couer all the skynne from the heere to the soote ouer all where soe the priest loketh, then let the priest loke vpon hym. ¶ If the leprosy haue couered all his fleshe, let him iudge the fleshe cleane, for it is as muche as he be to all togother wythe, he is cleane. But if there be some fleshe on hym when he is sente, when he shall be vncleane. ¶ Likewise when the priest seeth the same fleshe, let him iudge him vncleane, for as moche as his fleshe is to wathe, he is vncleane: and it is surely a true leprosy. But if the same fleshe depart agayne and chaunge in to white, euen let him come to the priest, and let the priest se hym. ¶ If the soze be chaunged vnto white, let the priest iudge the fleshe cleane, and then he is cleane.

¶ When there is a plicke in the skynne of any mannes fleshe, and is healed and after in the place of the plicke there appeare a white syng euen a thynge wythe, somewhat vnto the skyn, let hym be sente of the priest. ¶ When the priest seeth vpon it, it appeare lower then the other skynne, and the heere thereof be chaunged vnto white, let the priest iudge hym vncleane: for it is a very leprosy, that is broken out in the place of the plicke. But if when the priest loketh on it there be no white heere therein, neither the scabbe lower then the other skynne, and be somewhat blacke, then the priest shall shut him aparte seuen dayes. ¶ If the plicke aboide in the meane season, then let the priest iudge him vncleane: for it is a leprosy. But if the gyltering wythe abyde still in one place, and goo no further, then it is but the pynne of the plicke, and the priest shall iudge him cleane.

¶ When the skyn of any mans fleshe is burnt with fyre that it be rawe, and there appere in the burninge a gyltering wythe that is somewhat vnto the skyn of all togother wythe, let the priest loke vpon it. ¶ If the heere in that place be chaunged to white, and it also appeare lower then the other skynnes, then it is a leprosy that is broken out of the place of the burninge. And the priest shall iudge him vncleane, for it is a leprosy. ¶ But if when the

¶ If the

preſent loſeth on it) he ſe three is no wype
vnto in the bygnities, and that it is no lower
then the other ſhynne, and that it is alſo blackiſh,
then let the preſent ſay hym by ſeuen
dayes. And if when the preſent loſeth on him
the ſecond daye) it be growen aborde in the
ſhynne, let hym iudge hym vncleane: for it is
a leproſie. But if that bygnitie abyde ſtill
in one place and go no further in the ſhynne
and be blackiſh, then it is but a rhyſon in the
place of the bygnitie, and the preſent ſhall
make hym cleane: for it is but the pynt of
the bygnitie onely.

And when either man or woman hath a bygnitie
out upon the heed of the beere, let the
preſent ſee it. And if it appeare lower then the
other ſhynne, and there be there golden heeres
and ſhynne, let the preſent iudge hym vncleane,
for it is a bygnitie out of leproſie
upon the heed of beere. If when the
preſent loſeth on the bygnitie out of heere
it is no lower then the other ſhynne, and that
there are blacke heeres therein, let hym ſay
hym by ſeuen dayes. And let the preſent take on
the bygnitie the ſeuenth daye: and if the bygnitie
out be gone no further, neyther be any
golden heeres therein, neyther the ſcabbe be
lower then the other ſhynne, then let hym be
cleane, but let hym not waue the ſcabbe: and
let the preſent ſay hym by ſeuen dayes moe. And
if the preſent loſe on the bygnitie out of heere
aye agayne: if the bygnitie out be gone no
further in the ſhynne, no moe lower then
the other ſhynne, then let the preſent iudge hym
uncleane, and let hym waue his clothes, and
then he is cleane.

If the bygnitie out growe in the ſhynne
after he be once iudged cleane, let the preſent
ſee hym. If it be growen aborde in the
ſhynne, let the preſent ſee no further for
any golden heeres, for he is vncleane. But
if he ſee the ſcabbe ſtande ſtill, and that there
is blacke heere growen by therein, then the
ſcabbe is healed, and he is cleane: and the
preſent ſhall iudge hym cleane. If there be
founde in the ſhynne of the ſkille of man or
woman a giſpynge wype, let the preſent
ſee it. If there appeare in euer ſkille a giſpynge
wypte, ſomewhat blackiſh, then it
is but freckles growen by in the ſhynne: and
he is cleane.

If a man haue fall of his heed, then he is
heebowde and cleane. If his heed fall beſore
in his forehead, then he is foreheade and
cleane. If there be in the bauble heed, or bauble
ſore, or a reb: the where ſcabbe, then there
is leproſie ſponge by in his bauble heed, or
bauble forehead. And let the preſent ſee it: and
if the rhyſon of the ſore be reb: wypte in
his bauble heed, or foreheade after the maner of
a leproſie in the ſhynne of the ſkille, then he
is a leper, and vncleane: and the preſent ſhall
iudge hym vncleane, for the plague of the heed.
And the leper in whom the plague is, ſhall waue
his clothes rent, and his heed bare, and his
mouth moſt, and ſhall be called vncleane,
and as long as the bygnitie ſtandeth upon hym,
he ſhall be vncleane, for he is vncleane: a ſhall

therefore dwell alone, and ſum without ſhall
ſhall his habitation be.

When the plague of leproſie is in a clothe:
whether it be in the linnen or wollen, or whether
it be in the warpe or wolfe of the linnen,
or of the wollen: either in a ſhynne, or any
thyng made of ſhynne, if the bygnitie be pale
or ſomewhat rediſh in the clothe of ſhynne:
whether it be in the warpe or wolfe, or any
thyng that is made of ſhynne, then it is a bygnitie
leproſie, and muſt be ſhewen vnto the preſent
ſind when the preſent ſee the plague, let hym
ſay it by ſeuen dayes, and let hym loke on the
plague the ſeuenth daye. If it be increaſed in
the clothe, whether it be in the warpe or wolfe
or in a ſhynne, or in any thyng that is made
of ſhynne, then the plague is a feareſome leproſie,
and it is vncleane: and that clothe ſhall
be burnt, either warpe or wolfe, whether it
be wollen or linnen, or any thyng that is
made of ſhynne: whether the plague is, for it is
a feareſome leproſie, and ſhall be burnt in the
fire.

If the preſent ſee that the plague hath frenten
no further in the clothe: either in the warpe
or wolfe, or in what is euer thyng of ſhynne
it be, then let the preſent commaunde them to
waite the rhyſon: wherein the plague is, and
let hym ſay it by ſeuen dayes and moe. And
let the preſent loke on it agayne after that the
plague is waſhed. If the plague haue not chaunged
his ſituation, though it be ſeuen moe ſuch
dayes, it is yet vncleane. And he ſhall waite it in
the fire, for it is ſcarc inwaite: whether in
part or in all. But if the preſent ſee it ſomewhat
blackiſh after it is waſhed, let hym rent it
out of the clothe, or out of the ſhynne, or out
of the warpe or wolfe.

And if it appeare any moe in the clothe
either in the warpe, or in the wolfe, or in any
thyng made of ſhynne, then it is a warpyng
plague. And if he ſee the clothe with ſixtye
plague is, whowever the clothe either warpe
or wolfe, or what is euer thyng of ſhynne it be
waite thou haſt waſhed, and the plague is
departed from it ſhall be waſhed once agayne,
and then it is cleane. This is the lawe for the
plague of leproſie in a clothe, whether it be in
warpe or wolfe, or in any thyng made of ſhynne, to
iudge it cleane or vncleane.

The cleaſing of the leper, and of the houſe that
he is in.

CAP. I.

XIII.

And the Lord ſpake vnto Moſes, ſay-
ing: * this is the lawe for a leper whom
he ſhall be cleaſed: He ſhall be brought
vnto the preſent, and the preſent ſhall go forth
without the hood and loke vpon hym. If
the plague of leproſie be healed in the leper,
then ſhall the preſent commaunde that there
be brought ſixtye ſhill that ſhall be cleaſed, the
thyng by which that are cleane, and ſixtye
woolles, and a peece of purple cloth and ſcope. And the
preſent ſhall commaunde that one of the bygnities be
applied

hilled in an earthen bessel with running wa-
ter. And the *zhroth* shall take the spunge
byde and the cedar woode and the purple and
the sapor, and shal dype them and the lving
byde in the bloude of the flayne byde, and in
the running water and spynke it vpon him
that must be cleinsed of his leproyse lving
eyes and cleins him, and shall let the lving
byde goe free in to the feldes.

And he that is cleinsed shall waſhe his clo-
thes, and shoue of all his beere, and waſh him
sifte in water, and then he is cleins. And after
that he shall come in to the dooth, but shal car-
ry without his tent seven dayes. When the
seuenth daye is come, he shall shoue of all his
beere, bothe vpon his hebd, and his beere, and
in his byddes: and euen all the beere that is
in him, shall be shauen of. And he shal waſhe
his clothes and his skyn in water, and then
he shall be cleins.

And when the egghth daye is come, let hym
take tye lamines without blemyshe, and a
pemelumbe of a yee othe without blemyshe,
and the tresty beales of fyne flour, for a meat
offering mingled with oyle, and a logge of
oyle. Then let the *zhroth* that maketh him
cleins, byng the man that is made cleins with
those thynges before the *Lozde* vnto the doore
of the tabernacle of wynticlie. And let the *prest*
take one of the lamines, a oyle hym for a res-
pacc-offering, and the logge of oyle: and waue
them before the *Lozde*. And then let them see
the lambe in the place where the spure offe-
ring and the burnt-offering were flayne: euen
in the holy place. For as the synne-offering is,
euen so is the respacc-offering of the *prestes*
in it is moost holp.

Then let the *prest* take of the bloude of the
respacc-offering, and put it vpon the tye of
the right eare of him that is cleinsed, and vpon
the thombe of his right hande, and vpon the
great too of his right fote. Then let the *prest*
take of the logge of oyle, and poure it in in
the paim of his left hande, and dyp his right
fynger in the oyle that is in the paim of his
left hande, and let hym spynke it with his
fynger seven tymes before the *Lozde*. And of
the residue of the oyle that is in his hande, shall
the *prest* put vpon the tye of the egghth eare of
him that is cleinsed, and vpon the thombe of
his right hande, and vpon the great too of his
right fote: euen vpon the bloude of the res-
pacc-offering. And the rest of the oyle that is
in the *prestes* hande, he shall poure vpon the
beere of hym that is cleinsed: and so shall the
prest make an attonement for him before the
Lozde.

Then let the *prest* offer the synne-offering
and make an attonement for him that is cleins-
ed for his uncleynesse. And then let the burnt
offering be flayne, and let the *prest* put bothe
the burnt-offering and the meat-offering vpon
the altare: and make an attonement for him
and then he shall be cleins. If he be prynced
and can not get so moche, then let hym byng one
lambe for a respacc-offering to waue it, and to
make an attonement for him, and a tresty
beale of fyne flour mingled with oyle for a

meat-offering, and a logge of oyle, and two
turtle howes or two yonge pignons: whiche he
is habile to get, and let thone be a synne-offe-
ring, and chocher a burnt-offering. And let
him byng them the egghth daye for his cleins-
ing vnto the doore of the tabernacle of
wynticlie before the *Lozde*.

And let the *prest* take a lambe that is the
respacc-offering, and the logge of oyle, and
waue them before the *Lozde*. And when the
lambe of the respacc-offering is kylled, the
prest shall take of the bloude of the respacc-
offering, and put it vpon the tye of his right
eare that is cleinsed, and vpon the thombe of
his right hande, and vpon the great too of
his right fote. And the *prest* shall poure
of the oyle in to his right hande, and shall
spynke with his fynger of the oyle that
is in his left hande seuen tymes before the
Lozde.

And the *prest* shall put on the oyle that is
in his hande (vpon the tye of the right eare
of hym that is cleinsed, and vpon the thombe
of his right hande, and vpon the great too
of his right fote: euen in the place where the
bloude of the respacc-offering was put. And
the residue of the oyle that is in his hande,
he shall poure vpon the beere of him that is
cleinsed: to make an attonement for hym before
the *Lozde*. And he shall offer one of the turtle
howes of the yonge pignons, such as he
can get: the one for a synne-offering, and cho-
cher for a burnt-offering vpon the altare. And
so that the *prest* make an attonement for hym
that is cleinsed before the *Lozde*. This is the
lawe of hym that hath the plague of leprosy,
whose hande is not habile to get that welcom-
ged to his cleinsing.

And the *Lozde* spake vnto Moyses and Aa-
ron saying: when ye becom vnto the land of
canaan whiche I geue you to possesse: if ye
find the plague of leprosy in the house of the
house of your possession, let hym that oweneth the
house go and tell the *prest*, saying: me thynke that
there is as it were a leprosy in the house. And
the *prest* shall commaunde them to epele all
thynges forth of the house, before the *prest*,
euer to se the plague: that he make not all that
is in the house vncleins, and then the *prest* shall
go in, and se the house.

If the *prest* se that the plague is in the
wallis of the house, and that there be holow
brakes pale or redde impleys seme: to be loome
then the other partes of the wall, then let the
prest go out at the house doore, and shut
up the house for seven dayes. And let the *prest*
come agayne the seuenth daye and se it, if the
plage be increased in the wallis of the house,
let the *zhroth* commaunde them to take
awaye the stones in whiche the plague is, and
letce them calde them in a foule place without
the cite, and keepe the house within the
aboute and poure oute the duste within
the cype in a foule place. And letce them
take other stones, and put them in the places
of those stones, and other moorte, and plas-
ter the house with. If now the plague come
agayne, and breake oute in the house, after

[illegible]

And the byrde cometh and seeth that the
plager hath layed no further in the house af-
ter it is newly plaiged, then let hym make it
cleane, for the plager is healed. And lette hye
take to cleane the house with: two byrdes, the
cear wynde, and purple clothe and plope. And
let hym laye one of the byrdes in an eastern
brownde with the ceare wynde, and the other
cear wynde, the plope, the purple and the
lyuyng byrde, and byppe them in the bloude
of the flayne byrde, and in the runnyng wa-
ter, and spraye upon the house fenne ty-
mes, and cleane the house with the bloude of
the byrde, and with the runnyng water, and
with the lyuyng byrde, and with the ceare
wynde, and the plope, and the purple clothe.
And he shall let the lyuyng byrde see the
fowle of the towne in to the wynde felde, and so
make an atonement for the house, and it
shall be cleane. This is the laue for all man-
ner plage of leprosie and breacheing out, and
of the spoule of clothe and house, and of syn-
ninge. And thus is the endinge of the booke
wherin a church is brenched, or cleane. This is
the laue of leprosie.

¶ The manner of purgynge the vncleennes bothe of men and women.

CAPL XV.

2 **A**nd the Lorde spake vnto Solas and Aaron, saying: I speake vnto the children of Israel, and say vnto them: whereman that hath a runninge pisse in his keddre, is vncleane by reason of his pisse. And wherby Wall is he knowen when he is vncleane. If his keddre runne, o f his keddre congeale by the reason of his pisse, then he is vncleane. Where he couche wheroun he spith, and wherby thynge wheroun he stretteth Wall be vncleane. What that toucheth his couche Wall walsh his clothes, and bath him selfe with water, and be vncleane vntill the euen.

Be that lytteth on that whereon he ste, shall waſhe his clothes, and bathe him ſelfe with water, and be vncleane vntyll the euenynge. And be that toucheth his fleſhe, ſhall waſhe his clothes, and bathe him ſelfe in water, and be vncleane vnto the euen. If any ſuche ſpott vpon hym that is cleane, be muſte to waſhe his clothes, and bathe him ſelfe in water, and be vncleane vntyll euen.

And what so ever label that he needs to go

shall be brenne. And who so ever toucheth
any thyng that was under hye, shall be
brenne into the euen. And he that beareth
any such thynges, shall walke his clothes, and
bath hym self in water, and be brenne
into the euen: and whoso ever he toucheth, (if
he haue not fryde washed his handes in wa-
ter) must walke his clothes, and bath hym
self in water, and be brenne into the euen-
yng. And whoe he touche a vessell of erth, if
he be broken: and all vessels of woode, shall
be enuied in water.

When he that hath an pſue is cleaſed of his pſue, let hym nombe ſeven dayes after he is cleaſe, and waſhe his cleythe, and waſhe his ſelfe in runninge water, and then he is cleaſe. And the eggt dare lette hym take two turke dooſe, o; two ponge pſonys, and come before the Lorde vnto the wyſe of the tabernacle of toyneſſe, and geue thre vnto the pſeſtes. And the pſeſtes ſhall offer them: the one for a ſpunge ouſpunge, and the other for a burntoſpunge; and make an aſſonement for hym before the Lorde concerning his pſue.

¶ If any mans seed departe frome him in his
sepe, he shall walke his kisse in water, and
be uncleane btyll such. And all the clothes
or fures wheron such seed chaunceth, shall
be washed with water, and be uncleane vnto
the euen. And if a woman lye with such
pesson, they shall walke them selues with
water, and be uncleane tyll euen.

Worn a woman's natural curls of brown
 sunnets, she shall be put apiece from dayes
 and who so toucheth her, shall be bane
 unto the euen. And all that the lxxvi of
 fethy upon as longe as she is put apiece, shall
 be bane. And who so euen toucheth her
 twice, shall twofold his clothes, and twofold
 his life. And who so toucheth her thrice,
 shall thrice his clothes, and thrice his
 life. And who so toucheth any thynge that she
 hath put on, shall twofold the clothes, and twofold
 his life. Also in water, and be bane unto
 the euen: so that whether he touch her
 once, or any thynge wher she hath fethy, he shall
 be bane unto the euen: and yf a man be
 with her in the meane tyme, he shall be put
 apiece as well as she. And shall be bane
 unto the euen. And who toucheth her in
 the night, shall be bane.

When a toomans bloude summerly longe
tyme, beyonde the tyme of her naturall conser:
as longe as her vnclennesse summerly, she shall
be vnclane, after the manner as when she is
put aparte. All her couches whereon she lyeth
(as longe as her pflue lasteth) shall be vncleane
to her as her couch, when she is put aparte.
And what to cure the spytch vpon, shall be
vnclane as is her vnclennesse when she is put
aparte. And what to cure toucheth them, shall
be vnclane, and shall waiche her clothes, and
bathe him selfe in water, and be vnclane be
cause.

But if she be cleane of her plague, lette her
count her seuen dayes, after that she is cleane.
And the eighth daye let her take two curles
of two longe prygons and bynge them into
the

soules and shall do no touché at al: whether it be one of your seilurs or a stranger: that sounner amonge you, for that day shall an attonement be made for you to cleanse you from all pouer synnes before the Lorde, and ye shall be cleane. It shall be a Sabbath of restes vnto you, and ye shall bumbe your soules, and it shall be an ordinance for euer. And the priest that is anoynted and whose hands was tyed to mpynde in his fathers dede, shall make the attonement and shall put on the holy linnen clothes and holy bealiments, and shall repouge the holy sanctuary and the tabernacle of witness and the autier, and shall make attonement also for the prestes and all the people of the congregation. And this shall be an euerlasting ordinance vnto you to make attonement for the chyldren of Israel for al theyr synnes once a yere. And it was done euen as the Lorde commaunded Moyses.

¶ All sacrifice must be brought to the doore of the tabernacle. To scape may they not offer, bloud and all haire is forbydden them.

CAP. I.

XVII.

And the Lorde talked with Moyses, sayinge: speake to Aaron and his sonnes, and vnto al the chyldren of Israel, and tell them, this is the thing which the Lorde charged, sayinge: what so euer he be of the house of Israel, that killeth an ox, lambe or goat, in the host or out of the host, and offereth them not vnto the doore of the tabernacle of witness, to offer an offering vnto the Lorde, before the dwelling place of the Lorde, bloud shall be imputed vnto that man, as though he had shedd bloud, and that man shall perishe from his people.

And wherfore let the chyldren of Israel bring their offerings that they offer in the wythe felde, vnto the Lorde: euen vnto the doore of the tabernacle of witness, and vnto the priest, and offer them for the peasoferinges vnto the Lorde. And the priest shall spynckle the bloud vpon the autier of the Lorde in the doore of the tabernacle of witness, and burne the fat to be a sweet sauour vnto the Lorde. And let them no more offer their offerings vnto deuylls, after whome they go an wooing. And this shall be an ordinance for euer vnto you, thowme out pouer generations.

And thou shalt say vnto them: what so euer man be of the house of Israel, or of the strangers that souene amonge you, that offereth a burnt offering, or any other offering, and burneth it not vnto the moore of the tabernacle of witness, to offer vnto the Lorde, the same shall perishe from his people. And what so euer man be of the house of Israel, or of the strangers that souene amonge you, that eateth any mane of bloud, I will sette my face agaynst that soule that eateth bloud, and will before him out of the people, for the life of the fleshy

is in the bloud, and I haue giuen it vnto you vpon the autier, to make attonement for your soules, for bloud shall make attonement for the soule. And I charge I saide vnto the chyldren of Israel: it no soule of you eateth bloud, ne any stranger that souene amonge you.

Wherfore man it be of the chyldren of Israel, or of the strangers that souene amonge you: that duncey and carethyng bestie of soule that maye be eaten, he shall poure out the bloud and couer it with rest, for the life of al fleshe is in the bloud, wherfore I saide vnto the chyldren of Israel: ye shall eat the bloud of no mane of fleshe, for the life of all fleshe is in his bloud, and wherfore therfore eateth it, shall: it is the life. And wherfore soule it be that eateth that which is of the life of the soule, it is soune with the life beades: whether it be one of your seilurs or a stranger, he shall wash his clothes and barge him self in water and shall be unclenne vnto the euen, and chynis he cleane. But ye be that the chynis not washe his fleshe, he shall beate his synne.

¶ What degrees of heured more marge to gather and what net.

CAP. I.

XVIII.

And the Lorde talked with Moyses, sayinge: speake vnto the chyldren of Israel, and wherfore I am the Lorde your god. Wherfore after the doynges of the lande of Egypt wher they dwelt, it ye doo not: after the doynges of the lande of Canaan, wherfore I will dyngne you: neyther shall ye in thei ordinances, but do after my iudgements, and kepe myne ordinances, to walke therein. For I am the Lorde your God. Kepe therfore myne ordinances, and my iudgements, whiche I haue man doo, he shall lyue thereby: for I am the Lorde.

Be ye goo to none of your neyghbours secret, for to vncouer thei secretes, for I am the Lorde. The secretes of thy father, and thy mother, it thou vnhylle not: it is thy mother, therefore shalt thou not vncouer thei secretes. The secretes of thy fathers wyfe shalt thou not vncouer, for they are the fathers secretes. Thou shalt not vncouer the priuie of thy sister the daughters of thy father or of thy mother: whether she be borne at home or without. Thou shalt not vncouer the secretes of thy sons daughter, or thy daughters daughter, for that is thine owne priuie: Thou shalt not vncouer the secretes of thy fathers wyues daughter, whiche she bare to thy father, for she is thy sister: Thou shalt thefore, nor vncouer her secretes: Thou shalt not vncouer the secretes of thy fathers syster, for she is thy fathers next kynswoman. Thou shalt not vncouer the secretes of thy mothers syster, for she is thy mothers next kynswoman.

Thou shalt not vncouer the secretes of thy

thy father brother: that is, thou shalt not go in, to his wife, for he is thyne awine. **¶** Thou shalt not discover the secretes of thy daughter in law, the is thy sonnes wyfe: therefore uncover not her secretes. Thou shalt not uncover the secretes of thy brothers wife, for that is thy brothers priuie. Thou shalt not discover the priuies of the wyfe and her daughter also, neither shalt thou take her sonnes daughter or her daughters daughter to uncover thy secretes, they are thy next kynne, it were therefore voyehemelle. **¶** Thou shalt not take a wyfe and her sister together, to bere her that thou woldest open her secretes as long as she lyueth. Thou shalt not goo vnto a woman to vncouer her priuies, as long as she is put asunder for her vncleynesse. **¶** Thou shalt not lye with thy neyghbours wyfe, to deyle thy selfe with her. Thou shalt not gree of thy seed to ouer it vnto a Moyle, for thou shalt not the name of thy God, for I am the Lorde.

¶ Thou shalt not lye with mākinde as with womanlyne, for that is abhominacion. **¶** Thou shalt lye with no manner of beaste to deyle thy selfe therewith, neyther shall any woman coue before a beast to lye with thereto, for that is abhominacion.

¶ Deyle not your selues in any of these thinges, for thus all these thinges are these nations deyled whiche I call out before you: and the land is deyled, and I will best the voyehemelle thereof vpon it, and the land shall become vnto her inhabilities. **¶** Keepe ye therefore myne ordinaunces and iudgements, and feare me none of these abhominacions: neyther any of you nor any draunger that sojourneith amonge you: for all these abhominacions haue the men of the land whiche were there before you, and the land is deyled: lest the land shew you out when ye haue deyled it, as it shewd oute the nations that were there before you. For who so euer shall commit any of these abhominacions, the same soules that to them shall perishe: the soules the people. Therefore feare keepe myne ordinaunces, that ye commit none of these abhominable customes whiche were committed before you: that ye deyle not your selues therewith for I am the Lorde your God.

¶ Description of certayne lawes pertaining to the ten commandmentes. A confirmation for the people. Howe we oughte to iudge rightously. Howe we oughte not to avenge. With these is forbidden,

C A P I. XIX.

And the Lorde spake vnto Moyses, sayinge: speake to all the multitude of the children of Israel, and saye vnto the. **¶** Ye holy for I the Lorde your God am holy. So ye feare every man his father and his mother, and that ye keepe my Sabbotbes, for I am the Lorde your God. Ye shall not turne vnto idols nor make you goddes of metal: I am the Lorde your God. **¶** When ye offer your peaceofferings vnto the Lorde, ye shall offer them that ye may be ac-

cepted. And ife shall eaten the same daye ye offer it and on the morowe, but what so euer is left on the thide daye shall be burnt in the fyre. Ife be eaten the thide daye, it shall be vncleane and not accepted. And he that eateth it shall beare his synne, because he hath deyled the hallowed thinges of the Lorde, so that soule shall perishe from his people.

¶ When ye reape tome the reape come of your lande, ye shall not reape tome the bestmost borders of your felde, neyther shall thou gather that is left behynde in the sheuell. Thou shalt not plucke in all thy vyneyard cleme, ne gather in the grapes that are outscaped. But thou shalt leaue them for the poore and draunger. I am the Lorde your God.

¶ Ye shall not deale neither lye, neither deale falsly one with an other. **¶** Ye shall not sweare by my name falsly: that thou deylest not the name of thy God, I am the Lorde. Thou shalt not begyle thy neyghbour with euilations, neyther robbe him violently, neyther shall the workmans labour abyde with the buyll the moynge. Thou shalt not curse the deake, neyther put a stumbling block before the dyne, but shalt feare thy God. I am the Lorde. Ye shall be no vnrighteous in iudgement. **¶** Thou shalt not launche the poore nor honour the mighty, but shalt iudge thy neyghbour righteously.

¶ Thou shalt not go by and downe a pryuce accusar amonge thy people, neyther shalt thou helpe to shede the bloud of thy neyghbour: I am the Lorde. **¶** Thou shalt not hate thy brother in thyne harte, but shalt in any wyse rebuke thy neyghbour: that thou bere not synne for his sake. **¶** Thou shalt not avenge thy selfe nor beare hate in thy mynde againste the children of thy people, but shalt lye thy neyghbour as thy selfe, I am the Lorde.

¶ Keepe myne ordinaunces. Let none of thy cattell gadie with a contrary kynde, neyther some thy selfe with myngled seed, neyther shalt thou put on any garment of lynn and wollen.

¶ If a man haue to do with a woman that is bonde and hath bene married with all of an other man whiche neyther is bought nor freewome giuen her, there shall be a payne vpon it, but they shall not dye, because the was not made free. And he shall bypnyng for his trespassing vnto the Lorde: euen vnto the top of the tabernacle of testimony, a Ram for a trespassoffering. And the priest shall make attonement for him with the Ram of the trespassoffering before the Lorde, for his synne whiche he hath done: and it shall be forgiven him, concerning the synne whiche he hath done.

¶ And when ye come to the lande and haue planted all manner of trees whereof men eate ye shall holde them vncircumcised as concerninge their fruit: runn they yett that they be vncircumcised vnto you and shall not be safe of, and the fourth yett all the fruite of the vyne shall be holy and acceptable to the Lorde. And the fifth yett maye ye eate of the fruite of them

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¶ *tho, & gaue her in the increase of them: I am the Lord your God.* * *Ye shall call nothinge that is betweene the bloudes, ye shall use no waterhercase, nor obsecrate himselfe dayes, ye shall not count the lockes of your beards, neither shall you make the tresses of your beards.*

¶ *Ye shall not rent your clothes for any soules sake, nor print any markes upon you: I am the Lord.* *Thou shalt not pollute thy haughties, that thou wouldest make thyselfe to be an hoore: least the land fall to whoredoms, and waere full of wretchednesse. We heepe my Sabboties gleases my sanctuary: I am the Lord.* *Turne not to them that worke with spirits, ne regard them, that obsecrate himselfe dayes: that ye be not belyed by them, for I am the Lord your God.*

¶ *Thou shalt speeke before the hooded, a sentence the face of the oyle man, and dread thy God, for I am the Lord.* * *Yf a straunger forsake the in your lande, if ye see him not: But let the straunger that dwelleth with you, be as one of your felous, and loue him as the selfe, for ye were strangers in the lande of Egypt. I am the Lord your God.*

¶ *Ye shall be no vngyfteous in iudgement neither in iudgement, neyther of matters. But ye shall haue true balances, true weygytes, a true ephyn, and a true ephyn. I am the Lord your God which brought you forth of the land of Egypt, that ye shoulde obsecrate all myne ordinances and iudgements and keepe them: I am the Lord.*

¶ *They that gane of theyr seed to Holoch shall be therofore. Either goodly lawes necessarye to be used in common wealthe.*

CAPL. XX.

¶ *As the Lord talked with Moses sayinge: tell the children of Israel, who soeuer be of the children of Israel or of the strangers that dwell in Israel, that theye of his seed vnto Holoch be shall dye for it: the people of the lande shall stone him with stones. And I will set my face vpon that felow, and will cutt offe him from his people: because he hath giuen of his seed vnto Holoch, to defile my sanctuary and to pollute my holy name. And thoughte the people of the lande: yf the eyes from that felow, when he giueth of his seed vnto Holoch, so that they kill him not: yet I will put my face vpon that man and vpon his generation, and will destroy him and all that goo a hooryng with him and commit fornication with Holoch in their people.*

¶ *Yf any soule turne him to enchanters or expounders of tokens and go a hooryng after them, I will put my face vpon that soule and will cutt offe him from his people. And theye your felous therofore, and be wile, for I am your God. And ye heepe your oyls, and waere them. For I am the Lord which sanctifye you.*

¶ *Who soeuer curse his father or mother, shall dye for it, his bloud on his head, because he hath cursed his father or mother.*

¶ *He that byteth his bloud with an other mans wyfe shall dye for it, because he hath trode in the bloud of his neyghbours wyfe, & so shall the yfchewite.*

¶ *Yf a man lye with his fathers wyfe, he trode in his fathers secretes, & they shall dye for it, their blouds be vpon their heades.*

¶ *Yf a man lye with his daughter in lawe they shall dye both of the: they haue wrought abhominacion, their blouds vpon their heades.*

¶ *Yf a man lye with mankynde after the manner as with woman kynde, they haue both committed abhominacion and shall dye for it. Their blouds be vpon their heades.*

¶ *Yf a man take a wyfe and be mother therof, it is wretchednesse. Then shall burne both theye both him and the, that there be no wickednesse amonge you.*

¶ *Yf a man lye with a beest he shall dye, and ye shall slay the beest.*

¶ *Yf a woman go vnto a beest and lye downe thereto: thou shalt kill the woman and the beest also, they shall dye, and their blouds be vpon their heades.*

¶ *Yf a man take his sister, his fathers daughter, & lye with her, it is his secretes also: it is a wicked thinge. Therefore let them perishe in the sight of the people, he hath sene his sisters secretes, he shall therofore beate his synne.*

¶ *Yf a man lye with a woman in synne of her flowers and vncouer her secretes and open her fountayne, and she also open the fountayne of her bloud, they shall both perishe from the people.*

¶ *Thou shalt not vncouer the secretes of thy mothers sister nor of thy fathers syter, for be that doth so, vncouereth his next kyn: & they shall beate their synne.*

¶ *Yf a man lye with his vncles wyfe, he hath vncouereth his vncles secretes, & they shall beate their synne, and shall dye with it.*

¶ *Yf a man take his brothers wyfe, it is an vncleane thyng, he hath vncouereth his brothers secretes, they shall be chyldeless therofore.*

¶ *We heepe therofore all myne ordinances and all my iudgements, and that ye do them: that the lande whither I bringe you to dwell therein, sence you not out. And ye shall not be in the manner of the nations whiche I call out before you: for they committed all these thinges, and I abhorred them.*

¶ *But I haue sayde vnto you that ye shall enioye their lande, and that I will giue it vnto you to possesse it: a lande that floweth with myke and honny. I am the Lord your God, which haue dryed up frome other nations: that ye shoulde put difference betweene cleane feales and vncleane, and betweene cleane soules and them that are cleane. But not your soules therofore abhominable with beastes and foules, and with all vncleane thinge that respect on the ground, whiche I haue sene vnto you to holden them vncleane. Be holy vnto me, for I the Lord am holy, and haue sene your some other nations: that ye shoulde be myne.*

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p. 101.

x If there be a man or woman that toucheth with a spirit of that expoundeth robes, they shall dye for it. When shall none theym touch robes, and their cloude shall be upon them.

¶ The priest forbidden to be at the death of any of the people, a few of his kindred except. Priests may not be mourn neither on the bier nor on the bier. The priestes wife must be a maide. The priestes daughter may not be an harlot.

C A P I.

X X I.

¶ And the Lorde sayd vnto Moses: speake vnto the priestes the sonnes of Aaron and saie vnto them. A priest shall not defile him selfe at the death of any of his people: but vpon his kinsne that is nigh vnto him: as his mother, father, sonne, daughter and brother: and on his sister as long as she is a maide and dwelleth nigh him and was neuer giuen to man: on her he maye defile him selfe. But he shall not make him selfe vn- cleane vnto a ruler of his people to pollute him selfe withall.

¶ They shall make them no baldnesse vpon their beards: or shoue of the lockes of their beards: nor make any markes in their flesh. They shall be holy vnto their God, and not pollute the name of their God, for the sacrificies of the Lorde and the bread of their God they do offer: therefore they must be holy.

¶ They shall take no wife that is an hoore or polluted, or put from her husband: for a priest is holy vnto his God. Sanctifie hym therefore, for he offereth vp the bread of God: he shall therefore, be holy vnto the, for I the Lorde which sanctifie you, am holy.

¶ If a priestes daughter fall to play the hoore she pollutech her father: therefore she shall be dunt with stye.

¶ For that is the hyge priest amonge his bre- thren: vpon whose head the anoyntinge oyle was powred and whose hand was felld to put on the vestimentes, shall not uncover his head nor rent his clothes, neither shall go to any dead body nor make him selfe vn- cleane: nor his father or mother, neither shall go out of the sanctuary, that he defile not the ho- ly place of his God, for the crowne of the anoyntinge oyle of God, is vpon him. I am I the Lorde.

¶ He shall take a maide vnto his wife: but no widow nor deuorsh nor defiled hoore. But he shall take a maide of his owne peo- ple to wife, that he defile not his seed vpon his people: for I am the Lorde which sancti- fie hym.

¶ And the Lorde spake to Moses, sayenge / speake to Aaron, and saie: so ma of the seed vnto their generations that hath any defoultie vpon him, shall pierce to offer the bird of his God: for none that hath any blemish shall come nece: whether he be blynde, lame, not- with- stood, or that hath any misshapen member, or broken foot, or broken hand, or croke backe, or petyred, or gogelred, or maulinge, or hantler, or hath his stones broken.

¶ For man that is defoulted of the seed of Aa-

ron the priest, shall come nigh to offer the sacrificies of the Lorde. If he haue a defoultie, he shall not pierce to offer the bird of his God. Notwithstandinge he shall care of the bird of his God: euen as well of the most ho- ly, as of the holy: but shall not go in, vnto p- hable, nor come nigh the altar, because he is defoulted: that he pollute not my sanctuary / for I am the Lorde that sanctifie them. And Moses tolde it vnto Aaron and to his sonnes and vnto all the children of Israel.

¶ What maner personnes ought to absterne from eatinge the thynges that were offered, how, what, and when they shalbe offered.

C A P I.

X X I I.

¶ And the Lorde comendeth with Moses, a sayenge: vnto Aaron and his sonnes that they absteyne from the halowed thynges of the children of Israel which they haue halowed vnto me, that they pollute not my holy name: for I am the Lorde. I saie vnto them: who so euer be of all your seed amonge your generation after you, that cometh vnto the halowed thynges which the children of Israel haue halowed vnto the Lorde, his vnclennes shall be vpon hym: and that soule shall pere the forth of my sight. I am the Lorde.

¶ None of the seed of Aaron that is a leper or that hath a runninge sore, shall eate of the halowed thynges till he be cleane. And whoso euer toucheth any vnclene soule, or man whose seed runneth from him by night, or who so euer toucheth any womans what is vn- cleane to him, or man that is vnclene to him what so euer vnclennes he hath: the same soule that hath any such thinge, shall be vn- cleane vntill euen, and shall not eate of the halowed thynges vntill he haue washed his flesh with water. And then when the sonne is downe, he shall be cleane and shall offer- ward eate of the halowed thynges: for they are his food. ¶ If a beast that dyeth alone is eate with wyne the beastes, he shall not eate, nor defile him selfe therewith: I am the Lorde. But let them hepe therefore wyne ordinaunce: if a beast that iade synne vpon them and be theym, when they haue despyed them felous: for I am the Lorde which sanctifie them.

¶ There shall no stranger eate of the halo- wed thynges, neither the priestes gill, or his byrdes seruant. But if the priest be any per- son with money, he maye eate of it, and he also that is borne in his house, maye eate of his bird. If the priestes daughter be maryed vnto a stranger, she maye not eate of the ha- lowed haucocinges. Notwithstandinge if the priestes daughter be a widow or deuorsh, and haue no childe but is returned vnto her fathers house agayne, she shall eate of her fa- thers bird as well as the byrd in her pouty. But there shall no stranger eate thereof. If a man eate of the halowed thynges withoutly, he shall put the fyfte parte therunto, and make good vnto the priest p halowed thinge. And let the priestes sit, that they defile not p- dute

Exod. xii. 11.
Exod. xii. 12.

hallowed thinges of the children of Israel
which they haue offered vnto the Lord, least
they lade them selues with multiplying a trea-
sure in eatinge these hallowed thinges, for I
am the Lord which beleeue them.

¶ And the Lord spake vnto Moyses, saying:
speake to Aaron and his sonnes and to all
the children of Israel and saye vnto them, what-
so euer be of the house of Israel or of a stran-
ger in Israel that will offer his offeringe:
what so euer he offer of a burnt offeringe it be
whether the will offer vnto the Lord for a
burnt offeringe to reconcile them selues, it
shall be a male without blemish of the oren,
three, or goodes, let them offer outlyinge that
is desired for they shall gette no fauour
¶ If a man will offer a burnt offeringe vnto
the Lord and separate a heifer of a yearling
offspringe of the oren of the flocke, it must be
without blemish, that it maye be accepted.

There maye be no blemish therein: whe-
ther it be blinde, broken, wounded or haue a
wen, or be mangred or scabbed, seye other no
such vnto the Lord, nor put an offeringe
of any such vpon the altare vnto the Lord.

¶ And yet if a heifer that haue any membre
out of proportion, maye thou offer for a
burnt offeringe: but in a heifer it shall not be
accepted. If thou shalt not offer vnto the Lord
that is blemish, broken, plucked out or cut a-
waye, yet the heifer make any such in your
lande, yet the of a strangers hande shall he
offer an offeringe to your God of any such.
For they muste al in that they haue blemishes
in them, and therefore can not be accepted
for you. And the Lord spake vnto Moyses,
sayinge: when an ox, a heifer, or a goore is
broughte forth, it shall be seven daies vnder
the dam. And from the eighth daye forth, it
shall be accepted vnto a price in the sacrifice
of the Lord. And whether it be ox, or heifer,
or shall not spill it and bee yongue bothe in
one daye.

¶ When ye will offer a thank offeringe
vnto the Lord, ye shall so offer it that ye maye
be accepted. And the same day, it must be eaten
up, so that ye leaue none of it vnto the morrow.
For I am the Lord, heere now my commaund-
mentes and do them, for I am the Lord.
And poult not my holy name, that I maye
be hallowed amonge the children of Israel.
For I am the Lord which beleeue you, and
broughte you out of the lande of Egypt, to be
your God: for I am the Lord.

¶ Of the holy daies, as the Sabbath, Ester, whi-
tsonne, the feast of the first fruits. The feast of
cleansing: The feast of Remission. The feast of
the tabernacles.

CAPL. XXXII.

¶ And the Lord spake vnto Moyses, say-
ing: speake vnto the children of Is-
rael, and saye vnto them. These are the
feastes of the Lord which ye shall call holy
feastes. These daies ye shall worke, and the
fourth is the Sabbath of rest, an holy

feast: so that ye maye doo no worke therein,
for it is the Sabbath of the Lord, whereof
ye shall be diligent. These are the feastes of the
Lord which ye shall obserue holie in
their seasons. ¶ The first daye of the first
month of the year is the Sabbath. ¶ And
the first daye of the same month is
the feast of the first fruits vnto the Lord seven
daies ye muste eate unleued bread. The
first daye shall be an holy feast vnto you, so
that ye maye do no labourious worke therein.
But ye shall offer sacrifices vnto the Lord
seven daies, and the seventh daye also shall
be an holy feast, so that ye maye do no labour-
ious worke therein.

¶ And the Lord spake vnto Moyses, say-
ing: speake vnto the children of Israel and
saye vnto them: when ye be come into the
lande which I geue vnto you and reue house
your barne: ye shall bringe a sheaf of
the first fruits of your harvest vnto the
priests, and he shall waue the sheaf before
the Lord to be accepted for you: and when the
morrow after the Sabbath the priest shall
waue it. And ye shall offer that daye when ye
waue the sheaf, a lamb without blemish
of a year olde for a burnt offeringe vnto the
Lord: and the meat offeringe therof, shall
be fine flour of fine flour mingled with
oyle to be a sacrifice vnto the Lord of a sweet
saour: and the drink offeringe therof, the
fourth deale of an hynde of wine. And ye shall
eat neither bread, nor pacted coine, nor
symment of new coine: vntill the selfe same
daye that ye haue brought an offeringe vnto
your God. And this shall be a lawe for euer
vnto your children after you, whersoever ye
dwelle.

¶ And ye shall counte seuen the morrow after
the Sabbath: euen thence the daye that
ye brought the sheaf of the waue offeringe, vnto
the seuen complete: euen vnto the morrow af-
ter the seuen weekes, ye shall number. i. daies.
And then ye shall bringe a newe meat offeringe
vnto the Lord. And ye shall bringe out of your
habitation two waueloues made of two sift
deales or fine flour leuened and baked, for
first fruits vnto the Lord. And ye shall bring
with the best seven lambs without blemish
of one year of age, and one young ox,
and two sheepes, which shall be a sacrifice
vnto the Lord, with meat offerings,
and drink offerings long time to the
same, to be a sacrifice of a sweet saour vnto
the Lord.

¶ And ye shall offer an he goate for a symen-
t offeringe: and two lambs of one year olde for
peace offerings. And the priest shall waue them
be the euen of the first fruits before the Lord
and both the two lambs. And the first shall
be holie vnto the Lord, and be the priests. And
ye shall make a proclamation the same daye,
that it be an holy feast vnto you, and ye shall
do no labourious worke therein: and it shall be
a lawe for euer to you out all your habita-
tions vnto your children after you.

¶ When ye reue house your barne, then
shall not make cleane goddaunce of the floor,

neither shalt thou make any aftergathering of the harvest: but shalt leue them vnto the poore and the stranger. I am the Lord your God.

And the Lord spake vnto Moses, saying: I have heard the voice of thy cry, which thou hast uttered: and I will be merciful vnto thee, and will be gracious vnto thee. I will be merciful vnto thee, and will be gracious vnto thee. I will be merciful vnto thee, and will be gracious vnto thee.

And the Lord spake vnto Moses, saying: I have heard the voice of thy cry, which thou hast uttered: and I will be merciful vnto thee, and will be gracious vnto thee. I will be merciful vnto thee, and will be gracious vnto thee. I will be merciful vnto thee, and will be gracious vnto thee.

And the Lord spake vnto Moses, saying: I have heard the voice of thy cry, which thou hast uttered: and I will be merciful vnto thee, and will be gracious vnto thee. I will be merciful vnto thee, and will be gracious vnto thee. I will be merciful vnto thee, and will be gracious vnto thee.

And the Lord spake vnto Moses, saying: I have heard the voice of thy cry, which thou hast uttered: and I will be merciful vnto thee, and will be gracious vnto thee. I will be merciful vnto thee, and will be gracious vnto thee. I will be merciful vnto thee, and will be gracious vnto thee.

boothes, when I brought them out of the land of Egypt: for I am the Lord your God. And Moses told all the feales of the Lord vnto the children of Israel.

¶ The oyle for the lampes and lightes of the bise of remembrance of the which by the curies shall be done. that by the light of the light.

CAP. XXIII.

And the Lord spake vnto Moses, saying: I have heard the voice of thy cry, which thou hast uttered: and I will be merciful vnto thee, and will be gracious vnto thee. I will be merciful vnto thee, and will be gracious vnto thee. I will be merciful vnto thee, and will be gracious vnto thee.

And thou shalt take sene flour and bake it. wafers thereof, two tenth deales shall be made thereof. And make two rows of it, six on a rowe vpon the pure table before the Lord, and put pure frankincense vpon the wafers, and it shall be byrd of remembrance, and an offering to the Lord. Every sabbath both he shall put them in rowes before the Lord euermore, gruen of the children of Israel, that it be an euermaking remembrance.

And the son of an Israelitish wyfe whose father was an Egyptian, went out amonge the children of Israel. And this sonne of the Israelitish wyfe and a man of Israel, stroue together in the holte. And the Israelitish woman's sonne blasphemed the name of the Lord and cursed, and ther brough he him vnto Moses. And his mothers name was Shalompeth, the daughter of Dibjap of the tribe of Dan: and they put him in wards, that Moses should declare vnto them what the Lord sayde thereto.

And the Lord spake vnto Moses saying, bring him that hath blasphemed without the holte and let all that heere him, put theyr hands vpon his head, and let all the multitude stone him. And he spake vnto the children of Israel, saying. Who so euer curseth his God, shall beare his synne: And he that blasphemeth his name of the Lord, shall dye for it: all the multitude shall stone him to death. And the stranger as well as the Israelite, he be curse the name, shall dye for it.

¶ Thee that by the any man, shall dye for it, but he that by the any man shall dye for it, but he that by the any man shall dye for it, but he that by the any man shall dye for it.

Curse.

Daughters.

Her talionis.

Do not.

D And now he that killeth a beast shall paye for it: but he that killeth a man, shall dye for it. Ye shall take one maner lawe amonge you: euen for the stranger as well as for one of your selues, for I am the Lord your God. And ye shalbe so to the children of Israel, & they shall dye byng into that which I haue out of the house, and none ym with honoe. And the children of Israel byd as the Lord commaunded Moses.

¶ The Sabbath of the seuen yeres and of the yere of tribute, otherwise called the sabbath yere.

CAP L

XXV.

The Sabbath of seuen yeres.

AND the Lord spake vnto Moses in mount Sinai, sayinge: speake vnto the children of Israel, and saye to them. When ye be come into the lande which I geue you, let the lande rest a Sabbath vnto the Lord. Sixe yeares thou shalt sowe thy selue, and sixe yeares thou shalt cut thy vynes and gather in thy fruites. But the seuenyeth yere shall be a Sabbath of rest vnto the lande. The Lord thy Sabbath let walke, and thou shalt uerue sowe thy selue, nor cut thy vynes.

¶ The count that groweth by it selfe thou shalt not reape, neither gather the grapes that growe without thy dwellinge: but it shall be a Sabbath of rest vnto the lande. Sixe yeares like the Sabbath of the lande shall be made for you: euen for the and thy seruante and for thy maye and for thy hired seruante and for the stranger that dwelleth with thee: and for thy cattell and for the beastes that are in thy lande, shall all the increase thereof be made. Then wouldest thou wiche of yeres, that is, seuen times seuen yeres: and the space of sixe seuen wiche of yeres shall be vnto the sixth yere. And when thou shalt make any home howe: euen in the tenth daye of the seuenyeth moneth, which is the daye of excrement. And then thou shalt make thy home blowe, euen thou shalt cut all your lande. And ye shall haue rest sixe dayes, and prociapine ye beseege thom out the lande vnto all the inhabitants thereof. It shall be a yere of tribute vnto you and ye shall retourne: euen man vnto his possession and euen man vnto his hired agayne. A yere of tribute shall that ye shall rest vnto you.

¶ Ye shall not sowe neyther reape the come that groweth by it selfe, nor gather the grapes that growe without thy labour. For it is a yere of tribute and shall be holpe vnto you: howebeit, yet ye shall cate of the increase of the selue. And in this yere of tribute ye shall retourne, euen man vnto his possession agayne.

¶ When thou shalt oughte vnto thy neighbour by a debt of thy neyghbours hande, ye shall not oppress one another: but according to the number of yeres a rest the tribute yere, thou shalt bye of thy neyghbour, and according vnto the nombre of true yeres, he shall sell vnto thee. According vnto the multitude of yeres, thou shalt take

crease the price thereof, and according to the fewnesse of yeres, thou shalt myne: for the price: for the nombre of the fewnesse shall sell vnto thee. And it shall no man oppresse his neyghbour, but feare the Lord. For I am the Lord your God. Wherefore boote myne addituences, and kepe my lawes, and boote them, that ye maye dwell in the lande in safetye. And the lande shall geue her fruit, and ye shall cate power still and dwell therein in safetye.

¶ Ye shall saye: what shall we cate the seuenyeth yere, in as moche as we shall not sowe, nor gather in oure increase. I will sende my blessing vpon you in the sixth yere, and it shall yenge for the true for the yeres: and ye shall sowe the sixth yere, and sowe of olde fruite, vntill the seventh yere, and euen vntill ye frutes come, ye shall cate of olde fruite.

¶ Wherefore the lande shall not be sold for euer, because that the lande is myne, and ye be strangers and sojourners with me: and ye shall choyse oure all the lande of your possession, let the lande goe home free agayne.

¶ When the brother is waxed poore, and hath sold of his possession: if any of his kin come to redeeme it, he shall bye out that which his brother sold: and then he shall be able man to redeeme it for hym, yet if he has not gotten sufficient to bye it out agayne, then let hym counte howe longe it hath be sold, and buye the rest vnto hym to whome he sold it, and so he shall retourne vnto his possession agayne. But if his hande can not get sufficient to redeeme it for hym agayne, then shall he be sold: shall remayne in the hande of hym that hath bought it, till the Jubilee: and in the yere of Jubilee it shall come out, and he shall retourne vnto his possession agayne.

¶ If a man sell a dwellinge house in a walled cite, he maye bye it out agayne anye tyme within a hole yere after it is sold: and that shall be the space in which he maye redeeme it agayne.

¶ But if it be not bought out agayne within the space of a full yere, then the house in the walled cite shall be stablished for euer vnto hym that bought it, and to his successors after hym, and shall not goe out in the yere of Jubilee. But the houses in villages which haue no walled rounde aboute them shall be counted like vnto the feltes of the countrey, and maye be boughte out agayne at any season, and shall goe out free in the yere of Jubilee.

¶ Notwithstandinge the cities of the Levites and the houses in the cities of the Levites, the Levites maye redeeme at all seasons. And if a man purchase oughte of the Levites: whether it be house or cite that they posside, the bargain shall goe out in the yere of Jubilee: for the houses of the cities of the Levites, as is theirs possession amonge the children of Israel. But the feltes that they haue aboute their cities, shall

not

nor be bought: for they are thers possessions for euer.

¶ If thy brother be wared poore and fallen in detraie with the, receiue hym as a stranger: as a sojourner, and lette hym lye by the. * And thou shalt take none burge of hym, nor gages. But thou shalt feare thy God, th at thy brother make lye with the. Thou shalt not lende hym thy money upon burge, nor lende hym of thy fode to lende gages by it: for I am the Lord thy God whiche haue brought you forth of the lande of Egypte to geue you the land of Canaan and to be your God.

¶ If thy brother that dwelleth by the, were poore and sell him selfe vnto the, thou shalt not let him labour, as a bondseruaunt dothe: but as an hyrd seruaunt, and as a sojourner he shall be with, and shall serue the, vnto the yere of Iubilee, and then thou shalt departe from the: beth he and his children with hym, and thou shalt requyte vnto his owne hyerd agayne and vnto the possessions of his fathers: for they are my seruauntes whiche I broughte out of the lande of Egypte, and shall not be sold as bondmen.

¶ As thou shalt receiue not ouer him cruellie, but feare thy God. If thou wiler haue bondseruauntes and maydens, thou shalt lye them out the deptyth that are rounde aboute you, and of the chyldren of the heauyns that are seruauntes amonge you, and of they gentyls that are vnto you, whiche they be geate in your lande and ye shall possesse them and geue them vnto your chyldren after you, to possesse them for euer: and they shall be your bondmen. * But ouer yone wherthen the chyldren of Israel, ye shall not receiue one ouer an other cruellie.

¶ When a stranger and a sojourner waxeth ryght by the, and thy brother that dwelleth by him waxeth poore and sell him selfe vnto the stranger: that dwelleth by the, or to auyr of the heauyns hymne: after that he is sold he maye be redeemed agayne: of his brother maye by hym ouer: whether it be his vniue: or his vniuers sonne, or any that is my of hym: vnto hym of his kyned: euer: for his hande can yet to mothe, he maye be loosed.

¶ And he shall recken with hym that bought hym: liene the yee in whiche he was sold, vnto the yere of Iubilee, and the yere of his byrgne shall be accordinge to the nomber of yeres, and he shall be with hym as a hyrd seruaunt.

¶ If there be yet many yeres behynde, accordinge vnto them he shall geue agayne for his disseruaunce, of the money that he was sold for.

¶ If there remaine but fewe yeres vnto the yere of Iubilee, he shall to counce with hym, and accordinge vnto his yeres geue hym agayne for his redemption, and shall be with hym yere by yere as an hyrd seruaunt, and the other shall not receiue cruellie ouer hym in thy sight. If he be not bought for the tynane of me, then he shall go on in the yere

of Iubilee and his chyldren with him: for the chyldren of Israel are my seruauntes whiche I broughte out of the lande of Egypte.

¶ Images are forbidden. Wherof are they that hepe those thynges that God dydnot and moude wylde are they that hepe them not.

CAPL

XXVI.

I Am the Lord your God. Ye shall make you no pylles nor grauen ymage, neyther reare you by anye pylle, neyther ye shall set up any ymage of stone in your lande to bowe selus therto: for I am the Lord your God: hepe my Saboities and feare my vanauntye: for I am the Lord.

¶ Ye shall dwelle in myne ordinauntes and hepe my commaundmentes and to them, then I will lende you agayne in the egre season, & your lande shall yere her enteece and ye shal of the feild shall geue their tithes, and the chyldeinge shall receiue vnto wynter barnde, & the wynterharuett shall receiue vnto sommerge tyme, and ye shall eate your heere in plentye ouer, and shall dwell in your lande peaceably. And I will sende peace in your lande, that ye shall sleepe, and no man shall make you a feyre.

¶ And I will sende suppl brastes out of your lande, and ther shall no tynce geue thosomme ouer your lande. And ye shall eate your enemyes, and they shall lye before you by the sword. And tyme of you shall eate, and be dyed, and a hundred of you shall put ten thousand to flyght, and your enemyes that fall before you upon the sword. And I will tourne vnto you and enteece you and multiplie you, and set by my testamēt with you, and ye shall eate oyle floate, and calle out the oyle for plentye of the newe. * I will make my dwellinge place amonge you, and my foule shall not loyde you. And I will walke amonge you, and will be your God, and ye shall be my people. For I am the Lord your God, whiche haue brought you out of the lande of the Egyptians, that ye shoulde not be thers bondmen, and I blynde the bowes of your rockes, and make you gou by ryght.

¶ But ppe will not herken vnto me, nax will to all these my commaundmentes, & ppe shall despyse myne ordinauntes, & ppe shall refuse my laboure, to that ye will not too all my commaundmentes, but shall breake myne appoyntment: then I will to the agayne vnto you: I will byllt you with vexations, twellinge and feare, that shall make you crye desell, and with foyntes of herce. And ye shall towe your seed in vayne / for your enemyes shall eate it, and I will be my face agaynst you, and ye shall fall before your enemyes, and they that hate you shall receiue ouer you, and ye shall flee before no man persuech you.

¶ And ye shall not yet for all this herken vnto me, then will I punish you with more for: your synnes, and will blynde the yeye of your strengthe. For I will take

* II. Ex. 23. 24. 25.

* De. 32. 16. 17. 18.

the brauen ouer you as hard as yron, & your laire as hard as yaffe. And so your labour shall be spent in vayne. For your lande shall not grow: yet encircle, neither the trees of the lande shall give their frutes.

And ye yet walke contrary vnto me and will not hearken vnto me, I will bringe seven tymes moe plagues vpon you accordinge to your synnes. I will sende in, wythe deadnes vpon you, which shall spoyle you of your children and destroye your cait, and make you to cry in noyble that your hygher waies shall grow to a wylde nesse.

And ye yet will not be fernd yet, for all this, but shall walke contrary vnto me, then will I also walke contrary vnto you, and will punyssh you yet seven tymes for your synnes. I will sende a swerde vpon you, that shall avenge my selfe with you. And when ye are fled vnto your ctytes, I will sende the pestilence amonge you, ye shall be gnen into the handes of your enemies. And when I haue broken the staffe of your byes, that is, yournes shall beake you bych in one ouer and men shall despayre you your breed as gayne by weyde, then shall ye eate and shall not be fylled.

And ye yet will not yet for: all this, hearken vnto me, but shall walke contrary vnto me, then I will walke contrary vnto you also, wylfully and will also punyssh you seven tymes for your synnes: so that ye shall eate the fleshe of your sonnes and the fleshe of your wyues. And I will destroye your altares whiche vpon hyde byles, & ouerthrowe your ymagines, and cast your carcases vpon the topes of your pyles, and my soule shall abhorre you. And I will make your ctytes desolate, & bypunge your sanctuaries vnto nought, and will not smel the sauours of your sweete odours.

And I will bringe the lande vnto a wylde tracte: so that your enemies whiche dwell therein, shall wyllye at it. And I will draw you amonge the heiden, and they shall be a swerde after you, and your lande shall be wast, and your ctytes desolate. When the lsd shall cōtroye in her Sabbothe, as long as it lyeth vnto ye in your enemies lande euen then shall the lande kepe hold dape and rest in her Sabbothe. And as long as it lyeth vnto ye it shall rest, for that it coulde not eate in your Sabbothe, when ye dwelle therein.

And vpon them that are left aloue of you I will sende a furyntie in to their bettes in the lande of your enemies: so that I found of a lsd that sattered, shall chase them & they shall be as though they were a swerde, and shall slay no man followinge them. And they shall slay one vpon another, as it were before a swerde no man pursuyng them, and ye shall haue no power to stande before your enemies: and ye shall cry byt in amonge the heiden, then, and the lande of your enemies shall rate you vp.

And they that are left of you, shall pnyce away in thier wylde countre, euen in thier

enemies lande, and also in the middeades of their fathers shall they consume. And they shall confesse their misdoers, and the misdoers of their fathers in their trespasses whiche they haue reserued against me, and for that also that they haue walkid contrary vnto me. Therefore I also will walke contrary vnto you, and will bringe them into the lande of their enemies. And then at lsd they shall be vnto my enemies, as they shall be tamed, & then they shall make attonement for their misdoers.

And I will remember my wylde with Jacob and my couenant with Isaac, and my testament with Abraham, and will thinke on my lande. For the lande shall be left of them and shall haue pleasure in her Sabbothe, whyle the lsd walk without them, and they shall make an attonement for their misdoers, because they despised my lawes and their lawes refused myne obseruances. And yet for all that when they be in the lande of their enemye,

I will not so cast them awaye nor my soule shall not to abhorre them, that I will yet destroye them, and destroye myne appointment with them: for I am the Lorde their God. I will therefore remember vnto them the lsd couenante made when I broughte them out of the lande of Egypte in the sight of the heiden to be their God: for I am the Lorde.

These are the ordinaunces, iudgements, and lawes whiche the Lorde made betwene hym and the children of Isaac in mount Syon by the hande of Moyses.

Of diuerse voyces and the orderinge of the same in ctytes.

C A P I. X X V I I.

And the Lorde spake vnto Moyses, sayinge, I spake vnto the children of Israel and saide vnto them: Ye any man will give a singular voice vnto the Lorde accordinge to the value of his soule, then shall the male come twentye yere vnto it. he set at. l. x. scyes of silver, after the scyle of the sanctuary, and the female at. x. scyes. And the b. pette to. xx. the male shall be set at. x. scyes, and the female at. x. scyes. And from a moneth vnto. b. pette, the male shall be set at. v. scyes of silver, and the female at. xij. And the man that is. lx. and above, shall be set at. xv. scyes, and the woman at. x. If he be to poore to be set, the lsd him come before the pteat: and let the pteat value him, accordinge as the hande of him that word is hath to get.

Ye be of the beastes of which men bringe an offeringe vnto the Lorde: all that any man giveth of such vnto the Lorde, shall be holy. he maye not alter it nor change it: a good for a bad, or a bad for a good. Ye he change brast for beatt, then both the same brast and it also wherewith it was changede shall be holy. If it be any manner of vnicaine beatt of which men maye not offer vnto the Lorde, let hym bringe the beatt before the pteat and let the pteat

pleaseth him. And whether it be good or bad as the priest setteth it, so shall it be. And yf he will bye it agayne, let him geue the sycke parte moze to that it was set at.

If any man dedicate his house, it shall be holy vnto the Lord. And the priest shall set it, whether it be good or bad, and as I ppeaseth it, so it shall be. Yf he that sanctified it, will redeeme his house, let him geue the fifth parte of the money that it was laged at thereto, and it shall be his.

If a man halowe a pere of his emperced land vnto the Lord, it shall be set according to that it beareth. Yf it beare an homer of barley, it shall be set at fyfthe species of spelt. Yf he bowe his land forthwith from the pere of Jubile, it shall be to the accordeinge as it is esteemed. But yf he halowe his feild after the trumpet pere, the priest shall rechen the pyce with him accordinge to the perez I commaunde vnto the trumpet pere, and therafter, it shall be laged set.

If he that sanctified the feild will redeeme it agayne, let him put the sycke parte of the pyce that it was set at therunto, and it shall be his, yf he will not, it shall be redeemed no moze. But when the feild goeth out in y pere of Jubile, it shall be holy vnto the Lord: euen as a thinge dedicated, and it shall be the priestes possession.

If a man sanctifie vnto I Lord a feild, whiche he hath boughte and is not of his inheritance, then the priest shall rechen with hym what it is toged vnto the pere of Jubile, and he shall geue the pyce that it is set at y same sowe, and it shall be holy vnto the Lord. But in the pere of Jubile, the feild shall retorne vnto him of whome he boughte it, whose inheritance of lande it was.

And all settinge shall be accordinge to the holy spelt. One spelt maketh. xx. Geras.

But the fifth parte of the beastes that pertain vnto the Lord, maye no man sanctify: whether it be ore of shepe, for they are I Lordes already. Yf it be an vnicorne beaste, then let him redeeme it as it is set at, and geue the sycke parte moze thereto. Yf it be not redeemed then let it be solde as it is rated.

What thinge is not dedicated thynge I a man dedicate vnto the Lord, of all his good, whether it be man or beest of lande of his inheritance, shall be solde or redeemed: for all dedicate thinges are moost holy vnto the Lord. No dedicate thinge therfore that is the birthe of man, may be redeemed, but must needs dye.

All these thynges of the lande, whether it be of the corne of the feild or fruite of the trees, shall be holy vnto the Lord. If any man will redeeme ought of his thynges, let him adde the sycke parte moze thereto. And the thynges of ore and shepe and of all that goeth vnder the beest mans keepinge, shall be holy thynges vnto the Lord. When that not loke yf it be good or bad nor shall chaunge it. If any man chaunge it then both it and that it was chaunged with all, shall be holy and may not be redeemed.

These are the commaundementes which

the Lord gaue Moyses in that he to geue vnto the children of

Israel in mount Synay.

¶ The ende of the thynge booke of Exodus.

THE NOMBRE OF THE NVMERI.
THE FOU RTH E BOKE OF MOSES
CALLED NVMER I.

¶ All that are apte for battell are numberd. The
tribe of Reu is appointed to minister to the ta-
bernacle.

C A P I. L

a



And the Lord spake
vnto Moyses in the tab-
ernacle of wyntred,
the first daye of the se-
conde moneth, and in
the seconde yere after
they were come oute of
the lande of Egypte, say-
inge: Take the somme of the hole multi-
tude of the chyldre of Israel, in thre hyndres
and hundredes of thre fathers, and nombe
them by name all þat are males, polle by polle,
frome .xx. yere and aboue: euen all that are
hable to go forth to waere in Israel, thou and
Aaron shall nombe them in thre armies, &
whiþ thou shalt be of euerie tribes a heedman in
the house of his father.

* Exodus. h
Num. p. vii.

And these are the names of the men þ that
stande with you: of Simeon, Siluie the sonne
of Achise: of Iudon, Salumel the sonne
of Hur: of Iesse, of the tribe of Iuda, Sabiel
son the sonne of Amiadai: of Iasach, Sa-
chianel the sonne of Zuar: of Zabulon, Eli-
ab the sonne of Helon. Amonge the chyldren
of Ioseph, of Ephraim, Elisama the sonne of
Amihub: of Manasse, Gamaliel the sonne of
Pedajus: of Beniamin, Abidan the sonne of
Gedroni: of Dan, Ahijer the sonne of Am-
inadab: of Aser, Hagiel the sonne of Ma-
rean: of Gad, Salupha the sonne of Huel:
of Reubyn, Hisei the sonne of Enan.

¶ Phlegel.

b

These were the countourous of the congre-
gation, and loydes in þe tribes of thre fathers
and captaynes ouer thousandes in Israel. And
Moses and Aaron toke their men aboue na-
med and gathered all the congregation to ge-
the, the fyfte daye of the seconde moneth,
and rekened them after theyr byth and hynd-
redes and houses of theyr fathers by name
frome twenty yere and aboue, hed by hed, as
the Lord commaunded Moyses, euen to be no-
berd them in the wyntred of Sina.

¶ Reubyn.

And the chyldren of Iudon Iasach toke
somme in thre generacions hyndres and hou-
ses of thre fathers, when they were nobred
euerie man by name, all that were males frō
xx. yere and aboue, as many as were hable to
go forth in waere: were nombred in the tribes
of Ioseph, xij. thousand and vi. hundred.

¶ Of Simeon.

Amonge the chyldren of Simeon: their ge-
neracion in thre hyndres and houses of thre
fathers (when euerie mans name was tolde)
of all the males frome .xx. yeres and aboue, as
many as were hable to go to waere: were num-
berd in the tribes of Simeon, the countourous
thre hundred.

¶ Of Gad.

Amonge the chyldren of Gad: their ge-
neracion in thre hyndres and hundredes of

thre fathers, when they were tolde by name
frome twenty yere and aboue, all that were
hable to go to waere: were nombred in the tribes
of Gad, xij. thousand and iij. hundred, and
xij.

Amonge the chyldren of Iuda: their ge-
neracion in thre hyndres and houses of thre fa-
thers (by nombys of names) frome .xx. yere and
aboue, all þat were hable to waere, were tolde
in the tribes of Iuda, xxxij. thousand and sixe
hundred.

Amonge the chyldren of Iasach: their ge-
neracion in thre hyndres and houses of thre fa-
thers (when their names were accompted)
frome twenty yere and aboue, what so euer
was apte for waere, were nombred in the tribes
of Iasach, lxxij. thousand and foure hun-
dred.

Amonge the chyldren of Zabulon: their ge-
neracion in thre hyndres and houses of thre fa-
thers (after the nombys of names) frome .xx. yere
and aboue, who so euer was apte for waere
were counted in the tribes of Zabulon, lxxij.
thousand and iij. hundred.

Amonge the chyldren of Ioseph: firste a-
monge the chyldren of Ephraim: their ge-
neracion in thre hyndres and houses of thre fa-
thers (after the nombys of names) frome .xx. yere
and aboue, who so euer was apte for waere
were counted in the tribes of Ephraim, lxxij.
thousand and sixe hundred.

Amonge the chyldren of Manasse: their ge-
neracion in thre hyndres and houses of thre fa-
thers (when the names of all that were
hable to waere were tolde frome twenty yere
and aboue were nombred in the tribes of Manasse
xxxij. thousand, and two hundred.

Amonge the chyldren of Beniamin: their ge-
neracion in thre hyndres and houses of thre fa-
thers (by the tale of names) frome
twenty yere and aboue, all that were apte
for waere, were nombred in the tribes of Ben-
iamin lxxij. thousand and foure hundred.

Amonge the chyldren of Dan: their ge-
neracion in thre hyndres and houses of thre fa-
thers (in the tale of names) of all þat was
apte to waere them, .xx. yere and aboue, were
nombred in the tribes of Dan, lxxij. thousand
and vi. hundred.

Amonge the chyldren of Aser: their ge-
neracion in thre hyndres and houses of thre fa-
thers (when their names were tolde)
frome .xx. yere and aboue, what so euer was
apte to waere were nombred in the tribes of
Aser one and foure thousand, and xij. hun-
dred.

Amonge the chyldren of Issachar: their ge-
neracion, in thre hyndres and houses of thre fa-
thers (when their names were tolde)
frome .xx. yere and aboue, what so euer was
apte to waere: were nombred in the tribes of
Issachar lxxij. thousand and iij. hundred.

¶ Reue

These are the nombres whiche Moses and Aaron nombred with the twelue prynces of Israel: of euerie house of their fathers a man. And all the nombres of the chyldren of Israel, in the houses of theyr fathers, from twentye yere and above, what so euer was mete for the warre in Israel, bytore vnto the somme of six hundred and thre thousand, syue hundred and fiftie. As the Leuites in the tribe of theyr fathers, were not nombred amonge them.

And the Lord spake vnto Moses, sayinge: ouer se thou nombre not the trybe of Leui, ne take the somme of them amonge the chyldren of Israel. But thou shalt appoynte the Leuites vnto the habitation of witness, and to all the garmyment therof, and vnto all the length therof. For they shall beare the tabernacle, and all the ordinaunce therof, and theyr wall ministrie, and shall praye theyr tentes rounde aboute it. And when the tabernacle shal be sette forth, the Leuites shall take the borne: and when the tabernacle is pitched, theyr wall shal be vp: for ye shal draunge it come nere, theyr wall be. And the chyldren of Israel that petyr theyr tentes euery man in his owne compaigne, and euery man by his owne banner shal stonde ouer all theyr hostes. But the Leuites shall praye rounde aboute the habitation of witness, that there shal no wysdome vpon the congregation of the chyldren of Israel, and the Leuites shall waite vpon the habitation of witness. And the chyldren of Israel shal accordinge to all that the Lord commaunded Moses.

¶ The order of the prynces of the tentes rounde about the tabernacle or witness. The heaues and theie Leuites or the hundreds of Israel are named.

CAP. II.

II.

And the Lord spake vnto Moses and Aaron, sayinge: The chyldren of Israel shall praye: euery man by his owne banner, with the armes of his fathers house, awaye from the presence of the tabernacle of witness.

On the east syde toward the springe of the soune, shall theyr of the hundred of the hoste of Iuda praye with theyr armes: And Saphir the sonne of Aminadab shall be captayne ouer the sonnes of Iuda. And his hoste and the nombre of them thre score and fouetene thousand, and six hundred. And nexte vnto hym, shall the trybe of Issachar praye, and Hethanai the sonne of Zoiar, captayne ouer the chyldren of Issachar, his hoste and the nombre of them. liij. thousand and fouer hundred.

And then the trybe of Zabulon: with Eliab the sonne of Helon, captayne ouer the chyldren of Zabulon, and his hoste in the nombre of them. lviij. thousand, and fouer hundred. So that all theyr that petyne vnto the hoste of Iuda, are an hundred thousand. lxxviij. thousand and foure hundred in theyr compaignes: and theyr wall go in the fore front, byrth theyr

iouner.

And on the southe syde, the hundred of the hoste of Ruben shall lye with theyr compaignes, and the captayne ouer the sonnes of Ruben, Eliuz the sonne of Schemur, and his hoste and the nombre of them. xlv. thousand, and six hundred.

And sad by hym shall the trybe of Simeon praye, and the captayne ouer the sonnes of Simeon, Salumiel the sonne of Zuri Sabai and his hoste, and the nombre of them. lxx. thousand, and six hundred. And the trybe of Gad also: and the captayne ouer the sonnes of Gad, Elisaph the sonne of Deuel and his hoste, and the nombre of them. xlv. thousand, six hundred, and fiftie. So that all the nombres that appertayne vnto the hoste of Ruben, are an hundred and li. thousand, four hundred and fiftie, with theyr compaignes, and theyr wall be the seconde in the iouner.

And the tabernacle of witness with host of the Leuites. Shall go in the myddel of the hostes: as they lye in theyr tentes, cut to that they procede in the iouner, euery man in his quarter about the handredes.

On the west syde, the hundred and hoste of Ephraim shall lye with theyr compaignes. And the captayne ouer the sonnes of Ephraim, Elisama the sonne of Amihud: and his hoste, and the nombre of them. fiftie thousand and six hundred.

And sad by hym the trybe of Manasse, and the captayne ouer the sonnes of Manasse, Gadiel the sonne of Zui and his hoste, and the nombre of them. xlv. thousand and two hundred. And the trybe of Issachar also: and the captayne ouer the sonnes of Issachar, Hidan the sonne of Sedonim, and his hoste, and the nombre of them. xlv. thousand, and four hundred. All the nombres that belongeth vnto the hoste of Ephraim, were an hundred thousand, eight thousand and an hundred in theyr hostes: and theyr wall be the thirde in the iouner.

And the hundred and the hoste of Dan shall lye on the north syde with theyr compaignes: and the captayne ouer the chyldren of Dan, Abiezzer the sonne of Ammi Sabai: and his hoste, and the nombre of them thre score and two thousand and seven hundred. And sad by hym shall the trybe of Aser praye: and the captayne ouer the sonnes of Aser, Pagiel the sonne of Ocran: and his hoste, and the nombre of them. xli. thousand and six hundred. And the trybe of Naphtali also, and the captayne ouer the chyldren of Naphtali: Othiel the sonne of Enan: and his hoste, and the nombre of them. lxx. thousand and four hundred. So that the hole nombre of all that petyne vnto the hoste of Dan, was an hundred, lviij. thousand and six hundred. And theyr wall be the last in that iouner with theyr handredes.

¶ These are the summes of the chyldren of Israel in the houses of theyr fathers: and all the nombres of the hostes with theyr compaignes six hundred thousand thre thousand syue

five hundred and fiftie. And yet the Levites were not nombred amonge the chyldren of Israel as the Lorde commaunded Moyses. And the chyldren of Israel dyd accorpage to all that the Lorde commaunded Moyses, and pitched with their handes, and they journeyed every man in his henned, and in the household of his father.

¶ The Levites are not nombred to go to battell, but to mynistr to the holy place of sanctuary. They make all a patch theyr tentes next to the habitation.

CAPL

III.

THERE are the generations of Aaron and Moyses, when the Lorde spake unto Moyses in mount Sinai. And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar and Ithamar. These are the names of the sonnes of Aaron, whiche were presides anoynted, and theyr henned were spyled to minister, but Nadab and Abihu dyed before the Lorde, as they brought strange fyre before the Lorde in the tabernacle of Sinai, and had no chyldren, and Eleazar and Ithamar ministered in the sight of Aaron their father.

* Levit. x. 1.
* Num. xvi. 1.

¶ And the Lorde spake unto Moyses, saying: byrge the tribe of Levi, and let them serve hym and waite upon hym, and upon all the multitude before the tabernacle of wyrtnele, to do the service of the habitation, and they shal waite upon all the gemment of the tabernacle of wyrtnele, and upon the chyldren of Israel, to do the service of the habitation. And thou shalt give the Levites unto Aaron and his sonnes, for they are given unto hym of the chyldren of Israel. And thou shalt appoynt Aaron and his sonnes to waite on theyr presides office: and the straungers that cometh nyc shall dye for it.

¶ And the Lorde spake unto Moyses, saying: Beholde, I have taken the Levites of the chyldren of Israel for all the synnethome that openeth the matre amonge the chyldren of Israel, so that the Levites shall be myne: because all the synnethome are myne: for the same daye that I smote all the synnethome in the lande of Egypte, I allowed unto me all the synnethome in Israel, bothe man and best, and myne theyr shall be: for I am the Lorde.

* Exod. xlii. 1.
* Num. viii. 1.

¶ And the Lorde spake unto Moyses in the wilderness of Sinai, saying: I combyd the chyldren of Levi in the houses of theyr fathers and henneds, all that are males from a moneth olde and above. And Moyses nombred them after the woide of the Lorde, as he commaunded. And these are the names of the chyldren of Levi in theyr henneds: Gerson, Kaphathi, and Merari, and these are the names of the chyldren of Gerson in theyr henneds: Libni and Serach. And the sonnes of Kaphathi in theyr henneds were: Amram, Isachar, Eschion and Asiel. And the sonnes of Merari in theyr henneds were: Gabbethi and Gufi. These are

the henneds of Levi in the houses of theyr fathers.

¶ And of Gerson came the henned of the Libnites and the Serachites, whiche are the henneds of the Gersonites. And the sum of them (when all the males were tolde) from a moneth olde and above were seven thousand and five hundred. And the henneds of the Serachites pitched beynde the habitation wyrtnele, and the captayne of the moon aunient house amonge the Serachites, was Kinnaphi the son of Laeli.

¶ And the office of the chyldren of Gerson in the tabernacle of wyrtnele was to kepe the habitation, and the tent with the covering thereof, and the hangynge of the doye of the tabernacle of wyrtnele, and the hangynge of the court, and the curtayne of the doye of the court: whiche court wente rounde aboute the dwellinge, and the altar, and the coyses that perteyned unto all the service thereof.

¶ And of Kaphathi came the henned of the Amramites and the henned of the Serachites, and of the Serachites, and of the Serachites. And these are the henneds of the Kaphathites. And the nombre of all the males from a moneth olde and above, was eight thousande, and five hundred: whiche wayted on the holy place.

¶ And the henned of the chyldren of Kaphathi pitched on the southsyde of the dwelling, and the captayne in the moonie aunient house of the henneds of the Kaphathites, was Kinnaphi the sonne of Asiel, and theyr office was to kepe the altar, the table, the candlestick, and the altar, and the holy vessels to uterise with, and the vays with all that stood there. And Eleazar the sonne of Aaron the pphete, was captayne ouer all the Levaynes of the Levites, and hadde the outersyde of them that wayted upon the holy thynges.

¶ And of Merari came the henneds of the Gabbethites, and of the Gufites: and these are the henneds of the Merarites. And the nombre of them (when all the males from a moneth olde and above was tolde) were two thousande, and two hundred. And the captayne of the moonie aunient house amonge the henneds of the Merarites, was Zuriel the sonne of Abihaci whiche pitched on the north syde of the dwellinge.

¶ And the office of the sonnes of Merari was to kepe the boies of the dwellinge, and the bases, pyres with the sockets thereof, and all the instrumentes thereof, and all that served there: and the piers of the court round aboute, and theyr sockets with theyr pyries and coyses. But on the forefront of the habitation, and before the tabernacle of wyrtnele eastward, was Moyses and Aaron and his sonnes pitched, and wayted on the sanctuary in the syde of the chyldren of Israel. And the straunger that cometh nyc, shall dye for it. And the hole summe of the Levites whiche Moyses and Aaron nombred, at the commaundement of the Lorde thowto cur their henneds, even of all the males of a moneth olde and above, was

gird shoulde.

And the Lorde spake vnto Moyses: Rumble all the first borne that are males amonge the chyldren of Israel, frome a moneth olde and aboue, and take the nombre of theyr names. And thou waite appoynte the Levites to mee the Lorde, for all the firstborne amonge the chyldren of Israel, and the cattell of the Levites for the firstborne of the chyldren of Israel. And Moses nombed as the Lorde commaunded hym all the firstborne of the chyldren of Israel. And all the firstborne males in the summe of names, frome a moneth olde and aboue, were nombred two and twentie thousande, two hundred, and thye scoe and thyeene.

¶ And the Lorde spake vnto Moyses, sayinge: Take the Levites for all the firstborne of the chyldren of Israel, and the cattell of the Levites for theyr cattell: and the Levites shall be myne whiche am the Lorde. And for the redempcyon of the two hundred and thye scoe and thyeene, whiche are moo then the Levites in the firstborne of the chyldren of Israel, take .v. shekes of currey pcece, after the sheke of the holy place, twentye shekes the sicke. And give the money wherewith thou take the nombre of them is ordeined, vnto Aaron and his sonnes.

Num.
xiii.
v. 15.

And Moses toke the redempcyon money of the currey that were moo then the Levites, amonge the firstborne of the chyldren of Israel, and it came to a thousande, thye hundred, and thye scoe and hie ftyles, of the holpe sheke. And he gaue that redempcyon money vnto Aaron and his sonnes at the woide of the Lorde, lyke as the Lorde commaunded Moyses.

¶ The offres of the Levites, every one after the sorte that he came of.

CAPL.

IIII.

¶ And the Lorde spake vnto Moyses and Aaron, and had them take the unning of the chyld of Labeth for: of the sonnes of Reur in theyr kynredes and houses of theyr fathers frome thysye yere and aboue, whell thysye all that were hable to waite to do the worke in the tabernacle of witness. This shall be thysye of the chyldren of Labeth in the tabernacle of witness whiche is wood haly. And when the yolle remoueth, Aaron and his sonnes shall come and take thysye the baple, and couer the arke of witness thre with, and shall put thereon a couerage of rarus fynnes, and shall spred a cloth that is all of sappe of Jacinet aboue all, and put the flaures thereof in. And vpon the shewe table theyr shall spred aboue a cloth of Jacinet, and put thereon the bylbes, spones, flak pcece, and pottes to poure with, and the dayly bred shall be thereon: and theyr shall spred vpon them a couerage of purpyle, and couer the same with a couerage of rarus fynnes, and put the flaures thereon.

And theyr shall take a cloth of Jacin and

couer the candlestaple of spghe, and her lampes and her snoffers, and thye pannes, and all her oyle beles whiche they occupy about it, and shall put vpon her and on all her insidiers, a couerage of rarus fynnes, and put it vpon flaures. And vpon the golden altier theyr shall spred a cloth of Jacinet, and put on her flaures.

And theyr shall take all the thynges whiche they occupy to minstre within the holy place, and put a cloth of Jacinet vpon them and couer them with a couerage of rarus fynnes, and put them on flaures. And theyr shall take awoye the asches out of the altier, and spred a scarlet cloth thereon: and put aboute it, the thye pannes, the sicke hokes, the shoule, the bairis, and all that belongeth vnto the altier, and theyr shall spred vpon it a couerage of rarus fynnes, and put on the flaures of it.

And when Aaron and his sonnes haue made an rube of couerage the sanctuary and all the thynges of the sanctuarye, agaynste that the holle remoue, then the sonnes of Labath shall come in to beare, and to sette them not touch the sanctuarye lest they dye. And this is the charge of the sonnes of Labath in the tabernacle of witness. And Eleazer the sonne of Aaron the priede, shall haue the charge to ppepare oyle for the lyghes and threete crow, and the byrle meat offering and the anoynting oyle, and the ouersight of all the dwellinges and of all ear then in, bothe ouer the sanctuarye and of all that pertaineth thereto.

¶ And the Lorde spake to Moyses and Aaron, sayinge: bestrope not the thye of the hyndes of the xababites, frome amonge the Levites. But thus doo vnto them that they maye lyue and not dye, when they goe vnto the wood halye place. Aaron and his sonnes shall go in and put them euery man vnto his seure and vnto his burden. But lette them not go in, to se when they couer the sanctuarye, lest theyr dye.

¶ And the Lorde spake to Moyses, sayinge: Take the summe of the chyldren of Gerson, in the houses of theyr fathers and in theyr kynredes: frome thysye yere and aboue, till thysye all that are hable to go forth in waite, to do seruce in the tabernacle of witness. And this is the seruce of the kyned of the Gersonites, to seure and to beare. Theyr shall beare the curtaynes of the tabernacle, and the rose of the tabernacle of witness and his couerage, and the couerage of rarus fynnes that is on byrde aboue vpon it, and the hangynge of the doore of the tabernacle of witness: and the hangynge of the court, and the hangynge of the gate of the court that is rounde about the dwellinge and the altier, and the robes of them, and all the instruments that seure vnto them, and all that is made for them. And at the mouth of Aaron and his sonnes, shall al the seruce of the chyldren of the Gersonites be boone, in all theyr charges, and in all the seure, and he shall appoynte them vnto all theyr charges, that theyr shall waite vpon. And this is the seruce of the kyned of the chyldren of the Gersonites in the tabernacle of witness, and

and they shall be under the hande of Iſehaſar the ſonne of Aaron the prieſt.

And thou ſhalt nombe the ſonnes of Iſehaſar in theſe kynredes, and in the houſes of theſe faſhures, ſome thyrtye peeres and above vnto ſixtye: euen all thys is hable to go forth in waite, to too the ſeruce of the tabernacle of wynter.

And this is the charge that they muſte waite vpon in all that they muſt ſerue in the tabernacle of wynter: The wyues of the tabernacle, and the daughters, and ſocheſſes thereof, and the wyues of the counte rounde about, and theſe ſocheſſes, pyennes, and cordes, with all that pertayne and ſerue vnto them.

And by name ye ſhall rechen the thynges that they muſt waite vpon to beate. This is the ſeruce of the kynredes of the ſonnes of Iſehaſar in all they ſerue in the tabernacle of wynter vnder the hande of Iſehaſar the ſonne of Aaron the prieſt.

And Moſes and Aaron the wyues of the multitude nombred the ſonnes of the ſeraphytes in theſe kynredes and houſes of theſe faſhures from thyrtye peeres and above vnto ſixtye, all that were hable to goe forth in the waite, and to do ſeruce in the tabernacle of wynter. And the nombe of them in theſe kynredes, were two thouſande, ſeuyn hundred, and thyrtye. Theſe are the wyues of the kynredes of the ſeraphytes, of all that they ſerue in the tabernacle of wynter, with Moſes and Aaron vnder nombe at the commaundement of the Loide by the hande of Moſes.

And the ſonnes of Geſſon were nombred in theſe kynredes, and in the houſes of theſe faſhures, from thyrtye peeres vnto ſixtye, all that were hable to goe forth in the waite to do ſeruce in the tabernacle of wynter. And the nombe of them in theſe kynredes, was two thouſande, ſyre hundred, and thyrtye. This is the nombe of the kynredes of the ſonnes of Geſſon, of all that vnder ſerue in the tabernacle of wynter, whiche Moſes and Aaron vnder nombe at the commaundement of the Loide.

And the kynredes of the ſonnes of Merari were nombred in theſe kynredes, in the houſes of theſe faſhures, from thyrtye peeres vnto ſixtye, all that were hable to goe forth with the waite, to do ſeruce in the tabernacle of wynter. And the nombe of them was in theſe kynredes the thouſande and two hundred. This is the nombe of the kynredes of the ſonnes of Merari, whiche Moſes and Aaron nombred at the commaundement of the Loide, by the hande of Moſes.

The hole ſumme whiche Moſes, Aaron and the ſonnes of Iſrael nombred among the wyues in theſe kynredes a thouſande of theſe fathers, from thyrtye peeres vnto ſixtye, euen man to do his office and ſeruce, and to beare his burthen in the tabernacle of wynter was eight thouſande, ſyre hundred and fourſcore whiche they nombred at the commaundement

of the Loide by the hande of Moſes, euen man vnto his ſeruce a burthen: as the Loide commaunded Moſes.

¶ And ſo they be that oughte to be caſt oute of the houſe. The uncherynge of ſonne. The cleaung of ſonne done of ignomance. The lawe of the ſyre ſerue, and of geuylow.

CAP. V.

¶ And the Loide ſpake to Moſes, ſaying: I commaunde the chyldren of Iſrael that they put forth of the houſe, all lepers, and all that haue fluens, and all that are deſeſed vpon the head, whether they be males or females: ye ſhall put them out of the houſe, that they ſhall not be ſentes among which I dwel. And the chyldren of Iſrael dyd ſo, and put them out of the houſe, as the Loide commaunded Moſes to do the chyldren of Iſrael.

¶ And ſo Moſes ſpake to Moſes, ſaying: I ſpeake vnto the chyldren of Iſrael: together with the man or woman, when they haue ſpene anpe maner (ſpene whiche a man doeg twyſed a man twyſed) agaynſt the Loide: ſo that the ſoule haue doone amylle: then they ſhoulde ſege theſe ſynnes whiche they haue done, and reſtore agayne the werte that they haue done in the hole, and put the ſyre part of it in oyle of ſerice, and gree it vnto the ſyre part of it twyſed agaynſt. But ſe be that maketh the amylle, then haue no man to doo it to, but they ſhoulde be that is made ſhall be the Loide, and the pryſtes, beſyde the camme of the accomunt whiche, wherewith he maketh accomunt for him ſelfe. And all the ſyre ſynnes whiche the chyldren of Iſrael bynge vnto the pryſte, ſhall be the pryſtes, and euen mannes halowed thynges ſhall be his owne, wher was in euer any man gretly the pryſte, it ſhall be the pryſtes.

¶ And the Loide ſpake to Moſes, ſaying: I ſpeake to the chyldren of Iſrael, and ſome them. Ye ſhall mannes wher goo a lybe and reſtore agayne hym, ſo that an ocre man ſpe with her helpe and the thynges ſhall be ſome the ſyre of her huſbande and is not come to ſegeth that he is deſeſed: there is no wynter agayne: but in as much as the was not taken with the maner, and the ſpyce of geuylow that was: then and he is geuylow ouer his wyfe and the pryſte, or whiche the ſpyce of geuylow cometh vnto hym, and he is geuylow ouer his wyfe, and the ſyre deſeſed. Then let the huſbande bynge her vnto the pryſte, and bynge an ocre ſyre ſo that the ſyre part of an ocre of baſte ſerue, but he ſhall poure none oyle thereto, nor put franchenſis thereon: for it is an offering of geuylow, and an offering that maketh remembrance of ſenne.

¶ And let the pryſte bynge her and ſette her beſyde the Loide, and let hym ſet the hole vnto the ſyre part of the diſt that is in the flour of the habitation, and put it in the water. And the pryſte ſhall ſet the wyfe beſyde the Loide, and uncover her heade, and put the memoriall of the offering in her hande

whiche is the gelousye offering, and the priest shall haue bitter and curlew water in his hand and he shall conuise her, and shall saie vnto her If no man hath sven with the, neyther hath gone arooe and desired thy selfe beynde thy husbande, then haue thou no harme of this water.

But if thou hast gone arooe beynde thyne husbande, and art d. tyed, and some other maid sven with the beiooe thyne husbande (and let the priest conuise her with the conuication of the curse, and saie vnto her) the Lord make the a curse and a conuication among thy people: so that the Lord make the thygge rotte, and thy selfe fressh, and this water curlew water goo in to the bowels of the, that thy selfe rotte, and thy thygge rotte, and the toke shall saie: Amen Amen.

And the priest shall wyte this curse in a dyll and make it oute in the wyete water. And when the curlew water is in her, then lette the priest take the gelousy offeringe out of the wyete hande, and waue it betwix the Lord, and bryng it vnto the auter: and he shall take an handful of the memoypal offeringe, and burne it vpon the auter, and then make he burne the waite, and when he hath made her wyete the waite: If she be desired, and haue trespassed agaynst her husbande, then shall the curlew water: goo in to her and he doo praye that her beire shall swell, and be thygh shall rotte, and the shall be a curse among her people: That if she be not desired but is time, then the shall haue no harme, but that she may conceiue.

This is the lawe of gelousye, when a wyfe goeth arooe beynde her husbande and is desired, or when the spyete of gelousye cometh vpon a man, so that he is gelous ouer his wyfe, then he shall bryng her betwix the Lord, and the priest shall minster all this lawe vnto her, and the man shall be guiltlesse, and the wyfe shall haue her syne.

¶ The lawe of the Sasare that toke vpon them abstinence. The manner o. blessinge the people.

CAPL. VI.

And the Lord spake vnto Moyses, sayinge: Speake vnto the chyldren of Israel, and saie vnto them: when a man or woman appoynteth to haue a booke of abstinence for: so abstinence vnto the Lord, he shall absteyne from wyne and stronge drynke, and shall bryng no vnderge of wyne or of stronge drynke, nor shall bryng what so euer is pressed out of grapes: and shall eate no fleshy gras, nor eate yet fleshy as long as his abstinence endureth, because he shall receiue nothing that is made of the wyne tree, nor so much as the kynde of the huske of the grape.

And as long as the booke of his abstinence endureth, there shall no sature no: Quere come vpon his flesh, vntill his dayes be cunne one whiche he shall bryng vnto the Lord, and he shall be golpe, and shall let the loches of his

heere growe. As long as he absteneth vnto the Lord, he shall come at no dyrd booke he shall not make hym selfe burleske at the death of his father, mother, brother or sister: for the abstinence of his God is vpon his head. And therefore as long as his abstinence lasteth, he shall be holpe vnto the Lord.

And if it fortune that any man by chance dye sobornly before him, and desire the heed of his abstinence, euen mushe he shall haue heed the daye of his cleansing: euen the seuerly daye he shall haue it. And the eyght daye he shall bryng two turtles, or two ponge pyppons to the priest, vnto the doore of the tabernacle of testimonye. And the priest shall offre thome for a synn offeringe and thome for a burnt offeringe, and make attonement for hym in that he sinned vpon the dech, and shall also halowe his heed the same daye, and shall absteney vnto the Lord the tyme of his abstinence, and shall bryng a lambe of a yere old for a trespass offeringe: but the dayes that were before are loste, because his abstinence was desired.

This is the lawe of the abstinence, when the tyme of his abstinence is cunne oute, he shall be brought vnto the doore of the tabernacle of testimonye, and he shall bryng his offeringe vnto the Lord: a yere lambe of a yere olde without spotte for a burnt offeringe and a the lambe of a yere olde without blemish for a synn offeringe, a ramme without blemish also for a peare offeringe, and a basket of sweete bread of fyne flour mingled with oyle with meate offeringes and drynke offeringes that be longe thereto.

And the priest shall bryng him before the Lord and offre his synn offeringe and his burnt offeringe, and shall offre that ramme for a peare offeringe vnto the Lord with a basket of sweete bread, and the priest shall offre also his meate offeringe and his drynke offeringe. And the abstinence shall haue his heed in the doore of the tabernacle of testimonye, and shall take the deere of his sober heere and put it in that spotte whiche is vnder the peare offeringe.

When the priest shall take the fowben shouder, of the ramme and one fowben cake oute of the basket, and one fowben waite also, and put them in the hande of the abstinence after he hath haue his abstinence of, and the priest shall waite thym vnto the Lord, whiche offeringe shall be holy vnto the priest, with the wauchsen and beue shouder: when the abstinence may drynke wyne.

This is the lawe of the Sasare whiche hath bowed his abstinence vnto the Lord for his abstinence, before that he can gette. And accorpyng to the booke whiche he bowed, so he muste do in the lawe of his abstinence.

And the Lord talked with Moyses, sayinge: Speake to Aaron and his sonnes, sayinge: of this wyte ye shall blesse the chyldren of Israel sayinge vnto them.

The Lord blesse the and kepe the.

The

The Lorde make his face shyne upon the
and be mercifull vnto the.

The Lorde speke vnto countenance vpon
the: and giue the praye for ye shall put my
name vpon the chylde of Israel, that I may
bless them.

¶ The offeringe of the Lorde and leuites of Isra-
el vpon the tabernacle was set vp.

CAPL

VII.

And when Moyses had full sette vp the
habitation and anointed it and sancti-
fied it and all the vessels thereof, and
had anointed and sanctified the altar also
and all the vessels there of: then the pipe-
res of Israel, herdes ouer the houses of they
fathers, which were the Lodes of the tribes
that shone and nombed, offered and brought
theyr offringes before the Lord first couereth cha-
rrettes and, xij. oxen: two and two a charrette
and an eueri euer man, and they brought them
before the habitation.

And the Lorde spake vnto Moyses, sayinge,
take it of them and let them be to do the ser-
uice of the tabernacle of wynter. And giue
them vnto the Leuites eueri man after his
offring. And Moyses toke the charrettes and the
oxen, and gaue them vnto the Leuites, two
charrettes and foure oxen be gaue vnto the
sonnes of Gerson as theyr offring into theyr of-
fryng. And foure charrettes and euei oxen
be gaue vnto the sonnes of Merari as theyr
offryng vnto theyr offryng, vnder the handes
of Phemath the sonne of Aaron the Pyerite.
But vnto the sonnes of Cahath, he gaue
none, for the offryng that pertayned to them
was holp, and therfore they must beare vpon
their breddes.

And the Pyntes offered vnto the dedy-
catyng of the altier in the daye that it was
anointed, and brought theyr giftes before
the altier. And the Lorde spake vnto Moyses:
let the Pyntes bring theyr offringes, eue-
ry daye one Pynter, vnto the dedicatyon
of the altier.

The offryng
of Nathaniel.

¶ He that offered his offryng the first daye
was Nathaniel the sonne of Aminadab of the
tribe of Iuda. And his offryng was a spire
charge, of an hundred and thyrtye spires
weight, and a spire boule of the same
and ten spires of the holp spire, bothe of them full
of fyne wheat flour mingled with oyle for
a meate offryng: and a spone of ten spires
of golde full of incense: and a bullocke, a ramme
and a lambe of a yere olde for burnt offrynges
and an he goote for a synnec offryng: and for
peaso offrynges two oxen, fyue rammes, fyue
he gootes, and fyue lambs of a yere olde. And
this was the offryng of Nathaniel the sonne of
Aminadab.

The offryng
of Nathaniel.

The seconde daye dyd Nathaniel offer the
sonne of Zuar, captayne ouer Machab. And
his offryng was the he brought was a spire
charge of an hundred and xxx. spires weight
and a spire boule of the same a ten spires of
the holp spire: a bothe full of fyne flour

mingled with oyle for a meate offryng: and a
golden spone of ten spires, full of incense. And
a bullocke, a ramme and a lambe of a yere olde
for burnt offrynges, and for peaso offrynges
two oxen fyue rammes, fyue he gootes and
fyue lambs of one yere olde. And this was
the offryng of Nathaniel the sonne of
Zuar.

The thyrde daye, Eliab the sonne of Belon
the chyefest amonge the chyldren of Zabulon
brought his offryng. And his offryng
was, a spire charge of an hundred and thyr-
tye spires weight, and a spire boule of the
same and ten spires of the holp spire, and bothe
full of fyne flour mingled with oyle for a
meate offryng: and a golden spone of ten spires
full of incense: and an ox, and a ramme,
and a lambe of a yere olde for burnt offrynges:
and for peaso offrynges, two oxen, fyue rammes,
fyue he gootes, and fyue lambs of one yere olde.
And this was the offryng of Eliab the sonne
of Belon.

The fourth daye, Eliezer the sonne of Be-
deur, the chyefest amonge the chyldren of Ma-
den, brought his offryng. And his offryng
was: a spire charge of an hundred and thyr-
tye spires weight, a spire boule of the same
and ten spires of the holp spire, and bothe full
of fyne flour mingled with oyle for a meate
offryng: and a golden spone of ten spires
full of incense: and a bullocke, a ramme,
and a lambe of a yere olde for burnt offrynges:
and for peaso offrynges two oxen fyue rammes,
fyue he gootes, and fyue lambs of one yere olde.
And this was the offryng of Eliezer the sonne
of Bedeur.

The fifth daye, Heliamel the sonne of Zuri
Abad, the lorde amonge the chyldren of Ma-
neon, offered: whose offryng was a spire
charge of an hundred and xxx. spires weight
and a spire boule of the same and ten spires
of the holp spire: And bothe full of fyne flour
mingled with oyle for a meate offryng: and a
golden spone of ten spires full of incense, and
a bullocke, a ram, and a lambe of a yere olde
for burnt offrynges, and an he goote for a syn-
nec offryng: and for peaso offrynges two oxen,
fyue rammes, fyue he gootes, and fyue lambs of a yere
olde. And this was the offryng of Heliamel
the sonne of Zuri Abad.

The syxte daye, Elisaph the sonne of De-
guel, the chyefest amonge the chyldren of Gad
offred: whose offryng was a spire charge of an
hundred and thyrtye spires weight, and a
spire boule of the same and ten spires of the
holp spire: and bothe full of fyne flour min-
gled with oyle for a meate offryng: and a gol-
den spone of ten spires full of incense, and an
ox, a ramme, and a lambe of a yere olde for
burnt offrynges, and an he goote for a synnec
offryng. And for peaso offrynges two oxen, fyue
rammes, fyue he gootes, and fyue lambs of one
yere olde, and this was the offryng of Elisaph
the sonne of Deguel.

The seventh daye, Elisama the sonne of
Amias, the chyefest of the chyldren of Ephraim
offred

offred, and his gyfte was a silver charger of an hundred and thyrtye syles weyght: and a silver boule of the scoze and ten syles of the holy scyle, and bothe full of fine flour myngled with oyle for a meatofferyng: and a golden spone of tenne syles full of incense. And a bulloche, a ramme, and a lambe of a yere olde for burntofferings, and an he goate for a synofferyng: and for pearcofferings, two oxen, five rammes, five he goates, and five lammes of a yere olde. And this was the offeryng of Aziel the sonne of Achan.

The eighth daye, offred Samael the sonne of Iphodur, the chiefe lorde of the children of Manasse. And his gyfte was a silver charger of an hundred and thyrtye syles weyght: and a silver boule of the scoze and ten syles of the holy scyle, and bothe full of fine flour myngled with oyle for a meatofferyng: and a golden spone of tenne syles full of incense. And a bulloche, a ramme, and a lambe of a yere olde for burntofferings, and an he goate for a synofferyng: and for pearcofferings two oxen, five rammes, five he goates, and five lammes of a yere olde. And this was the offeryng of Samael the sonne of Iphodur.

The ninth daye Abidan the sonne of Gedeoni, the chiefe lorde amonge the chyldren of Benjamin offred. And his gyfte was a silver charger of an hundred & thyrtye syles weyght: and a silver boule of the scoze and ten syles of the holy scyle, and bothe full of fine flour myngled with oyle for a meatofferyng: and a golden spone of ten syles full of incense: and a bulloche, a ram, and a lambe of one yere olde for burntofferings: and an he goate for a synofferyng: and for pearcofferings two oxen, five rammes, five he goates, and five lammes of one yere olde. And this was the offeryng of Abidan the sonne of Gedeoni.

The tenth daye Ahieser the sonne of Ammi Sadon, chiefe lorde amonge the chyldren of Dan offred. And his gyfte was a silver charger of an hundred and thyrtye syles weyght: a silver boule of the scoze and ten syles of the holy scyle: and bothe full of fine flour myngled with oyle for a meatofferyng: and a golden spone of ten syles full of incense: and a bulloche, a ramme and a lambe of a yere olde for burntofferings, and an he goate for a synofferyng: and for pearcofferings two oxen, five rammes, five he goates, and five lammes of a yere olde. And this was the offeryng of Ahieser the sonne of Ammi Sadon.

The xiij. daye, & Bagei the sonne of Achan, the chiefe lorde amonge the chyldren of Aser offred. And his gyfte was a silver charger of an hundred and thyrtye syles weyght: a silver boule of the scoze and ten syles of the holy scyle, and bothe full of fine flour myngled with oyle for a meatofferyng: and a golden spone of ten syles full of incense. And a bulloche, a ram and a lambe of one yere olde for burntofferings: and an he goate for a synofferyng: and for pearcofferings: two oxen, five rammes, five he goates, and five lammes of one yere olde. And this was the offeryng of Bagei the sonne of Achan.

giel the sonne of Achan.

The xiiij. daye, Aziel the sonne of Enan, chiefe lorde amonge the chyldren of Issachar offred, and his gyfte was a silver charger of an hundred and thyrtye syles weyght: a silver boule of the scoze and ten syles of the holy scyle, bothe full of fine flour myngled with oyle for a meatofferyng: and a golden spone of xx. syles full of incense. And a bulloche, a ramme and a lambe of one yere olde for burntofferings, and an he goate for a synofferyng: and for pearcofferings, two oxen, five rammes, five he goates, and five lammes of one yere olde. And this was the offeryng of Aziel the sonne of Enan.

At this maner was the dedication of the altar when it was anoynted, unto whiche was brought by the princes of Israel. xiiij. charges of silver, twelve silver boules, and twelve spones of golde: every charge contaynyng an hundred and thyrtye syles of silver, and every boule the scoze and ten, so that all the silver of all the vessels, was two thousand and foure hundred syles of the holy scyle. And the twelve golden spones whiche were full of incense, contayned ten syles of a pece of the holy scyle: so that all the golde of the spones, was an hundred and xx. syles.

All the oxen that were brought for the burntofferings were twelve, and the rammes twelve, and the lammes twelve of a yere olde a pece, with the meatofferings: with he goates for burntofferings. And all the oxen of the pearcofferings were, xiiij. the rammes, ix. the goates, ix. and lammes of a yere olde a pece, ix. and this was the dedication of the altar, after that it was anoynted.

And when Moses was gone in to the tabernacle of worshippe to speake with God, he heard the voyce of one speaking unto him out of the mercy seate that was upon the ark of worshippe: even by thorne the two cherubyns, he spake unto him.

The disposition and order of the lampes. The forme of the candlestick. The cleauping and offeryng of the Altars. The age of the same.

CAP.

VIIII.

And the Lorde spake unto Moses, sayinge: speake unto Aaron, and say unto him: * when thou putteth on the lampes, let they lympe all seven upon the lowest of the candlestick. And Aaron did accordingly and put the lampes upon the forefront of the candlestick, as the Lorde commaunded Moses, and the worke of the candlestick was of pure golde, bothe the shafte and the floure thereof. And accordingly unto the vision which the Lorde had shewed Moses, so he made the candlestick.

And the Lorde spake unto Moses, sayinge: take the Xruites forth of the chyldren of Israel, and cleanse them. And this do unto them when thou cleansest them, sprinkle water of purperryng upon them, and make a sacrifice to rime alonge upon all the sinne of them. 25

and let them walke ther clothes, and then they shall be cleane. And let them take a bullock and his meat offering fine flour mingled with oyle: and an other bullocke walt thou take to be a synofferinge.

Then bynyng the Leuites before the tabernacle of wytnesse, and gather the hole multitude of the chyldren of Israel together, and bynyng the Leuites before the Loyde, and let the chyldren of Israel put theyr handes vpon the Leuites. And lette Aaron heare the Leuites before the Loyde for an drie offeringe greene of the chyldren of Israel, and then let them be appointed to waite vpon the seruite of the Loyde.

And let the Leuites put theyr handes vpon the herbes of the bullockes, and then offer the: the one for a synofferinge, and the other for a burnt offeringe before the Loyde, to make attonement to the Leuites. And make the Leuites stande before Aaron and his sonnes, and heare them to be an hewsoffering vnto the Loyde. And thou shalt separat the Leuites from amonge the chyldren of Israel, that they be myne: and after that let them goo and doo the scrupce of the tabernacle of wytnesse.

Cense them, and balyse them, for they are gyuen to me amonge the chyldren of Israel for * I haue taken them vnto me for all the synboyme that open the marke amonge the chyldren of Israel.

* Num. xii. 9.

* Gen. xlii. 10.

* For all the synboyme amonge the chyldren of Israel are myne bothe man and beest, because the same tyme that I smote the first borne in the lande of Egypte, I sanctifyed them for my selfe: and I haue taken the Leuites for all the synboyme amonge the chyldren of Israel, and haue gyuen them vnto Aaron and his sonnes for the chyldren of Israel, to doo the scrupce of the chyldren of Israel in the tabernacle of wytnesse, and to make an attonement for the chyldren of Israel, that there be no plage amonge the chyldren of Israel, yf they come nye vnto the sanctuary.

D And Moyses and Aaron and all the congregation of the chyldren of Israel byd vnto the Leuites accordinge vnto all that the Loyde commaunded Moyses. And the Leuites censed them selves, and walshed theyr clothes. And Aaron offered them before the Loyde, and make an attonement for them to cleane them. And after that, they went in to doo the scrupce in the tabernacle of wytnesse, before Aaron and his sonnes. And accordinge as the Loyde had commaunded Moyses concerninge the Leuites, euen so they byd vnto them.

And the Loyde spake vnto Moyses, sayinge: This shal be the maner of the Leuites: frome now, receyue theyr waite in, to waite vpon the scrupce in the tabernacle of wytnesse, and at fift they shall cease waiteing vpon the scrupce of thescot, and shall labour no more, but shall minstre vnto theyr brether in the tabernacle of wytnesse, and there waite but shall do no more scrupce. And it shal be so after this maner vnto the Leuites, in theyr

waiteing tymes.

C The other of passouer offeringe of the cleane and vncleane. I claude couerage the tabernacle largely the hole.

CAP I.

IX.

A And the Loyde spake vnto Moyses in the wilderness of Sinai in the first moneth of the seconde yere after they were come out of the lande of Egypt, sayinge: let the chyldren of Israel offer Passouer in his first season, euen the xiiii. daye of this moneth at euen, they shall kepe it in his season, accordinge to the ordinaunces and maners thereof. And Moyses had the chyldren of Israel that they shoulde offer Passouer, and they offered Passouer the xiiii. daye of the first moneth at euen in the wilderness of Sinai: and by accordinge to all that the Loyde commaunded Moyses.

And it chaunced that certayne men which were defiled with a dead cosse, so that they myghte not offre Passouer the same daye, came before Moyses and Aaron the same tyme and sayde: We are defiled vpon a dead cosse, wherfore are we kepte backe that we maye not offre an offeringe vnto the Loyde in the due season, amonge the chyldren of Israel? And Moyses sayde vnto them: take, that I maye heare what the Loyde will commaunde you. And the Loyde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel, and saye: yf any man amonge you or your chyldren after you, be vncleane by the reason of a cosse, or is in the waite scere of, then let hym offre Passouer vnto the Loyde, the fourtene daye of the seconde moneth at euen, and eate it with swete breede and four herbes, and let them leaue none of it vnto the morrowe, nor breake any bone of it. And accordinge to all the ordinaunce of the Passouer lette them offre it.

But yf a man be cleane and not lette in a fourney, and yet was negligent to offre Passouer: the same soule shall perthe frome his people, because he broughte not an offeringe vnto the Loyde in his due season: and he shal beate his synne. And when a stranger dwelleth amonge you, and toill offre Passouer vnto the Loyde, accordinge to the ordinaunce of Passouer and maner thereof shal he offre it. And ye shall haue one law both for the straunger, and for hym that was borne at home in the lande.

And the same daye that the habitation was reared vp, a claude couered it on hye vpon the tabernacle of wytnesse: and at euen there was vpon the habitation, as it wrote the scripture of fyre vntill the morrowe. And so it was alwaye, that the claude couered it by daye and the scripture of fyre by night. And when the claude was taken vp frome the tabernacle, then the chyldren of Israel loumped: and when the claude abode, then by the chyldren of Israel stretched theyr tentes. At the mouth of the Loyde the chyldren of Israel journeyed, and

and at the mouth of the Lorde they pitched. And as long as the clouds abode upon the habitation, they sape April, and when the clouds sape April upon the habitation longe tyme, the children of Israel wayped upon the Lorde and loumeped not.

¶ If it chaunced that the clouds abode anye space of tyme upon the habitation, then they hepte they tentes at the mouth of the Lorde: and they loumeped also at the remouement of the Lorde. And if it happened that the clouds was upon the habitation some tyme unto morning, and was taken vp in that morning, then they loumeped. Whether it was by daie or by nyght that the clouds was taken vp, they loumeped. But when the clouds sape two dayes, or a moneth, or a longe season vpon the habitation, as long as it sape open, the children of Israel hepte they tentes, and loumeped not. And as soone as the clouds was taken vp they loumeped. At the mouth of the Lorde they rested, and at the remouement of the Lorde they loumeped. And thus they hepte the waiche of the Lorde, at the remouement of the Lorde by the hande of Moses.

¶ The Trompettes of Israhel, and the vi. thersof. The Israhelites beare from Shinar. The captiues of the vi. thers are brought. Moyses cometh to go into Moyses.

C A P I . X .

And the Lorde spake vnto Moyses, sayinge: Gather the two trompettes of beateyn Israhel, that thou mayst vse them to call the company together, and when the host shall iourney. When they blowe with them, all the company shall rest to the vnto the daye of the tabernacle of Israhel. If but one trompett blowe onely, then the pynces which are heade ouer thousandes of Israhel shall come vnto the. And when ye troupe the fiftie tyme, the hostes that lye on the call parties shall go forward.

¶ And when ye troupe the seconde tyme, the hostes that lye on the south side shall take they iourney: for they shall troupe whyle they take they iourneys. And in gatheringe the congregation together, ye shall blowe and not troupe. And the sonnes of Aaron the pphers shall blowe the trompettes, and shall haue them, and it shall be a signe vnto you for euer, and amonge your children after you.

¶ And when ye shall goo to water in your lande agaynste your ennemes that beare you ye shall troupe with the trompettes, and ye shall be remembered before the Lorde your god and saved from your ennemes. Also when ye be in your felds dayes, and in the fildes dayes of your monethes, ye shall blowe the trompettes ouer your burnt sacrifices a pealinge, that it may be a remembrance of you before your God. I am the Lorde your God.

¶ And it came to passe the thirte dayes of the seconde moneth in the seconde yere that

the clouds was take by from the tabernacle of Israhel. And the children of Israhel take they iourney out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran. And they hepte take they iourney ar a mouth of the Lorde by the hand of Moses: euen the hande of the house of Iuda remoued with theyr armes: whose captiues was Gabaion sonne of Ammihud. And ouer the hoste of the tye of the children of Israhel, was Gabaion the sonne of Zuar. And ouer the hoste of the tye of the children of Zabulon was Eliah the sonne of Helon. And the habitation was taken downe: and the sonnes of Othron and Aherai went forth bearyng the tabernacle.

¶ When the hande of the hoste of Ruben went forth with theyr armes, whose captiue was Eliah the sonne of Helon. And ouer the hoste of the tye of the children of Simeon was Ammihud the sonne of Zuar. And ouer the hoste of the children of Gad was Eliah the sonne of Helon. Then the captiues went forth towarde and bare the holy thynges, and the other byd set vp the habitation agaynste theyr comynge.

¶ Then the standard of the hoste of the children of Ephraim went forth with theyr armes whose captiue was Eliah the sonne of Helon. And ouer the hoste of the tye of the sonnes of Manasse, was Eliah the sonne of Helon. And ouer the hoste of the tye of the sonnes of Beniamin, was Eliah the sonne of Helon.

¶ And byndemood of all the hoste, came the hande of the hoste of the children of Dan with theyr armes whose captiue was Eliah the sonne of Ammihud. And ouer the hoste of the tye of the children of Asher was Eliah the sonne of Helon. And ouer the hoste of the tye of the children of Naphtali, was Eliah the sonne of Helon. In this maner were the troups of the children of Israhel with theyr armes when they remoued.

¶ And Moyses sayd vnto Hobab the sonne of Maguel the Midianite, Moyses saith: I am in lawe: We goo vnto the place of whiche the Lorde sayde, I will giue it you. Goo with vs, and we will do the good: for the Lorde hath promysed good vnto Israhel. And he sayd vnto him: I will not, but will go to myne owne lande, and to my kynne. And Moyses sayde: Oh daye, leave vs not, for thou knowest where is bett for vs to pitch in the wilderness, and thou shalt be oure eyde. And yet thou goo with vs, loke what goodnesse the Lorde sheweth vpon vs, as the same we will shewe vpon the.

¶ And they departed from the mounte of the Lorde thirte dayes iourney, and the ark of the testamēt of the Lorde went before them in the thirte dayes iourney, to seche out a resting place for them. And the clouds of the Lorde was ouer them by day when they went forth of the tentes.

¶ And when the arche wente forth, Moyses sayd

A. 4. sayd

saye. Kisse vp Lorde, and let thyne remedies be scattered. and let them that hate the fire befoze the. And when this was ended, he said: returne (Lorde) vnto the manie thousandes of Israel.

¶ The people murmured and is purged with fire. They despoie fleische. They looche for anna. The murmur and weeping the sayde of Moses. Ch: Lorde brought the burden of Moses to freuent of the autspens, and they prophesie. Elhad and Elhad had also prophesie in the holle. It reacheth quales. The despoie anna is purged.

C A P I. X I.

And the people complained, and it displeased the eares of the Lorde. And when the Lorde heerd it, he was incith, and the fire of the Lorde burnt amonge them, and consumed the uttermost of the holle. And the people cryed vnto Moses, and he made sute vnto the Lorde, and the fire quenched. And they called the name of the place Thabarab, because the fire of the Lorde burnt amonge them.

And the common sorte of people that was amonge them felt a hunger. And the churche of Israel also wanted to, and they prophesie: who shall giue vs flicke to eate? we remember the flicke which we wolde eate in Egypte for noughte, and of the Cucumbers and melons. Ickes, onpene. and gaelphic. But now oure soules are dried alwaie, for oure eies loke on nothinge elles, save vpon Anna.

The Anna was as it had ben Colan her self, and in appaunte like Herbelion. And the people went aboute and gathered it, and grinde it in molles, or beat it in morters and baketh it in pannes, and made cakes of it. And the taste of it was like vnto the cake of an oyle cake. And when the hewe fell aboute the holle in the nyght, the Anna fell thewith.

And when Moses herde the people wepe in their bolsholes, eueri man in the doore of his tent, then the wyshe of the Lorde ward vnto cernemalr, and it geueh Moses also. And Moses said vnto the Lorde: wherfore dealest thou so cruelly with thy seruant? wherfore doo I not fynde fauour in thy sighte, sechens thou puttst the worghe of this people vpon me? Haue I conceived all this people? or haue I begot them, that thou shouldest saie vnto me, carie them in thy bolshole (as a nurse beareth the suckynge child) vnto the lande whiche thou swearst vnto thine fathers? wherefore doo I haue flicke to giue vnto all this people? for thou wast vnto me, sayinge: giue be flicke that we may eate. I am not able to beare all this people alone, for it is heuie for me. Wherfore pf thou deale thus with me, kill me, I praye the, pf I haue founde fauour in thy sighte, and let me not be my wretchednesse.

¶ And the Lorde said vnto Moses: gather vnto me the foye and ten of the elders of Is-

rael, whiche thou knowest that they are the elders of the people, and aduise ouer them: byngne them vnto the tabernacle of towne, and let them stande there with the. And I will come downe and talke with the eliers, a tale of the spiete which is vpon the. and put downe the and vpon them, and thou shalt beare with the in the burden of the people, and so shalt thou not beare alone.

And saie vnto the people: halow your felues agaynst to mozo, that ye may eate flesh, for ye haue withned in the eares of the Lorde sayinge: who shall giue vs flicke to eate, for we were happy whē we were in Egypt: therefore the Lorde will giue you flicke, and ye shall eate. Ye shall not eate one daie onely, either two or three daies, either ten or thurte daies: but euen a moneth longe, and until it come out at the nostrils of you, that ye be redde to prebiase: because ye haue cause that Lorde shalbe, which is amonge you, and hee wylde befoze hym, sayinge: why came we out of Egypt.

And Moses sayde: sixe hundred thousande foyte men are there of the people, amonge whiche I am. And thou hast said: I will giue them flicke, and they shall eate a moneth longe. Shall the foye and the euen be fayne for them to fynde them? Either shall all the flicke of the fere be gathered together to fere them? And the Lorde said vnto Moses: Se the Lorde hande ward thout: Thou shalt se whether my word shall come to passe vnto the, or not.

And Moses went forth, and tolde the people the sayinge of the Lorde, and gathered the foye and ten elders of the people, and sette them rounde aboute the tabernacle. And the Lorde came downe in a clowde, and spake vnto hym, and toke of the spiete that was vpon hym, and put it vpon the thre foye and ten eliers. And as the spiete rested vpon them, they prophesied and dyd noughte elles. But thre remayned two of the men in the holle: the one called Elhad, and the other Elhad. And the spiete rested vpon them for thre daies of them that were withen, but they went not out vnto the tabernacle: and they prophesied in the holle.

And there ran a yonge man and tolde Moses, and Elhad, and Elhad do mony in the holle. And Josia the sonne of Sam the seruant of Moses whiche he had chosen out answered and sayde: Elhad Moses, forsh them. And Moses said vnto him: enuied thou for my sake? wolde God that all the Loides people could prophesie, and that the Lorde wolde put his spiete vpon them. And then both Elhad and the eliers of Israel, gat them in to the holle.

And there wente foute a hounde frome the Lorde and brought quales from the fere, and let them fall about the holle, euen a hounde ny rounde aboute on euery syde of the holle. And two cubites hie vpon the rethe. And the people stood up at that day and all that nyght, and on the morow, and gathered quales. And ye that gathered less, gathered tenne

horns full. And they killed them round about the hoole.

And while the flawe was yet bytvene they cryd, as for it was cheryd by, the wrath of the Lorde waxed boote vpon the people, and the Lorde slemde of the people an execrable plague: slaughtred. And they called the name of the place *Waparah Sabbarah*: because they busped the people that laked there.

And the people toke they: journey frome *Waparah Sabbarah* vnto *Maroth*, and abode at *Maroth*.

¶ Aaron and Miriam grudge agaynst Moyses. For he is the spoken with the Lorde and healeth at the prayer of Moyses.

CAPL

XII.

As *Miriam* and *Aaron* spake agaynst Moyses, because of his wife of *Jade* whiche he hadde taken: for he hadde taken to wife one of *Jade*. And they spake, howe the Lorde spake vnto Moyses: Moyses: I dothe he not speake also by vs: And the Lorde herde it. But Moyses was a very meke man aboue all the men of the earth. And the Lorde spake vnto Moyses, vnto Aaron, and vnto Miriam: Come oute ye this vnto the tabernacle of witness: sother came out all the.

And the Lorde came downe in the pillars of the cloude, and stode in the boote of the tabernacle, and called Aaron and Miriam. And they wente out bothe of them. And he saide, heare my wordes: yf there be a prophet of the Lorde amonge you, I wyl shewe my self vnto him in a vision, and wyl speake vnto him in a dreame. But my seruant Moyses is not like the other: for he is faithful in all my house vnto hym I speake mouth to mouth, and he seeth the face and the favour of the Lorde: and not thus vnto the other. Wherefore then were ye not afraid to speake agaynst my seruant Moyses.

And the Lorde was angrie with them, and went his way: and the cloude departed from the tabernacle. And beholde, Miriam was become leproous, as it were snowe. And when Aaron looke vpon her and sawe that she was leproous, he saide vnto Moyses: Oh I beseege thee my Lord, put not the blame vpon me while we haue foolishly committed and sinned. Oh, let her not be one that come deeth forth of the mothers wombe: for halfe her sister is taken away.

And Moyses cryed vnto the Lorde, sayinge: O God, heale her. And the Lorde sayd vnto Moyses: Yf her sister had spyt in her face, she had not be ashamed seven dayes, let her be: butte for she hath sinned agaynst me, and shee that let her be remoued in agayne. And Miriam was shut out of the host seven dayes and the people remoued not, tyll she was brought in agayne. And afterwards, they remoued from *Maroth*, and pitched in the wilderness of *Paran*.

¶ These are the tribes to keepe the lande of Canaan: whiche bynge with them a cluster of grapes to a signe of trust in me.

CAPL

XIII.

As the Lorde spake these vnto Moyses sayinge: ¶ Send men out to keepe the lande of Canaan, whiche I geue vnto the chyldren of Israel: of euery tribe of theyr fathers a man: and let them all be such as are rulers among them. And Moyses at the commaundement of the Lorde sent forth of the wilderness of *Paran*, such men as were all herdes among the chyldren of Israel, whose names are these.

In the tribe of Ruben: *Sammua* the sonne of *Zacur*: In the tribe of Symeon: *Nappht* the sonne of *Humi*: In the tribe of Iuda, *Alph* the sonne of *Hebrun*: In the tribe of Iacobe, *Igeal* the sonne of *Ioseph*. In the tribe of Ephraim, *Dothan* the sonne of *Hun*. In the tribe of Beniamin, *Uraly* the sonne of *Kaphu*. In the tribe of Zabulon, *Gadiel* the sonne of *Asi*. In the tribe of Ioseph: that was of *Manasse*, *Gadi* the sonne of *Asi*. In the tribe of Dan, *Amiel* the sonne of *Gemai*. In the tribe of Aser, *Hehur* the sonne of *Ischriel*. In the tribe of Naphtali, *Asahel* the sonne of *Naphthali*. In the tribe of Asser, *Euai* the sonne of *Isachar*: These are the names of the men whiche Moyses sent to keepe out the lande. And Moyses called the name of *Dothan* the sonne of *Hun*, *Iosua*.

And Moyses sent them forth to keepe out the lande of Canaan, and saide vnto them: get you southward, and go ye in to the high countrey, and se the lande what maner thinge it is, and the people that dwell therein: whether they be stronge or weak, whether manye or fewe: and what the land is that they dwell in, whether it be good or bad, what maner of cities they dwell in, whether in tentes or walled townes, and what maner of lande it is: whether fatte or leane, and whether there be trees therein or not. And be of good courage, and bynge of the frutes of the land. And it was aboute the tyme that grapes are firste ripe.

And they went up and searched out the lande from the wilderness of *Zin* vnto *Hebron*, as men go to *Hermon*, and then ascended vnto the south and came vnto *Beeron*, where *Abimelech* was and *Heber*, and *Chaiman* the sonnes of *Enache*. *Beeron* was buyt seven yeare before *Zaan* in *Egypt*. And they came vnto the ruer of *Scitol*, and they cut downe there a banytre with one cluster of grapes, and bore it vpon a staffe betwene twayne, and also of the pomegranates, and of the figges of the place. The space was called *Heber*, *Scitol*, because of the cluster of grapes whiche the chyldren of Israel cut downe there.

And they turned backe agayne from *Canaan* the lande at fourtye dayes after. And they wente and came to Moyses and Aaron and vnto all the companye of the chyldren of Israel, vnto the wilderness of *Paran*, then

That is to
say, reple-
ned with all
pience and
compassi-
ons

unto Labes, and broughte them wayde and also vnto all the congeragyon, and shewed them the frute of the lande. And they tolde him, sayinge: we came vnto the lande wher thou sendest vs, and surely it is a lande that floweth with myke and honye, and here is of the frute of it. Nevertheless the people be dronge that dwell in the lande, and the cyties are walled and exceedinge greates, and moreover we sawe the chyldren of Enache there.

The Amaleckes dwell in the south coun-
ter, and the Hecyptes, Jebusites and the A-
moynes dwell in the mountayns, and the Ca-
nanytes dwell by the see, and alonge by the
cole of Iordane.

And Caleb spyled the murmure of the peo-
ple agaynst Moyses, sayinge: let be go by and
showe it, for we be able to overcome it. But
the men that went by with him, said: We be
not able to go up agaynst the people, for they
are stronger then we: And they broughte up
an unlyt report of the lande which they had
searched vnto the chyldren of Israel, sayinge:
The lande whiche we haue gone thowme to
seeke it out, is a lande that eateth vp the in-
habitauntes therof, and the people that we
sawe in it are men of stature. And there we
sawe also greates, the chyldren of Enache
whiche are of the giants. And we feared in
our sighte as it were grethoppers, and so we
dye in thes sight.

The people bespearyng of cominge to the lande
promysed, bo murmure agaynst God, and wolde
haue honord Aaleh and Jolue, the teachers of the
lande. And Aaleh by the waye.

C A P I.

X I I I I.

AS all the companie cryed out, and the
people wept thowme out that night,
and all the people of Israel murmured
agaynst Moyses and Aaron: Wolde
God we had dyed in the lande of Egyppe, ei-
ther we wolde we hadde dyed in this wylder-
nesse. Wherefore hath the Lorde broughte vs
vnto this lande to fall vpon the sword, that
both our wyues, and also our chyldren wolde
be a praye: is it not better that we returne to
Egyppe agayne? And they sayd one to an
other: let be make a Lapatrene, and returne to
Egyppe agayne.

And Moyses and Aaron hearinge this fel on
their faces before all the multitude of the chy-
ldren of Israel. And Josua the sonne of Nun, &
Caleb the sonne of Iephone whiche were of
them that searched the lande, rent their clothes
and spake vnto all the company of the chyld-
ren of Israel, sayinge: The lande whiche we walked
thowme to seeke it, is a very good lande. If
the Lorde haue tult to be, we will bringe vs in
to this lande, and geue it be, which is a lande
that floweth with myke and honye. But in
any wyse we will not agaynst the Lorde. Where
ouer there is not the people of the lande, for
euen as bled, so may we deuour it. Then Moyses
is departed from them, and the Lorde is with
vs: feare them not therefore.

And all the people had done them with sta-
nes. But the gloze of the Lorde appeared in
the tabernacle of witness vnto all the chyl-
dren of Israel. And the Lorde spake vnto Moyses
Some longe shall this people reple upon
me, and howe longe wyl it be ere they be-
lieue me? for all my signes whiche I haue shewed
amonges them? I wyl smyte them with
the pestilence and deuoie them, and I will
make of the a greater nation, and I will smyte
then they.

And Moyses spake vnto the Lorde: then the
Egyptians shall heare it, for thou hast shewed
this people with thy myghte from them. And
it wyl be to the inhabitants of this lande
also, for they haue herde the wordes that thou
the Lorde seest amonges this people, and that
thou seest face to face, and that thy cloud
hath shewed ouer them, and that thou goest be-
fore them by daye in a pillar of a cloud,
and in a pillar of fyre by nyght.

If thou wylt kill all this people, as they
were but one man, then the nations whiche
haue herde the fame of thy wordes, shall
saye: because the Lorde was not able to
bring in this people in to the lande whiche he
swore vnto them, therefore he slew them in the
wylderne.

So now let the power of my Lorde be great
accordinge as thou hast spoken: sayinge: the
Lorde is longer to be angrye, and full of mer-
cy, and suffered vnto me, and I will not
smyte no man innocent, and I will smyte the
wicked. I will smyte the fathers vpon the chy-
ldren, euen vpon the synners and fourth gene-
ration, be mercifull. I beseeche the therefore vnto
the synners of this people, accordinge vnto thy
great mercy, and accordinge as thou hast
forgyuen this people from Egyppe, euen vnto
this place.

And the Lorde spake: I haue forgyuen it,
accordinge to thy request. Now as truly as
I liue, all the earth shall be fylled with my
gloze. For of all those men whiche haue sene
my gloze, and my myghtes whiche I do in
Egyppe, and in the wylderne, and yet haue
tempted me now this thirde tyme, I haue not
berkened vnto my boye, there shall not one
of the lande whiche I swore vnto they sa-
thes: neither shall any of them that rapit
vpon me, lest. What my seruant Caleb: be-
cause there is an other man, I will trye
him, and because he hath folowed me truly
I will bringe in to the lande whiche he hath
walked in, and his seed shall conquire it, and
also the Amalechites and Canaanites whiche
dwell in the lowe countryes. So mooue thou
you and get you in to the lande: euen as
I haue towarde the red see.

And the Lorde spake vnto Moyses and Aa-
ron, sayinge: how longe shall this unlyt mal-
crite murmure agaynst me? I haue herd the
murmuringe of the chyldren of Israel, whiche
they murmure agaynst me. I will them that
the Lorde spake: as truly as I liue, I will
do vnto you euen as ye haue spoken in mine
eares. Your carthallies shall lye in the wylder-
nesse: neither shall anye of thes nombres
whiche

And the
Lorde
spake
vnto
Moses
and
Aaron

which were nombred frome twenty yere and above of you which have murmured agaynste me come into the lande sure which I have sayde unto you. And he said unto them, I have called the sonne of Zephune, and Josua the sonne of Nun.

And your children which ye saye shalbe he a pape, them I will bringe in, and they shall knowe the lande which ye have refused, and your carkasses shall lye in this wyldernesse. And your children shall wandre in this wyldernesse. xl. yeres and suffer for your inobedience. And the Lord said unto you, I will bringe you into the lande which I have sworn to saye unto your fathers. xl. yere, and ye shall see my vengeance. And the Lord have sayde that I will do it unto all this ruple congregation that are gathered together agaynste me: eue in this wyldernesse ye shalbe consumed, and dece ye shall dye.

And the men which Moses sent to seeke the lande, and which (when they came agayne) made all the people to murmur agaynste him in that they broughte up a witness vpon the lande: theyd say for their bypnyng vpon the lande: theyd saye, we were played before the Lord. But Josua the sonne of Nun and Caleb the sonne of Zephune which were of the men that went to enseeue the Lande, stood up. And Moses tolde these sayenges to all the children of Israel, the people the great multitude.

And they rose up early in the morning and gat them into the toppe of the mountayne, sayinge: so we be here, and will go by vnto the place of which the Lord sayde, for we have sinned. And Moses said: whiche way will ye go on this manner beyonde the wynde of the Lande? it will not come well to passe, go not by (for the Lord is not amonge you) lead ye be sayde before your enemies. for the Amalecites and the Canaanites are there before you, and ye will fall vpon the sword, because ye are turned away frome the Lord, as therefore the Lord will not be with you.

But they have thynked to go by vnto the hill toppe. Nevertheless the arche of the testamente of the Lord and Moses departed not out of the hille. Then the Amalecites and the Canaanites which dwelt in that hill, came thyme and smote them and hewed them: euen vnto Hojama.

¶ The bypnynges of them that enter in to the lande the punishment of hym that synneth of arrogancy or pride. The men is thow that gathered thykes on the Sabbath, Cardes must be made vpon the quarters of theyr garments.

C A P I.

X V.

And the Lord sayde vnto Moses, sayinge: speake vnto the children of Israel, and saye vnto them: When ye be come into the lande of your habitation which I gawe vnto you, and will offer an offeringe vpon the hille vnto the Lord, wherther ye be

a buent offeringe of a speciall bolue of wheat offeringe, or ye if it be in your principall cities to make a sweete sauoure vnto the Lord, of the earne of the sheke.

¶ When, let him that offereth his offeringe vnto the Lord, bringe also a meateofferinge of a tenth deale of flour, mingled with oil fourty parte of an hin of oyle, and the fourth part of an hin of wyne for a bypnyngofferinge, and offer with the buentofferinge or any other offeringe when it is a lambe. And vnto a Ram thou shalt offer a meateofferinge of a tenth deale of flour, mingled with the thyrde parte of an hin of oyle, and to a bypnyngofferinge thou shalt offer the thyrde parte of an hin of wyne, to be a sweete sauoure vnto the Lord.

¶ When thou offerest an ox to a buentofferinge or in any speciall bolue of peaceofferinge vnto the Lord, then thou shalt bringe vnto an ox, a meateofferinge of the tenth deale of flour mingled with halfe an hin of oyle. And thou shalt bringe for a bypnyngofferinge halfe an hin of wyne, that is an offeringe of a sweete sauoure vnto the Lord. This is the manner that shalbe done vnto an ox, one Kid a lambe or a hynde. And accordinge to the rule of such offerings, thou shalt encrease the meateofferinges and the bypnyngoffings.

¶ All that are of your clere shall do these thynges after this maner, when he offereth an offeringe of sweete sauoure vnto the Lord. And ye there be a stranger with you, or be amonge you in your generations, and will offer an offeringe of a sweete sauoure vnto the Lord: euen as ye to, so he shall to. One bypnyngofferinge shall hee bringe for you of the congregation, and also for the stranger. And he shall be an obsequence for euer amonge your children after you, that the stranger and ye shalbe lyke before the Lord. One iatre and one manner shall serue, bothe for you and for the stranger that dwelleth with you.

¶ And the Lord sayde vnto Moses, sayinge: speake vnto the children of Israel and saye vnto them: When ye be come into the lande wherther I will bringe you, then wher ye will eat of the bread of the lande, ye shall gawe a bypnyngofferinge vnto the Lord. Ye shall gawe a hake of the first of your woe vnto an heave offeringe: as ye to the newofferinge of a beere euen to ye shall gawe it. Of the hille of your dome ye must gawe vnto the Lord an heave offeringe, thowout your generations.

¶ Ye ouer your selues and obscure not all the commandementes which the Lord hath spoken vnto Moses, and all that the Lord hath commanded you by the hande of Moses, frome the hille daye forwarde that the Lord commanded amonge your generations: when ought is committed ignorantly before the eyes of the congregation, then all the multitude shall offer a calfe for a buentofferinge to be a sweete sauoure vnto the Lord, and the meateofferinge and the bypnyngofferinge thereto, accordinge to the maner: and an heave offeringe for a synneofferinge. And the priest shall make an atonement for all the multitude of the children of Israel, and it shalbe forgiven

clere

them for it was ignorance. And they shall bringe these giftes vnto the offering of the Royle, and their synnocofferinge before the Royle for their ignorance. And it shalbe forgiven vnto all the multitude of the children of Israel, and vnto the strangers that dwel- leth amonges you: for the ignorance pet- tengerth vnto all the people.

¶ And one soule synne thowth ignorance, he shall bringe a she goate of a yere olde for a synnocofferinge. And the preake shall make an atonement for the soule that synned un- wittingly with the synnocofferinge before the Royle and make him at one, and it shalbe for- given him. And both thou that art buyne one of the children of Israel, the stranger that dwelleth amonge you, shall haue doyle one lawe, ye shall be vnto one people.

¶ And the soule that with oughte presumptuous- ly, whether he be an Israelite or a stranger, the same hath despyed the Royle. And the soule shall be destroyed out of his people, be- cause he hath despyed the moyle of the Royle: and hath broken his commandmentes, that soule therefore shall be cutt off and his synne shal be vpon him.

¶ And wyle the children of Israel were in the wyldernesse, they founde a man gatheringe sticks vpon the Saboth daye. And they had founde him gatheringe Asches, brought him vnto Moyses and Aaron and vnto all the con- gregation: and they put hym in ward, for it was not declared what shoulde be done vnto hym. And the Royle sayde vnto Moyses: the man shall dye: for he hath despised the wordes of the Lord. And all the mul- titude brought hym without the doore & stoned him with stones, and he dyed as the Royle commaunded Moyses.

¶ And the Royle spake vnto Moyses, sayinge: speake to the children of Israel, and byd the, that make them gardes on the quarters of their garments thowth out their generacions and let them make the gardes of rybankes of Zayrede. And the garde shall be vnto you, to loke vpon it, that ye remembre all the com- mandmentes of the Royle and do them: that ye shalbe not a waye after your owne her- ties, and after your owne tye: so go a dooing after them: but that ye remembre and do all my commandmentes, and be holpe vnto your God, for I am the Royle your God, wherbye broughte you oute of the lande of Egyppe to be your God. I am the Royle God.

¶ The rebellion and rebuance of Korah Dathan and Abiram. The earth opened and swallowed them vp.

C A P I.

X V I.

¶ And Korah the sonne of Jezebar, the sonne of Eliazer, the sonne of Aaron, and Dathan the sonne of Eliab, and Abiram the sonne of Eliezer, the sonne of Aaron: these they gathered vnto them of the children of Israel. 6. hundred and fiftye herabes of the congregation, and counsaillours and men of fame, and they gathered them to- gether againste Moyses and Aaron, and

sayde vnto them: ye haue done ynough. For all the multitude are holy euerie one of them and the Royle is amonge them. Wherfore these auance ye pour selues aboue the congre- gation of the Royle.

¶ When Moyses herde it, he fell vpon his face and spake vnto Korah and vnto all his com- panye, sayinge: to morowe the Royle will shewe who is his, and who is holy, and will take them vnto him, & whome to surer he hath chosen, he will cause to come to him. This will take hee spennes, thou Korah and all thy com- panye, and to trye them and put cens there before the Royle to morowe. And then wold to eue the Royle wold chole, the same is hope. Ye make ynough to moore chylde of Leui.

¶ And Moyses sayde vnto Korah: heare ye children of Leui, Semeth is but a small thinge vnto you, that the God of Israel hath chosen you from the multitude of Israel to bring you to him, to be the seruaunt of the tabernacle of the Royle, and to stande before the people to ministrate vnto them: he hath taken the to him and all thy brethren the sonnes of Leui with the, and ye shalbe thowth of the great as- se. For whyt causeth both you and all thy com- panye are gathered together againste the Royle: for wherbye Aaron, that ye shoulde murmure againste hym.

¶ And Moyses sent to call Dathan and Abi- ram the sonnes of Eliab, and they answered, we will not come. Semeth it a small thinge vnto the that thou hast broughte be oute of a lande that floweth with mylke and honey, to be in the wyldernesse: but that thou shouldest saye ouer be also: wherbye ouer thou hast broughte be vnto no lande that floweth with mylke and honey, neyther dulle ground, nor posses- sions of felicitye as of bymes. Forther wille thou put out the eyes of these men? we wyl not come.

¶ And Moyses waxed verye angrye and sayde vnto the Royle: Turne not vnto their offer- tiges. I haue not taken so moche as an alle for them, neyther haue vexed any of them. When Moyses sayde vnto Korah: Be thou and all thy companye before the Royle: to morowe thou and Aaron to morowe. And take euerie man his cense and put cens in them, and come before the Royle euerie man with his cense: two hundred and fiftye censers, and Aaron wold his cense. And they take euerie man his cense and put hye in them, and laye cens thereon, and stode in the wy of the tabernacle of wyldernesse, and Moyses and Aaron also. And Korah gathered all the congregation againste them vnto the wy of the tabernacle of wyldernesse.

¶ And the glory of the Royle appeared vnto all the congregation. And the Royle spake vnto Moyses and Aaron, sayinge: Secure your selues from this congregation, that I maye consume them at once. And they fell vpon their faces, and sayde: O moode myghtye God of the spirites of all flesh, one man hath synned and wille thou be wrothe with all the multi- tude? And the Royle spake vnto Moyses, say- inge:

God punisheth them
that they
despye his
moyle.

Gardes.
Dathan & Abi-
ram.

* Some saye
that the
sonne of Isa-
char.
* Some saye
Abiram.

enge: ſpeake vnto the congregation and ſay: ſer you away ſeſy ſerſes of Kozab, Dathas & Abiram. And Moſes aroſe vp and went vnto Baſhan and Abiram, and the elders of Iſrael folowen him. And he ſpake vnto the congregation, ſayenge: departe from the centres of theſe vngodly men, and touch not linge of theſe: ſeaſy perſpſe in all theſe ſynnes. And they gat theſem from the ſerſes of Kozab, Dathas and Abiram on euery ſpſe. And Baſhan and Abiram came out and ſtole in ſerſe of theſe centres with their topes, theſe ſonnes and theſe chylidzen.

And Moſes ſayde: heereby ye ſhall knowe that the Loyde hath ſent me to ſee all theſe waytes, and that I haue not done theſem of myne owne ded: If theſe men be the comen deſer of all men, oſt they be vſpſed after the diſcretion of all men, then the Loyde hath not ſent me. But if the Loyde make a new ſtonge, and the earth open the mouthe and ſwalowe them, and all that pretayne vnto theſem, ſo that they go to wne quere into hell: then ye ſhall vnderſtande, that theſe me haue capled vpon the Loyde.

And as ſone as he had made an ende of ſpeakinge theſe wordes, the ground cleue a ſunder that was vnder them, and the earth opened her mouthe and ſwalowed them and their houſes and all the men that were with Kozab and all theſe goodes. And they and al theſe perſapned vnto them, went to wne alſue into hell, and the earth cloied vpon theſem, and they perſpſed awaye from the congregation. And al Iſrael that were aboute theſem ſed at the reſe of them. ſo they ſayde: The earth ingyre happely ſwalowe be alſo. And there came out a ſpſe from the Loyde and ſummed the two hundred and ſpſe men that offered incenſe.

And the Loyde ſpake vnto Moſes, ſayenge: ſpeake to Eleazar the ſonne of Aaron the pſeard and let him take by the centres out of the waſpunge and ſeaſter the ſpſe here & there, ſo the centres of theſe pſeardes are halowed in theſe deſpſes: and let them be deſeaten into theſe pſeardes and ſaſtened vpon the altare. ſo they offered them beſore the Loyde, & thereſe they are holye and they ſhalde a ſigne vnto the chylidzen of Iſrael.

And Eleazar the pſeard ſohe the byſen ſerſes, which they they they were burnt had offered, and beat them and ſaſtened them vpon the altare. to be a remembraunce vnto the chylidzen of Iſrael, that no ſtraunge which is not of the ſed of Aaron, come here to offer incenſe beſore the Loyde, that he be not made iſhe vnto Kozab and his copany: as the Loyde ſayd vnto him by the hande of Moſes.

And on the moſtoſt all the multitude of ſerſes chylidzen of Iſrael murmured againſte Moſes and Aaron, ſayenge: ye haue kyllid the people of the Loyde. And when the multitude was gathered againſt Moſes and Aar, theſe lordes towards the tabernacle of wyneſſe. And beſoide, the cloude had covered it and ſerſe glory of the Loyde appeared. And Moſes and Aaron went beſore the tabernacle of wyneſſe.

And the Loyde ſpake vnto Moſes, ſayenge: Get you from this congregation, that I may conſume theſem quereſy, and they ſell vpon theſe ſerſes.

And Moſes ſayde vnto Aaron: take a cenſer and put ſpſe therein out of the altare, and pome on incenſe, and go quickly vnto the congregation and make an attonement for theſem. ſo there is waſche gone out from the Loyde and there is a plage begonne. And Aar ſpſe as Moſes commaunded him, and ran vnto the congregation: and beholde, the plage was begonne among the people, and he put on incenſe, and made an attonement for the people. And he ſtole betweene the deſe, and thim that were alſue, and the plage ceaſed. And the numbre of theſem that dyed in the plage, were. xiiij. thouſande and ſeven hundred: beſe theſem that dyed about the byſen of Kozab. And Aaron went agayn vnto Moſes vnto the wy of the tabernacle of wyneſſe, and the plage ceaſed.

And Aarons rodde buddeſy and beareth bloſſomes.

CAP.

XVII.

And the Loyde ſpake vnto Moſes, ſayenge: ſpeake to the chylidzen of Iſrael, and take of them, ſo euery pſeard principall houſe a rod, of theſe pſeardes ouer the houſes of theſe fathers: euen. xij. rodde, and wyte euery mans name vpon his rod. And wyte Aarons name vpon the ſtaſe of Leui: ſo they becomen ouer the houſes of theſe fathers ſhall haue a rod. And put theſem in the tabernacle of wyneſſe where I will write you. And his rod wyome I choſe, ſhall bloſſome: ſo I will make ſeaſe from me the grudgeſes of the chylid of Iſrael which they ſeuge againſt you.

And Moſes ſpake vnto the chylidzen of Iſrael, & all the pſeardes gaue him ſo euery pſeard ouer theſe fathers houſes, a rod: euen. xij. rodde, and the rodde of Aaron was amonge the rodde. And Moſes put the rodde beſore the Loyde in the tabernacle of wyneſſe. And on the moſtoſt, Moſes went into the tabernacle: and beſoide & the rod of Aaron of the houſe of Leui was buddeſy and bare bloſſomes and almonds. And Moſes brought out all the rodde which were beſore the Loyde, vnto all the chylidzen of Iſrael, and they looked vpon theſem, and ſohe euery mans rodde.

And the Loyde ſayde vnto Moſes: bypunge Aarons rod agayn beſore the wyneſſe to be kept ſo a token vnto the chylidzen of rebellid, that their murmuringes may ceaſe from me, that they be not. And Moſes beſe as ſerſe and commaunded him. And the chylidzen of Iſrael ſpake vnto Moſes, ſayenge: beſoide, we are deſpſed and all come to nought: ſerſe to euery cometh nygde the dwelſpunge of the Loyde, beſeſy. ſhall we deſerſe conſume as waſe?

And the

¶ The office of the Levites. The tythes and firstfrutes must be gyven them. Aaron herpage.

CAPL. XVII.

¶ **A**ND the Lorde spake unto Aaron. Thou and thy sonnes and thy fathers house with the, shall beare the fault of that which is done amys in the holy place. And thou and thy sonnes with the, shall beare the fault of that which is done amys in pouce pleyned. And thy brethren also the tribe of Leui, the tythe of thy fathers take with the, & let them be depoynd unto the and minister unto the. And thou & thy sonnes with the, shall minister betwix the tabernacle of wytnesse. And let them waite upon the and upon all the tabernacle: soonly let them not come ngybe the holy vessels and the altare, that bothe they & ye also dye not. And let them be of the, and waite on the tabernacle of wytnesse, and on all the service of the tabernacle, and let no stranger come ngybe unto you.

¶ Waite therefore upon the holy place & the altare, that these fall no more wyth the children of Israel: behold, I have taken you betwix the Levites for of the child of Israel, to be pous, as gyften gyven unto the Lorde to the service of the tabernacle of wytnesse. And se that both thou and thy sonnes with the take due unto you pcales of oyle, in all thynges that pertaine unto the service and wythin the vyle. And se ye seue, for I have gyven you gyften office unto you for a gyfte to me service: and the stranger that cometh ngybe, shall dye.

¶ And the Lorde spake unto Aaron: behold, I have gyven the hepyng of myne heuocrynges in all the halowed thynges of the children of Israel. And unto the I have gyfte the vnto anoyntment and to thy sonnes: to be a butre for cure. This shall be thyne of mooste holy sacrafices. All these gyften, thou shalt ouce all their meatoffringes, synnecoffrynges, and the spaceoffrynges which they bringe unto me. Ther shalbe most holy on the and unto thy sonnes. And ye shall eat it in the moste holy place: all that are males shall eat of it, for it shalbe holy unto the.

¶ And thus shalbe thyne: the heuocrynges of these gyften, thou shalt ouce all the meatoffrynges of the children of Israel, for I have gyven coepm unto the, and thy sonnes, and thy wyghtens with the to be a butre for cure: & all that are cleane in thy house, shall eat of it, all the fat of the oyle, of the tyne and of the come: their first frutes which they gyue unto the Lorde, have I gyven unto the. The first frutes of all that is in their land, wherche they bringe unto the Lorde, shall be thyne: and all that are cleane in thyne house, shall eat of it.

¶ All dedicate thynges in Israel, shalbe thyne. All that breaketh the matter of all fleshe men bringe unto the Lorde, both of man and beast, shall be thyne. Greuer beideth the first borne of man shall be redeemed, and the first borne of unclean beasts shall be redeemed. And these redemptions shall be at a money

olde, valued at fyve syles of siluer, of the holy syle. A syle maketh twenty sheas. But the first borne of oxen, shepe and gootes shall not be redeemed. For they are holy, and thou shalt sprinkle they: shoulde upon the altare, & shalt burne the fat to be a sacrafice of a sweete sauour unto the Lorde.

¶ And the fleshe of them shalbe thyne, as the wauchers: all and all the right wyghtens with all the holy heuocrynges which the children of Israel beare unto the Lorde. I gyue the & thy sonnes and thy wyghtens with the to be a butre for cure. And it shall be a sacred countenance for cure, before the Lorde: vnto the & to thy seed with the.

¶ And the Lorde spake unto Aaron: thou shalt haue none embertaketh in these land nor parts amonge them. For I am thy parte and thy embertaketh amonge the children of Israel. And begyde I have gyven the chyldren of Leui, the tenth in Israel to emberte, for the service which they seue in the tabernacle of wytnesse, that the children of Israel henceforth come not ngybe the tabernacle of wytnesse, & beare synne and dye. And the Levites shall do the service in the tabernacle of wytnesse and beare their synne, and it shalbe a lawe for cure: to poue chyldren after you: But amonge the chyldren of Israel they shall emberte none embertaketh. For the tythes of the chyldren of Israel whiche they beare unto the Lorde, I have gyven the Levites to emberte. Whiche I have gyfte sayde unto the: Amonge the chyldren of Israel, ye shall emberte none embertaketh.

¶ And the Lorde spake to Moyses, sayenge: speake vnto the Levites, and saye vnto them: when ye take of the chyldren of Israel the tythes which I have gyven you of them to poue embertaketh, ye shall take an heuocryng of that same for the Lorde: turn the twelfth of the tythe. And it shalbe redempted unto you for your heuocryng, even as though ye gaue come out of the vnto a full offryng to the wyne pcale.

¶ And in this manner ye shall haue an heuocryng unto the Lorde, of al your tythes whiche ye receyue of the chyldren of Israel, and ye shall gyte thereof the Lodes heuocryng vnto Aaron the pcale. Of all your gyften, ye shall take out the Lodes heuocryng: turn the fat of all their halowed thynges.

¶ And thou shalte saye vnto them: when ye haue take always the fat of the vnto, it shall be counted vnto the Levites, as the counte of come and wyne. And ye shall eat it in all places both ye and your howtholdes, for it is your reward for your service in the tabernacle of wytnesse. And ye shall beate no synne by the reason of it, when ye haue taken from it the fat of it: neether shall ye unhalowe the halowed thynges of the chyldren of Israel, and so shall ye not dye.

¶ Of the redemptiōe the lawe of him that dyeth in the tabernacle: and of him also that toucheth any unclean thyng.

man, are Arounge. And Israel took all these cities, and dwelt in all the cities of the Amorites, in Hesbon, and in all the cities thereof that belonged. For Hesbon was the city of Sihon the hynde of the Amorites, who had fought before with the hynde of the Moabites, and had taken all his lands south of the bank, even unto Arnon. Wherefore it is a proverb, go to Hesbon and let the city of Sihon be burnt and made red, for there is a hynde south of Hesbon and a flame from the city of Sihon, and hath consumed all of the Moabites, and the men of the hynde of Arnon. Wo to the Moab: o people of Chamos ye are undone. His sonnes are put to flight, and his daughters brought captiue vnto Hesbon hynde of the Amorites. There light is one from Hesbon vnto Hesbon, and he reacheth vnto Medeba. And thus Israel dwelt in the lands of the Amorites. And Moses sent to fetch out Jaazer, and they took y townes belonginge thereto, and conquered y Amorites that were there.

And then they turned and went by toward Balan. And Og the hynde of Balan came out against them, both he and all his people, to waite at Jazer. And the Loze sayd vnto Moyses: feare him not, for I haue deliuered him into thy hands with all his people and his land, and thou shalt dwelt him as thou wilt with Hesbon the hynde of the Amorites, which dwelt at Hesbon. And they smote him and his sonnes and all his people, yll there was nothinge left him. And they conquered his land, and the children of Israel remoued & pitched in the sides of Moab, on the footes of the Jordan, by Jericho.

Charge Balac sendeth for Balam, to curse Israel: but Balam can do nothinge against the will of the Loze, Balams ass speaketh to him in the waye.

C A P I. X X I I.

And Balac the sonne of Zepho sawe that Israel had done to the Amorites, and the Moabites were sore afraid of the people, because they were many, and abhorred the children of Israel: And Moab sayd vnto the elders of Moabian, nowe shall this company lyke by al that are round about vs as an ore lyeth by the graue of the felis. And Balac the sonne of Zepho was hynde of the Moabites at that tyme.

And he sent messengers vnto Balam the sonne of Beor, the y interpreter which dwelt upon the spure of the lands of the chyldren of his folke, to call him, sayinge: Mochoib, there is a people come out of Egypte whiche couereth the face of the earth and yettye euen hard by me. Knowe nowe I praye the, and curse this people. For they are to myghtye for me: so peraduenture I myghte be able to curse them, and to curse them out of the lande. For I wote that whom thou cursest shall be cursed.

And when the elders of Moab went to Balac, they shewed him all that Israel had done to the Amorites, and to the Moabites. And Balac sayd vnto the elders of Moab: nowe shall I curse this people, for they are too myghtye for me: so peraduenture I myghte be able to curse them, and to curse them out of the lande. For I wote that whom thou cursest shall be cursed.

And Balac came vnto Balam the sonne of Beor, and said vnto him: nowe shall I curse this people, for they are too myghtye for me: so peraduenture I myghte be able to curse them, and to curse them out of the lande. For I wote that whom thou cursest shall be cursed.

And Balam sayd vnto the elders of Moab: nowe shall I curse this people, for they are too myghtye for me: so peraduenture I myghte be able to curse them, and to curse them out of the lande. For I wote that whom thou cursest shall be cursed.

And Balam answered and sayde vnto the seruantes of Balac. Yf Balac wold geue me his house full of siluer and golde, I can go no further, then the word of the Loze my God, to do lesse or more. Wherefore I care ye here all night: that I maye tewe, what y Loze wil saye vnto me ones more. And God came vnto Balam by nighte and sayde vnto him: Yf the men come to fet the, saye by and so curse them: but what I say vnto the, that onely thou shalt do.

And Balam arose by earlye, and saddle his ass, and went with the Elders of Moab. But God was angrye because he went. And the angell of the Loze rode in the waye against him. And he reyd vpon his ass and the seruantes with him. And when the ass sawe the angell of the Loze stande in the waye & his sword drawn in his hande, he turned a side oute of the waye, and went out into the felde. And Balam smote the ass, to turne her into the waye.

And the angell of the Loze went & rode in a path betwene y dykes, where was a wall on the one side and an other on the other. And when the ass sawe the angell of the Loze, he wrenched vnto the wall and thrust Balams fore vnto the wall, and he smote bre agayne. But the angell of the Loze wente further, & rode in a narrowe place, where was no waye to turne, either to the right hand or to the left. And when the ass sawe the angell of the Loze, he fell vnto vnder Balam: & Balam was wroth and smote the ass with a staffe. And the Loze opened the mouth of the

E.

* Num. xiii. 1

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Balamus
speaking.

the Aſſe, and the ſayde vnto Balam: What haſt thou ſayd vnto the, that thou ſmelleſt me thus theſe tymes: And Balam ſayde vnto the Aſſe: becauſe thou haſt mocked me? I woulde that I had a ſweete in myne hande, that I might now ſpill the. And the Aſſe ſayde vnto Balam: am not I thyne Aſſe which thou haſt reyned vpon ſynce thou waſt boyne vnto this daye? What I woulde want to do vnto the?

And he ſayde, nay.
And the Loꝛde opened the eyes of Balam, that he ſawe the angell of the Loꝛde ſtanding in the waye, with his ſweete ſhewen in his hande. And he bowed him ſelf and fell flat on his face. And the angell of the Loꝛde ſayde vnto him: Wherefore ſmelleſt thou thyne Aſſe thus theſe tymes? Beholde I came oute to reſiſt the, for thy waye is ſetwarde and contrary vnto me, and the Aſſe ſaw me and ſuoyed me theſe tymes: or elle (hadſt thou not turned frome me) I had ſurely ſlayne the and ſaued her alſue. And Balam ſayde vnto the angell of the Loꝛde: I haue ſinned: for I wold not haue thou ſtoode in the waye againſt me. Now therefore if it diſpleaſe thyne eyes, I wold turne againe. And the angell ſayde vnto Balam, go with the men: but in anye wyſe, what I ſaye vnto the, that ſaye. And Balam went to the lordes of Balac.

And when Balac herde that Balam was come, he went oute againſt him vnto a carye of Moab that ſtoode in the boyes of Amon, whiche was the vttermoſt parte of his countrey. And Balac ſayd vnto Balam: I haue ſent for thee, to ſay the: wherefore cometh thou not vnto me? thynkeſt thou I am not habie to pryncipe the vnto honoure? And Balam ſayd vnto Balac: Lo I am come vnto the. But I can ſaye nothinge at all, ſave what God purſeth in my mouth, that muſt I ſpeake. And Balam went with Balac, and they came vnto the large carye. And Balac offered orche and ſhepe, and ſent for Balam and for the lordes that went with him.

¶ Balam bleſſeth the people, where he was requyred to curſe them and propheteſy that they ſhall be a greaue people.

CAPL. XXXII.

And on the morninge, Balac toke Balam, and brought him vp into y^e hygh place of Baal, and thence he ſawe vnto the vttermoſt parte of the people. And Balam ſayde vnto Balac: buyde me here ſeuē altars, and praye he here ſeuē bullockes and ſeuē lammes. And Balac toke as Balac ſayde, ſo Balac and Balam offered on euery altar a bullocke and a lam. And Balam ſayde vnto Balac: ſtande by the ſacrifice, I go to weete whether the Loꝛde will come and mete me, and what ſo euer he ſheweth me, I wold tell the, and he wente forthwith. And God came vnto Balam, and Balam ſayd vnto him: I haue prepared ſeuē altars, and haue offered vpon euery altar, a bullocke and a lam. And the Loꝛde put a ſapour in Balames mouth and ſayde: goo agayne to Balac and ſaye on

this wyſe. And he toke agayne vnto him and ſo, he ſtoode by his ſacrifice, both he and al the lordes of Moab. And he began his parable ſayde: Balac the kynge of Moab hath ſet me frome Meſopotamia oute of the mountaynes of the Eaſt, ſayenge: Come and curſe me. Jacob, come and deſſe me Iſrael. Now what I curſe whome God curſeth not, and how ſhall I deſyre to whome the Loꝛde deſireth not: I from the toppes of the rockes I ſee him, and from the hylls I beholde him: I ſee the people dwell dwell by him ſelfe and ſhall not be reſcued amonge other nations. Who can tell the but of Jacob, and the nombre of the fourth parte of Iſrael. I praye God my ſoule may deſire the death of the egyptians, and that my laſt ende maye be lyke his. And Balac ſayde vnto Balam, What haſt thou ſayd vnto me? I byd the to curſe myne enemies: and beſide thou bleſſed them. And he answered and ſayde: what I not hepe that and ſpeake it, whiche the Loꝛde hath put in my mouth: And Balac ſayde vnto him: Come I praye the with me vnto an other place, whereto thou ſhalt ſee thi and ſhalt ſee the vttermoſt parte of them and ſhalt not ſee them all, and curſe me them there. And he brought him into a playne ſeld, where men myght ſee farre, euen to the toppes of Moſagab, and buyt ſeuē altars and offered a bullocke and a lam on euery altar. And he ſayde vnto Balac: ſtande here by thy ſacrifice, whyle I go praye. And the Loꝛde met Balam, & put wordes in his mouth, and ſayde: goo agayne vnto Balac, and ſaye ſo. And when he came to him: beholde, he ſtoode by his ſacrifice and the lordes of Moab with him. And Balac ſayde vnto him: What ſayd the Loꝛde?

And he toke up his parable and ſayde: eſtey by Balac and deare, and broken vnto me thou ſonne of Zippor. The Loꝛde is not a man, ſo he can lye, neyther the ſonne of man, that he can enper: ſhalde he ſaye and not to, or ſhalde he ſpeake and not make it good? Wherefore, I haue begun to bidde and bidde: and ſhall I not go backe theſe. Wherefore he ſaid, whiche was in Jacob no ſayde. Whiche was in Iſrael: The Loꝛde his God is with him, and the triumphe of a kynge amonge them. God that brought the oute of Egipte, is as the ſtrength of an unpryncie vnto them, for there is no force, in Jacob, no ſtrength in Iſrael. What the tyme cometh, it will be ſapor of Jacob and of Iſrael, what God hath wrought. Beholde, the people ſhall crye as a ſpouſe: buyde by him ſelfe as a ſpouſe, and ſhall not be diuine agayne. buyde he haue eaten of the pye and dronke of the bloude of them that are ſlayne.

And Balac ſayde vnto Balac: neyther curſe them no; bleſſe them. And Balam answered and ſayde vnto Balac: tolde not I the ſayenge: all that the Loꝛde byddeth me, that I muſt do? And Balac ſayde vnto Balam: come I praye the, I will bringe the: & ſet thee on ſome place, ſo pryncie vnto the people: I ſayd that thou maſt curſe them there. And Balac brought Balam vnto the toppes of Moab, that

that both towarde the Wyderneſſe. And Balam ſayde vnto Balac / make me here vii. altars, and prepare me here. vii. bullocks & vii. kinnors. And Balac vpo as Balam had ſayde, and offered a bullocke and a kinn on euerie altare.

¶ Balam prophesyeth of the byndome of Iſrael and of the conqueyte of Egypt. Balam is angry with Balac. The deſtruction of the Amalekites and of the kenneys.

CAPL. XXXIII.

When Balam ſawe that it pleaſed the Lorde that he ſhoulde biſſe Iſrael, he went not as he vpo ſwype beſore to ſet forth ſwage, but ſet his face towarde the wyderneſſe, and lye vpo his eyes and looked vpon Iſrael as he laye with his teyres, & the ſpyrite of God came vpon him. And he toke vpo his parable and ſayde: Balam the ſonne of Beor, both ſayde, and the man whoſe eye is open hath ſayde: he hath ſayde which heareth the voyces of God, and ſeech the viſions of the almyghty, whiche calleth towne and his eyes are opened.

How goodly are the tentes of Jacob and thynne habitation Iſrael, euen as the byode valeys and as gardens by the ryuers ſyde, as the tentes whiche the Lorde hath pitched, and as a ſpexes rees vpon the wyter. The water ſhall flowe out of his bouſe and his ſeed ſhall be many waters, and his brynge ſhall be higher then the flouys, and his habytowne ſhall be exalted. And thou ſhalt bringe him oute of Egypte, his ſtrength is as the ſtrength of an vncorne, and he ſhall rate the nations that are his enemies and brake their bones & peree them thorow with his arrowes. He couched him ſelfe & laye downe as a lyon and as a lyonelle, who ſhall ſeeke him vp? bleſſed is he that bleſſeth the, & curſed is he that curſeth the.

And Balac was together with Balam, and ſmete his handes together, and ſayde vnto him: I ſee by the toke myne enemyes & by thine, thou haſt bleſſed them with thyer ryces, and now get the quickly vnto the place. I thought to haue exalted the vnto honour, & but the Lorde hath kept the backe frome wor thyng. And Balam ſayde vnto Balac: colde I not thy meſſengers whiche thou ſenteſt vnto me ſayenge. * Yf Balac woulde geue me his boult full of ſiluer and golde, I can not paſſe the mouth of the Lorde, to ſay eether good or bad of myne owne mynde. What the Lorde ſaith, that muſt I ſaye. And now behold, I go vnto thy people: come let me ſee the, what ſayſt thou people ſhall doe to thy folke in the laſte dayes. And he began his parable & ſayde: Balam the ſonne of Beor hath ſayde, and the man that hath his eye open hath ſayde, & he hath ſayde that heareth the voyces of God, & knoweth the knowledge of the moſte hygh, & knoweth the viſion of the almyghty, & when he ſhall ſee the, he ſhall ſee opened the eyes of him that ſeeeth. I beholde him but not ſpex. There ſhall come a beny of Iſrael & a ſpex of Iſrael, whiche ſhall ſmyte the

colles of Eſſod, and vndermyne all the chyl- dren of Aſyrie, and Euen ſhall be his poſſeſſion and the poſſeſſion of Aſyrie ſhall be their enemyes, and Iſrael ſhall be manfully. And oue of Jacob ſhall come he that ſhall deſtroye the reliquie of the epties.

And he looked on Amalech and began his parable and ſayde: Amalech is the firſt of the nations, but he ſhall be the laſt: he ſhall be deſtroyed, & he ſhall be looked on the ſcannets and ſhall be parable and ſayde: Stronge is thy dwellynge place and put the neſt vpon a rocke, ſtuer the leſſe thou ſhalt be a burnynge to Egipt, vnleſſe thou take the pyſſonner: And he toke his parable and ſayde: Alas, who ſhall ſpeake when God ſpeaketh this? The wyppes ſhall come out of the colde & of Aſyrim, and ſubdue Aſyrie, and ſubdue Egipt, and he hym ſelfe ſhall peree the at the laſt. And Balam toke vp a beny and dwelt in his place: and Balac alſo went his waye.

¶ The people comynly ſuſpeccion with the daughters of Moab. Balaams ſpych ſomet and Moys: God commaundeth to kylle the Moabianes.

CAPL. XXXV.

And Iſrael dwelt in Sittim, and the people began to commit heydwynne with the daughters of Moab, whiche called the people vnto the ſacrifice of their goddes. And the people ate and dronke wiche their goddes, and Iſrael coupled him ſelfe vnto a ſoule of Moab. When the Lorde was angry with Iſrael, and ſayde vnto Moys: take all the bedes of the people, and hange them vp vnto the Lorde againſt the ſonne, that the wyrtue of the Lorde maye turne awaye frome Iſrael. And Moys ſayde vnto the iudges of Iſrael: go and ſlaye thoſe men that ioynd them ſelues vnto Baal Peor.

And beholde, one of the children of Iſrael came and brought vnto his brethren, a ſtreake of wyne in the ſight of ſynobles and in the ſight of all the company of the children of Iſrael, as they were weeping in the wyrtue of the cabernacle of wyrtue. And when Phinehes the ſonne of Eleazar the ſonne of Aaron the preſt ſaw it, he roſe vp out of the company and toke a weapon in his hande, and wet aſter the man of Iſrael into the heydwynne, and thynk them thorow: bothe the man of Iſrael and alſo the woman euen thoſow the deſp of her. And the place ſtreaked frome the children of Iſrael. And they dreyd in the place. xxiij. thouſande.

And the Lorde ſpake vnto Phinehes, ſayenge: Phinehes the ſonne of Eleazar the ſonne of Aaron the preſt, hath turned myne anger awaye frome the children of Iſrael, becauſe he was zelous for my ſake amonge them, that I had not conſumed the children of Iſrael in my rage. Wherfore ſayde: Beholde, I geue vnto hym my concubines of pear, and he ſhall haue it, and his ſeed after hym, turne the countenance of the preſtes office for euer, becauſe he was zelous for: his wyfe ſhall be an atton.

* Chalce and the commune tranſlatione Ital.

Joſue. xxiij. & Deuter. xxi.

1. Machab. iij. & 2. Machab. iij.

1. Machab. iij. & 2. Machab. iij.

attainment for the children of Israel.

B The name of the Israelite which was taken into the Gadianity by wife, was Zambri of the tribe of Sela, a lodge of an ancient house among the Shimeonites. And the name of the Gadianity by wife, was Gadi of the tribe of Zor a heathen who the people of an ancient house in Gad.

And the Lord spake unto Moses, saying: were the Gadianites a people to them, for they have troubled you with their wives in which they have beguiled you, therefore Proas a thorn from their spines as yet the daughters of a lodge in Gad, which was slain in the days of the plague for Proas sake.

¶ The children of Israel are now beside the Jordan they shall enter in to the land of Canaan.

CAP. I. XXVI.

A And after the plague, the Lord spake unto Moses and Aaron the priests, saying: take the number of the hale company of the children of Israel some twenty years and about threescore years old, all that are capable to go to war in Israel. And Moses and Eleazar the priest toide them in the feldes of Moab, by Jordan side by Jericho, from the xx. year and above, as the Lord commanded Moses. And the children of Israel that came out of Egypt, were:

And the tribe of Gad. The children of Ruben were Manoch of whose commeth the tribe of the Danochites: and of Sela, commeth the tribe of the Paluities: and of Helson, commeth the tribe of the Helsonites: and of Carmi, commeth the tribe of the Carmites. These are the tribes of the Rubenites, which were in number thirty thousand, six hundred and xxx. And the sons of Sela were Eliab. And the sons of Eliab were: Jeruel, Sathan and Abiam.

This is the Aaron and Abiam counsellors in the congregation, which Aaron a gainst Moses and Aaron in the company of Moab, when they stood against the Lord. And the earth opened her mouth and swallowed them and Azaab also, when the multitude died, what time the fire consumed two hundred and fifty men, and they became a sign: for withstanding, the children of Israel were not.

And the children of Shimon in their tribes were: Gemuel, of whose commeth the tribe of the Gemuelites: Samin, of whose commeth the tribe of the Saminites: Jachin, of whose commeth the tribe of the Jachinites: Zarah, of whose commeth the tribe of the Zarahites: Saul, of whose commeth the tribe of the Saulites. These are the tribes of the Shimeonites: in number thirty thousand and ii. hundred.

And the children of Gad in their tribes were: Zaphon, of whose commeth the tribe of the Zaphonites: and of Haggi, commeth the tribe of the Haggites: and of Sumi, commeth the tribe of the Sumites:

and of Asef, commeth the tribe of the Asefites: and of Asef commeth the tribe of the Asefites: and of Asef commeth the tribe of the Asefites: and of Asef commeth the tribe of the Asefites. These are the tribes of the children of Gad, in number: xl. thousand and v. hundred.

The children of Judah: Le and Man, which were in the land of Canaan. And the children of Judah in their tribes were: Sela of whose commeth the tribe of the Selautes: and of Phares commeth the tribe of the Pharesites: and of Zarah commeth the tribe of the Zarahites. And the tribe of the Phares were Helson, of whose commeth the tribe of the Helsonites: and of Hamul commeth the tribe of the Hamulites. These are the tribes of Judah, in number: lxxv. thousand and v. hundred.

And the children of Issachar in their tribes were: Zolai, of whose commeth the tribe of the Zolaites: and of Zolai commeth the tribe of the Zolaites: and of Zolai commeth the tribe of the Zolaites: and of Zolai commeth the tribe of the Zolaites. These are the tribes of Issachar, in number: lxxv. thousand and ii. hundred.

The children of Zabulon in their tribes were: Sered, of whose commeth the tribe of the Seredites: and of Sered, of whose commeth the tribe of the Seredites: and of Sered, of whose commeth the tribe of the Seredites. These are the tribes of Zabulon, in number: lx. thousand and v. hundred.

The children of Joseph in their tribes were: Manasse and Ephraim. The children of Manasse: Ephraim, of whose commeth the tribe of the Ephraimites. And Ephraim begot Galaad, of whose commeth the tribe of the Galaadites. And these are the children of Galaad: Ephraim, of whose commeth the tribe of the Ephraimites: and of Ephraim commeth the tribe of the Ephraimites, and of Ephraim commeth the tribe of the Ephraimites. These are the tribes of Ephraim, in number: lx. thousand and v. hundred.

These are the children of Ephraim in their tribes: Ephraim, of whose commeth the tribe of the Ephraimites: and of Ephraim commeth the tribe of the Ephraimites: and of Ephraim commeth the tribe of the Ephraimites. These are the tribes of Ephraim, in number: lx. thousand and v. hundred.

These are the children of Benjamin in their tribes: Benjamin, of whose commeth the tribe of the Benjaminites: and of Benjamin commeth the tribe of the Benjaminites: and of Benjamin commeth the tribe of the Benjaminites. These are the tribes of Benjamin, in number: lx. thousand and v. hundred.

The tribes of Gad.

These tribes of Gad.

* Sum. vii. a

The tribes of Shimon.

The tribes of Gad.

hyred of the Asherites: and of Achem, the hyred of the Ashamites: and of Supham the hyred of the Suphamites: and of Supham the hyred of the Suphamites. And 3 children of Isela were Ad and Ream and some hyred came the hyrers of the Ashites and of the Hamites. These are the children of Benjamin in their hyrers, and in nombre xlv. thousand and. vi. hundred.

These are the children of Dan in their hyrers: Suban, of whome cometh the hyrers of the Suphamites. These are the hyrers of Dan in their generations. And all the hyrers of the Suphamites were in nombre. lxxij. thousand and. iij. hundred.

The children of Aser in their hyrers were Jemua, of whome cometh the hyred of the Jemites: and Jisul, of whome cometh the hyred of the Jisulites: and of Bina cometh the hyred of the Binites. And the children of Bina were Dyer, of whome cometh the hyred of the Dyerites: and of Dhalchiel cometh the hyred of the Dhalchielites. And the daughter of Aser was called Sarah. These are the hyrers of Aser in nombre. liij. thousand and. iij. hundred.

The children of Joseph in their hyrers were Jabeziel, of whome came the hyred of the Jabezielites: and Guni, of whome came the hyred of the Gunites: and of Jerer, came the hyred of the Jererites: and of Selim 3 hyred of the Selimites. These are the hyrers of Joseph in their generations in no dy. xlv. thousand and. iij. hundred. These are the nombres of the children of Israel: five hundred thousand, and a thousand. vi. hundred and. xxx.

And the Lord spake unto Moses, saying: Unto these the land shall be kept to inherit according to the nombre of names: to many thou shalt give the more inheritance, and to fewe the less: so every tribe shall the inheritance be given according to the nombre thereof. According as the land shall be kept by lot, and according to the names of the tribes of their fathers, they shall inherit: and according to their lot thou shalt divide their land, both to the many, and to the fewe.

These are the summes of the Levites in their hyres: of Gerson, came the hyred of the Gersonites: and of Asher came the hyred of the Asherites: and of Merari came the hyred of the Merarites. These are 3 hyrers of Levi: the hyred of the Levites, 3 hyred of the Levites, the hyred of the Asherites, the hyred of the Merarites. Rabah begat Amram, and Amram's wife was called Jochebed a daughter of Levi, whiche was borne him in Egypt. And he bare unto Amra, Aaron who is Moses and Ahaie their sister. And unto Aaron were borne, Jndab, Shisur, Eleazar 3 Selamar. But Jndab and Shisur dyed as they offered sacrifice fire before the Lord. And the nombre of them was. xliij. thousand, of all the males from a moneth olde and above. Of these were not nombred amongst the chil-

dren of Israel, because there was no inheritance given them amongst the children of Israel. These are the nombres of the children of Israel which Moses and Eleazar the prelate nombred in the felde of Synai, sayng by the Lord's righte to Jericho, And amonge these there was no man of the nombres or the children of Israel which Moses and Aaron tolde in the wilderness of Synai. For the Lord spake unto them, that they shoulde dye in the wilderness: and that there shoulde not be left a man of them: save Caleb the sonne of Jephuneh 3 Josua the sonne of Nun.

The law of the heritage of the daughters of Zelaphead. The land of inheritance shal be unto the daughters: in whose name it is appointed Josua.

CAP. I.

XXVII.

And the daughters of Zelaphead the sonne of Hacer the sonne of Gilead, the sonne of Manasse the sonne of Manasse of the hyrers of Manasse the sonne of Joseph (whose names were Melcha, Hoba, Hagla, Melcha and Hira) came and stood before Moses and Eleazar, the great and feyore the lord and all the multitude in the wise of the tabernacle of mynself, saying: Our father dyed in the wilderness, and was not amonge the companye of them that gathered them felues togither against the Lord in the congregation of Lord: But dyed in his own tyme, and had no sonnes. Wherefore shoulde the name of our father be taken awaye for ever, because he had no sonne? We be as a possession amongst the brethren of our father. And Moses broughte these cause before the Lord. And the Lord spake unto Moses, saying: The daughters of Zelaphead speake right: thou shalt give them a possession to inherit amongst their fathers brethren, and thou shalt turne the inheritance of their father unto them. And spake unto the children of Israel saying: If a man dye and have no sonne, yet shall turne his inheritance unto his daughter. If he have no daughter, ye shall give his inheritance unto his brethren. If he have no brethren, ye shall give his inheritance unto his fathers brethren. If he have no fathers brethren, ye shall give his inheritance unto him that is next to him of his hyred, and let him possesse it. And this shalbe unto the children of Israel an ordinance, and a lawe, as the Lord hath commanded Moses.

And the Lord spake unto Moses: get the bp into this mount Abarim, and behold the lande which I have given unto the children of Israel. And when thou hast seen it, thou shalt be gathered unto thy people also, as Aaron thy brother was gathered unto his people. For ye were disobedient unto my charge in the felde of Syn in the daye of the congregation, that ye sawe that I met in the waye before their eyes. What is I wante of these in Abarim in the wilderness of Zin. And Moses spake unto the Lord sayinge: let 3 Lord God of the spirits of all fleshe, for a man ouer the congregation, wher the map goe in

Ex. iii. and

A. Num. xvi. d. Josua. xvii. a.

* Num. xvi. d.

B

* Num. xvi. d.

C

Ex. iii. d.

and out before them, and to lead them in
out that the congregation of the Lord be not
as a flock of sheep without a shepherd. And
the Lord said unto Moses, (sake Joshua the
sonne of Nun in whome there is a spirit, &
put thyne hands upon him, and set him be-
fore Moses the priest and before all the con-
gregation) and give him a charge in their sight.
And put thy prayer upon him, that all the con-
pany of the children of Israel may hear. And
he shall stand before Moses the priest to be-
hold the will of the counsell for him after the iudg-
ment of him before the Lord. And at the mouth
of Moses shall he stand and all the chil-
dren of Israel with him and all the con-
gregation, go in and out.

And Moses did as the Lord commanded
him, and he roke Joshua and set him before Mo-
ses the priest and before all the congregation,
and put his hands upon him and gave
him a charge, as the Lord commanded the
son of the hands of Moses.

¶ What must be offered on every feast day.

CAPL XXVII.

AND the Lord spake unto Moses, say-
ing: Thou the children of Israel, a
charge and saye unto them, that they
shalt have to offer unto the sacrifice of my
burnt offering. And saye unto them. This is the
offering which ye shall offer unto the Lord
two lambs of a peece olde with out spot day
by day to be a burnt offering perpetually.

One lamb thou shalt offer in the morning,
and the other at euen. And thereto the tenth
part of an Ephah of flour for a meat offering
mingled with beaten oyle, the fourth parte
of an hin: which is a dayly offering offered in
the mount. And also for a sweet sauer in the
sacrifice of the Lord. And the bynncoffings
of the same: the fourth parte of an hin unto
one lambe, and poure the bynncoffings in the
holp place, to be good bynke unto the Lord.

And the other lambe thou shalt offer at euen,
with the meat offering and the bynncoffings
after the manner of the morning: a sacrifice of
a sweet sauer unto the Lord. And on the
Sabboth daye two lambs of a peece olde a
peece and without spot, and two tenth deales
of flour for a meat offering mingled with oyle,
or the bynncoffings thereto. This is the burnt
offering of euery Sabbath, besides the dayly
burnt offering and his bynncoffings.

And in the first daye of your monethes, ye
shall offer a burnt offering unto the Lord: a
young bullocke, and a ram, and seven lam-
bes of a peece olde without spot, and in tenth
deales of flour for a meat offering mingled
with oyle unto one bullocke, and two tenth
deales of flour for a meat offering mingled
with oyle unto one Ram. And furthermore, a
tenth deale of flour mingled with oyle, for a
meat offering: the same one leme. That is a
burnt offering of a sweet sauer in the sacri-
fice of the Lord. And these bynncoffings

shall the child of Israel offer before the Lord
every daye: a burnt offering of a peece olde
without spot, and two tenth deales of flour
for a meat offering mingled with oyle, or the
bynncoffings thereto. This is the burnt offering
of euery Sabbath, besides the dayly burnt offering
and his bynncoffings. And in the first daye
of your monethes, ye shall offer a burnt offering
unto the Lord: a young bullocke, and a ram,
and seven lambs of a peece olde without spot,
and in tenth deales of flour for a meat offering
mingled with oyle unto one bullocke, and two
tenth deales of flour for a meat offering mingled
with oyle unto one Ram. And furthermore, a
tenth deale of flour mingled with oyle, for a
meat offering: the same one leme. That is a
burnt offering of a sweet sauer in the sacrifice
of the Lord. And these bynncoffings shall the
child of Israel offer before the Lord every daye:
a burnt offering of a peece olde without spot,
and two tenth deales of flour for a meat offering
mingled with oyle, or the bynncoffings thereto.
This is the burnt offering of euery Sabbath,
besides the dayly burnt offering and his bynn-
coffings.

And ye shall offer in the morning, one lamb
of a peece olde without spot, and two tenth
deales of flour for a meat offering mingled
with oyle, or the bynncoffings thereto. This is
the burnt offering of euery Sabbath, besides
the dayly burnt offering and his bynncoffings.
And in the first daye of your monethes, ye
shall offer a burnt offering unto the Lord: a
young bullocke, and a ram, and seven lambs
of a peece olde without spot, and in tenth
deales of flour for a meat offering mingled
with oyle unto one bullocke, and two tenth
deales of flour for a meat offering mingled
with oyle unto one Ram. And furthermore, a
tenth deale of flour mingled with oyle, for a
meat offering: the same one leme. That is a
burnt offering of a sweet sauer in the sacrifice
of the Lord. And these bynncoffings shall the
child of Israel offer before the Lord every daye:
a burnt offering of a peece olde without spot,
and two tenth deales of flour for a meat offering
mingled with oyle, or the bynncoffings thereto.
This is the burnt offering of euery Sabbath,
besides the dayly burnt offering and his bynn-
coffings.

¶ What must be offered the eight first dayes of
the fourth moneth

CAPL XXIX.

AND the first daye of the fourth moneth
shall be a holy feast unto you. And ye
shall not do labours: make therein. It
shall be a daye of trumpet blowing unto
you. And ye shall offer a burnt offering of
a sweet sauer unto the Lord: one young
bullocke, and one Ram and seven lambs
of a peece olde a peece are pure. And their meat
offerings of flour mingled with oyle: the
same ten deales unto the bullocke, and two
unto the ram, and one tenth deale unto one
lamb: the seven lambs. And an be gone for
a bynncoffing to make an attonement for you
before the burnt offering of the moneth and
his meat offerings and besides the dayly burnt
offering.

offering, and his meate offering, and the brynke offerings of the same: according to the maner of them, for a sacrifice of sweetenille in the sacrifice of the Loyde.

¶ And the tenth daye of that same seuenth month shall be an holie feite vnto you, and ye shall bumble poure soules, and shall doo no matter worke therein. And ye shall offer a burnt offering vnto the Loyde of a sweete sacrifice: one bullocke, a ramme, and seven lambes of a yere olde a peece withoute fault, and theyr meate offerings of flour mingled with oyle the tenthdeales to a bullocke, and two to a ram, and alwaye a tenthdeale vnto a lambe chosen out of the seven lambes. And one he goate for a synnecofferinge, besyde the synnecofferinge of atonement, and the dayly burnt offeringe, and the meate and brynke offerings that be lange to the same.

¶ And the fiftie daye of the seuenth month shall be holie day, and ye shall doo no labours worke therein, and ye shall kepe a feate vnto the Loyde of seuen dayes longe. And ye shall offer a burnt offeringe of a sweete sacrifice vnto the Loyde, thirtene bullockes, two rammes, and fouerene lambes, whiche are peccynges and pure, with oyle the tenthdeales vnto euey one of the thirtene bullockes, two tenthdeales to euey of the rammes, and one tenthdeale vnto euey of the fouerene lambes. And one he goate vnto a synnecofferinge, besyde the dayly burnt offeringe, with his meate and brynke offerings.

¶ And the seconde daye thwelue ponge bullockes, two rammes, and fouerene peccyng lambe withoute spote: and theyr meate offerings and brynke offerings vnto the bullockes, rammes, and lambes, accordinge to the nombre of them, and after the maner. And an he goate for a synnecofferinge, besyde the dayly burnt offeringe, and his meate and brynke offerings.

¶ And the thyrde daye eluen bullockes, two rammes, and fouerene peccyng lambe, withoute spote: and theyr meate and brynke offerings vnto the bullockes, rammes, and lambes, after the nombre of them, and accordinge to the maner. And an he goate for a synnecofferinge, besyde the dayly burnt offeringe, and his meate and brynke offerings.

¶ And the fourthe daye ten bullockes, two rammes, and four lambe peccynges pure, and theyr meate and brynke offerings vnto the bullockes, rammes, and lambes, accordinge to the nombre of them, and after the maner. And an he goate for a synnecofferinge, besyde the dayly burnt offeringe and his meate and brynke offerings.

¶ And the fift daye, nyne bullockes, two rammes, and fouerene lambe of one yere olde a peece, withoute spote. And theyr meate and brynke offerings vnto the bullockes, rammes, and lambes, accordinge to the nombre of them, and after the maner. And an he goate for a synne offeringe, besyde the dayly burnt offeringe and his meate and brynke offerings.

¶ And the sixte daye, eghte bullockes, two rammes, & fouerene peccyng lambe withoute spote. And theyr meate and brynke offerings vnto the bullockes, rammes, and lambe, accordinge to the maner. And an he goate for a synnecofferinge, besyde the dayly burnt offeringe, and his meate and brynke offerings.

¶ And the seuenth daye, seuen bullockes, two rammes, and threene lambe of one peccynges and pure. And theyr meate and brynke offerings vnto the bullockes, rammes, and lambe, accordinge to the nombre, and to the maner. And an he goate for a synne offeringe, besyde the dayly burnt offeringe, and his meate and brynke offerings.

¶ And the eghte daye shall be the conclusion of the feate vnto you, and ye shall doo no matter labours worke therein. And ye shall offer a burnt offeringe of a sweete sacrifice vnto the Loyde: one bullocke, one ramme, and seuen peccyng lambe withoute spote. And the meate and brynke offerings vnto the bullocke, ramme, and lambe, accordinge to their nombres, and accordinge to the maner. And an he goate for a synnecofferinge, besyde the dayly burnt offeringe, and his meate and brynke offerings.

¶ These thynges ye shall doo vnto the Loyde in your feates: besyde your bowes and scybowll offerings, in your burnt offerings, meate offerings, brynke offerings, and great offerings. And these tolde the chyldren of Israhel, accordinge to all that the Loyde commaunded him.

¶ Of bowes when theyr shall be kepte, and when not.

CAP I.

XXX.

¶ And Moses spake vnto the heades of the chyldren of the chyldren of Israhel, sayinge: this is the thyng whiche the Loyde commaundeth. If a man bothe a wome vnto the Loyde, or twere an othe, and brynde his soule, he shall not go backe with his wote: but shall fullyll all that procedeth out of his mouth.

¶ If a damosell bothe a wome vnto the Loyde, and brynde her selfe byng in her fathers house and unmarried: if her father beare the wote and bonde, whiche she hath made vpon her soule, and bothe his peace there: then all her bowes and bondes whiche she hath made vpon her soule, shall stand good. But if her father forbyde her the same daye that he heareth it, none other wotes ne bondes whiche she hath made vpon her soule, shall be of valur, and the Loyde shall forgiue her, because her father forbad her.

¶ If she habbe an husbande when her wote was pronounced oughte out of her lippes, wherwith she bounde her soule, and her husbande, and hebre it, and hebre his wote there at the same daye he hebre it: Then her bowes and her bondes wherwith she bounde her

her soule, shall stande. But if her husbande forgiueth her the same daye he herde it, then hath he made her vowe which she had upon her, otiose euer, and that also whiche she pronounced with her lippes, withoute the bounde her soule, and the Loide shall forgiue her.

E The vowe of a wedome, and of her that is deuout, and all that they haue bounde their soules with, shall stande.

If the wowed in her husbandes house, or bounde her soule with an othe, and her husbande herde it, and helde his peace and forgiueth her not: then all her voves and bondes wherewith she bounde her soule, shall stande. But if her husbande assauleth them the same daye he herde them, then notynge that proceeded oute of her lippes in voves and bondes wherewith the bounde her soule shall stande: for her husbande hath loosed them and the Loide shall forgiue her.

All voves and othes that bynde to humbly the soule, maye her husbande dissolue or breake. But if her husbande holde his peace frome one daye vnto an other, then he dissoluehly all her voves and bondes wherewith she had vpon her, because he helde his peace the same daye he herde them. And if he afterwaide breake them, he shall breake her synne hynde.

These are the ordynances whiche the Loide commaunded Moyses, betwene the man and his wyfe, and betwene the father and his daughter, beyng a damsell in her fathers house.

C The Madianites and Balam are slayne. The wyfe was brought to Moyses and equally diuided a present gyuen of Israel because none of other men were slayne.

CAPL XXXI.

And the Loide spake to Moyses, sayinge: * Kynge the chyldren of Israel of the madianites, and afterwarde be gathered vnto thy people. And Moyses spake vnto the folke, sayinge: Bewaite some of you vnto water. And lette them goo vpon the Madianites, and avenge the Loide of the Madianites.

Ye shall sende vnto the warre a thousande of euery tribe thowsnde oute all the tribes of Israel. And there were taken oute of the thousandes of Israel, thre thousande prepared vnto warre, of euery tribe a thousande. And Moyses sente them a thousande of euery tribe, with Phineas the sonne of Eleazar the Prieste to warre, and the hope besticles and the trompettes to blowe in his hande.

*** Ioseph. xlii.** And they warred agaynste the Madianites, as the Loide commaunded Moyses / and slawe all the males. And they slew the kynge of Madian, amonges other that were slayne: Am, Ishac, Zur, Dur, and Bura: the kynge of Madian. And they slawe also all the children of Madian: as they the Prieste. And

the chyldren of Israel toke all the women of Madian prisoners, and their chyldren, and spoyled all theyr cattell, their substance and theyr goodes. And they burnt all theyr cyties wherin they dwelte, and all theyr cattell with fire. And they toke all the spoyle, and all theyr cattell, bothe of men and bestes, and they brought the captiues, and that which they hadde taken, and all the spoyle vnto Moyses and Eleazar the Priest, and vnto the campe of the chyldren of Israel, euen vnto the houlde, in the felde of Shobab by Jordan nere to Aethio.

And Moyses and Eleazar the Priest, and all the lordes of the campe wente oute of the houlde agaynste them. And Moyses was angrye with the officers of the houlde, with the captiues ouer thousandes and ouer hundredes, whiche came frome water and battayle, and sayde vnto them: Hauer ye saved the women alyue? beholde, * theyr cause the chyldren of Israel thowte * Balam, to committe a trespass agaynste the Loide, by reason of Pro, * and theyr folowed a plage amonge the congregacion of the Loide.

Nowe therefore * see all the men chyldren and the women that haue lpen with men as whelpe: But all the women chyldren that haue not lpen with men, hope alyue for your selues. And lode withoute the houlde seven dayes, all that haue dyed anye drabe bodye, and purifie bothe your selues and your prisoners, the chyldre dape and the serueth. And spynche all power rementes, and all that is made of synner, and all booke of gootes here, and all thynges made of wood.

And Eleazar the Priest sayde vnto the men of warre whiche wente oute to battayle: this is the ordynance of the lawe whiche the Loide commaunded Moyses: Solde, fluz, blade, pion, trune, and leade, and all that maye abyde the fyre, ye shall make it go thowte the fyre, and then it is cleane. Neare chelle, it shall be spynched with spynche lunge water. And all that suffereth not the fire, ye shall make go thowte the water. And wash your clothes the seventh daye, and then ye are cleane. And afterwarde come in to the houlde.

And the Loide spake to Moyses, sayinge: take the somme of the praye that was taken, bothe of women and of cattell, thou and Eleazar the Priest, and the deades of the people. And diuide it in to two partes, betwene them that toke the water vpon them, and wente oute to battayle, and all the congregacion. And take a portion vnto the Loide of the men of warre whiche wente oute to battayle: one of thyr hundred, of the women and of the oren and of the assis, and of the beastes: ye shall take it of theyr halfe and gyue it vnto Eleazar the Priest, an true offeringe vnto the Loide. And of the halfe of the chyldren of Israel, take one of assepe, of the women, of the oren, of the assis, and of the beastes, and of all maner of bestes, and gyue them vnto the

the *Reupres* whiche attende vpon the habita-
tion of the *Rozbe*.

And *Moses* and *Aleazar* the *Preedle* byd
as the *Rozbe* commaunded *Moses*. And the
bodye and praye whiche the men of warre had
caught was first hundred thousande, and the
sore and skene thousande *Shepe*: and the soze
and *twelve* thousande oxen, the soze and one
thousande asses: and *xxxvi*. thousande women
that had been by no man.

And the halfe whiche was the parte of
them that wente out to warre was the hun-
dred thousande, and *xxvii*. thousande, and
four hundred *Shepe*: And the *Rozbes* parte of
the *shepe* was first hundred and the soze and
skene. And the oxen were *xxvi*. thousande,
of whiche the *Rozbes* parte was the soze and
skene. And the asses were *thyrtye* thousande,
and five hundred, of whiche the *Rozbes* parte
was the soze and one. And the women were
skene thousande, of whiche the *Rozbes* parte
was *xxv*. thousande.

And *Moses* gaue that somme whiche was
the *Rozbe* hys offerynges vnto *Aleazar* the
priest, as the *Rozbe* commaunded *Moses*. And
the other halfe of the *chylidren* of *Israel* whiche
Moses skuerd frome the men of warre,
(that is to wete, the halfe that perpayned vnto
the congregacion) was the hundred thousande,
and *xxvii*. thousande, and five hundred
Shepe: and *xxvii*. thousande oxen: and *thyrtye*
thousande asses and five hundred: and skene
thousande women.

And *Moses* toke of this halfe that perpayned
vnto the *chylidren* of *Israel*: one of euery siter
both of the women and of the catell, and gaue
them vnto the *Reupres* whiche gaue theyr
attendance vpon the habitation of the *Rozbe*,
as the *Rozbe* commaunded *Moses*. And the
officers of thousandes of the hoste, the cap-
taynes ouer the thousandes, and the capita-
ynes ouer the hundredes came forth and saide
vnto *Moses*: Thy seruantes haue taken the
somme of the men of warre, whiche were vnder
oure hande, and theye lacked not one man of
them. We haue therfore brought a perfum vnto
the *Rozbe* what euery man found of Jewels
of golde, crynes, bracelets, rynces, earynges
and spangles to make an attennement for oure
soules before the *Rozbe*.

And *Moses* and *Aleazar* toke the golde
of them: Jewels of all maner fashions. And
all the golde of the beuotiferyng of the *Rozbe*,
of the *Appapries* ouer thousandes, and
hundredes: was skene thousande, seven
hundred, and skene *ryles*: for the men of
warre hadde spoyled euery man for hym selfe.
And *Moses* and *Aleazar* the *Preedle*, toke the
golde of the *Appapries* ouer the thousandes
and ouer the hundredes, and brought it
to be the tabernacle of witness: to be a me-
moryall vnto the *chylidren* of *Israel*, before
the *Rozbe*.

¶ To *Ruben* and *Gad* and to halfe the *tribe* of
Manasse, as promysed the possession beyonde *Jor-
dan* commaunded by the *dynges* theyr brethren in
the lande of *promys*.

¶ The *chylidren* of *Ruben*, and the *chyl-
idren* of *Gad* hadde a verye greates mul-
titude of catell. And when they came
the lande of *Jazer*, and the lande of *Galaad*
that it was a good soyle for catell, they came
and spake vnto *Moses* and *Aleazar* the *preedle*,
and vnto the *Rozbes* of the congregacion,
sayinge. The lande of *Assereth*, and *Ebo*, and
Azer, and *Gimeth*, and *Rebon*, and *Aleas-
sch*, and *Abadum*, and *Rebo*, and *Reon* whi-
che the cuntrye the *Rozbe* smote before the
people of *Israel*: is a lande good for catell, and
we thy seruantes haue catell: Wherefore
(saye they) if we haue founde grace in thy
syghte, lette this lande be geuen vnto thy
seruantes to possesse, and byngne be not ou-
er *Jordan*.

And *Moses* sayde to the *chylidren* of *Gad*
and of *Ruben*: Shall your brethren goo to
warre, and ye take here? Wherefore enuoye
ye the herdes of the *chylidren* of *Israel*, for to
go ouer in to the lande which the *Rozbe* hath
geuen them. ¶ This byd pouer fathers, when
I sent them from *Scades* borne to se the lande.
And they wente by euen vnto the ryuer of
Rehol, and sawe the lande: and discouraged the
herdes of the *chylidren* of *Israel*, that they wolde
not go in to the lande whiche the *Rozbe* had
geuen them.

And the *Rozbe* was wrothe the same tyme
and thore. ¶ Some of the men
that came out of *Egypte* from the *tribe* *Re-
olde* and about, shall se the lande whiche I
swore vnto *Abraham*, *Isaac*, and *Jacob*,
because they haue not continually follo-
wed me: saue *Salub* the sonne of *Yephune* the
Reuysite, and *Josua* the sonne of *Jun*, for
they haue folowed me continually. And the
Rozbe was angere with *Israel*, and made
them wander in the wilderness the forty yere,
vntill all the generacion that hadde boone
cursil in the syghte of the *Rozbe*, were con-
sumed.

And *Mohabe*, ye are ryen by in pouer fa-
thers death, to the increase of *Israhell* men,
and to augment the scatis wrothe of the
Rozbe towards *Israel*. For ye do counte a
warre from him, he will yet agayne leaue the
people in the wilderness, so shall ye destroye
all this folke.

And they wente next hym and sayde: we
will buyde theselowdes here for oure *Shepe*
and for oure catell, and crytes for oure *chyl-
idren*: But we oure sithers will goo vnto ar-
med before the *chylidren* of *Israel*, vntill we
haue brought them vnto theyr place. And
oure *chylidren* shall dwell in the kered
rytes, because of the inhabytors of the land.
And we will not retourne vnto oure heu-
sels, vntill the *chylidren* of *Israel* haue en-
terid: euerye man his enberpauance. For we
will not enberpate with them on ponde the
Jordane forwarde, because oure enberpau-
ance is fallen to be on this syde *Jordane*
¶ *Read*

And Moyses.

* Iosua. id.

And Moyses said vnto them: * Yf ye wyl do this thing, that ye wyl go a haunted before the Loide to warre, and wyl goo all of you in harness ouer Iordane before the Loide, yn tyme he haue caste ouer his campe before hym, and vntill the lande be subdued before the Loide, then ye shall returne and be with out frone agayn the Loide and agayn Irael, and this Lande shall be your possession before the Loide.

¶

But ye wyl not do so: behold, ye sene agayne the Loide: and he will pouer sene wyl fynde you out. Whiche pouer sene for poure chyldren, and foolis for poure wyse, and se ye doo that ye haue spoken. And the chyldren of Sab and of Ruben spake vnto Moyses, sayinge: thy seruantes wyl doo as mp Loide commaundeth. Our chyldren, our wyues, our substance, and all our cattell shall remayne here in the cyties of Galaad. But as ye thy seruantes wyl go all harness for the warre vnto batayle before the Loide, as mp Loide hath sayd.

* Iosua. xliii.

¶ And Moyses commaunded Eleazar the prest, and Iosua the sonne of Nun, and the auncient heedes of the rebes of the chyldren of Irael, and said vnto them: Yf the chyldren of Sab and of Ruben wyl go with you ouer Iordan all prepard to fyghe before the Loide, when then the lande is subdued vnto you, geue them the land of Galaad to possesse, but ye they wyl not go ouer with you in battelle then they shal haue theyr possessions amonge you in the lande of Canaan. And the chyldren of Sab and Ruben answered, sayinge: that whiche the Loide hath sayde vnto thy seruantes we wyl doo. * We wyl go haunted before the Loide in eo the lande Canaan and the possession of our inheritance shal be on this syde Iordan.

* Iosua. xliii.

Iosua. xlv
and xlvii
Domicile.

¶ And Moyses gaue vnto the chyldren of Sab and of Ruben, and vnto yalle the serbe de. Eleazar the sonne of Ioseph, the knyghte of Bethel, the sonne of the amoytes, and the knyghte of Og nyng of Basan, the land that belongeth vnto the cyties thereof in the colles of the countrey rounde aboute. And the chyldren of Sab buyt Dibon, Garath, Barzer, Baroth, Shophan, Jaser, Tegaba, Bethnuna, and Bethjatan rounde cyties, and they buyt fortis for the shepe. And the chyldren of Ruben buyt Bethon, Eleaz, Karithaim, Iosua, Bal, Saron, and turned the names: * Iosua also: and gaue names vnto the cyties whiche they buyt.

* Genesis. id.

¶ And the chyldren of Machi, the sonne of Manasse wente to Galaad and take it, and out ouer the amoytes that were there. And Moyses gaue Galaad vnto Machi, the sonne of Manasse: and he dwelle therein.

* Deut. xli.

¶ And * Zabie the sonne of Manasse, wente and take the small towne thereof, and called them the towne of Zabie. And Sebach went and take Arnath with the towne belongeth thereto, and called it Sebach after his owne name.

¶ The iourneys and departinge from place to place of Irael are nombred. They are commaunded to kepe the Canaanites.

CAPL XXXIII

¶ These are the iourneys of the chyldren of Irael, whiche went out of the lande of Egypte with theyr acuyres vnto Moyses and Aacon. And Moyses wrote theyr going out by theyr iourneys at the commaundement of the Loide: euen these are the iourneys of theyr goinge out. The chyldren of Irael * departed from Kadeshbarnea the sixtenth daye of the firste moneth, on the moztow after * Passouer, and went out with an hygh bande in the syghte of all Egypte, tople the Egyptians burchd all theyr firste borne whiche the Loide hadde smytten amonge them. And vpon theyr shoudres also the Loide had execution. And the chyldren of Irael remoued from Kadeshbarnea, and preched in Sheroth.

¶ And they departed from * Sheroth and pitched theyr tentes in Echan, whiche is in the edge of the wyldernesse. And they remoued from Echan, and tournd in to the entyng of * Brooth whiche is before Basil Zephon, and preched before Migdol. And they departed from before Brooth, and * wente thence to the embouch of the see in to the wyldernesse, and wrote theyr daye iourneye in the wyldernesse of Echan, and preched in Harad. And they remoued from Harad, and wente vnto * Elim, where were twelue fountaynes and the rose and ren paulme trees, and they preched there.

¶ And they remoued from Elim, and laped salt by the reddy see. Frome thence they remoued, and laped in the * wyldernesse of Sin. And they roke theyr iourneye oute of the wyldernesse of Sin, and stete by theyr tentes in Daphsa, from whens they departed, and laped in alus, and they remoued from alus, and laped at * Raphidim whiche is no water to the people to drynke. And they dected from Raphidim, and pitched in the wyldernesse of Sinai.

¶ And from thence they remoued, and lapped at the * geaues of Iusse. And they departed from the sepulchres of Iuss, and laped at * Harath. And frome Harath, and pitched in Raphia. And departed from Raphia, and preched at Rimon Pares. And they departed from Rimon Pares, and preched in Libna. And they remoued from Libna, and preched at Kisa. And they iourneyed from Kisa, and preched in Berethatha. And so preched in mount Sapher. And they remoued fr mount Sapher and laped in Harada. And they remoued from Harada, and preched in Ezababoth.

¶ And remouynge from Ezababoth, and laped at Tamar, and they departed from Tamar, and preched at Sharath. And they remoued from Sharath, and preched in Ithiba. And they wente from Ithiba, and lapped in

¶

Bethmora. And they departed from Bethmora and lay at Bokereth. And they departed from Bokereth, and pitched in Bene Jakan, and lay at Bokereth. And they went from Bokereth, and pitched in Bethbatha. And they removed from Bethbatha, and lay at Abona. And they departed from Abona, and lay at Ezer Gader. And they removed to Ezer Gader, and pitched in the wilderness of Sin, which is Kadis. And they removed from Kadis, and pitched in mount Hor, in the edge of the land of Edom.

And Aaron the priest went up in to mount Hor at the appointment of the Lord, and lay there, even in the fortieth year after the children of Israel were come out of the land of Egypt, and in the fifth day of the fifth month. And Aaron was an hundred and thirty years old, when he lay in mount Hor. And Moses saw the manner, how he dwelt in the south of the land of Edom, before the children of Israel were come.

And they departed from mount Hor, and pitched in Zalmona. And they departed from Zalmona, and pitched in Phimon. And they departed from Phimon, and pitched in Daboth. And they departed from Daboth, and pitched in Zebadabim in the borders of Moab. And they departed to Zebadabim, and pitched in Dibon Gad. And they removed from Dibon Gad, and lay in Almon Diblathaim. And they removed from Almon Diblathaim, and pitched in the mountaynes of Abarim before Habbah. And they departed from the mountaynes of Abarim, and pitched in the feldes of Moab south by Jordan, nigh to Jericho. And they pitched upon Jordan, from Beth Haelmuth unto the plain of Abel Sittim in the feldes of Moab.

And the Lord spake unto Moses in the feldes of Moab by Jordan nigh unto Jericho, saying: Speak unto the children of Israel, and say unto them: When ye are come over Jordan in the Land of Canaan, ye shall have out all the inhabitants of the land before you, and destroy them: ye shall possess, and all they things of metal, and shall possess the land and dwell therein. And ye shall divide the land by lot among you. And ye shall divide the inheritance of the land by lot among your hundreds, and give to the man the more inheritance, and give to the fewer, the less inheritance. And your inheritance shall be in the tribes of your fathers, in the place where every mans lot falleth.

And ye shall not buy out the inheritance of the land before you, then shall ye have a remnant of them, shall be chosen in your eyes, and darts in your eyes, and shall be you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

¶ The Levites and bondmen of the land of Canaan, Levites are assigned to divide the land.

CAP. I.

XXXIII.

And the Lord spake unto Moses, saying: Command the children of Israel, and say unto them: When ye come in to the land of Canaan, this is the land that shall fall unto your inheritance: the land of Canaan with all her cities.

And ye shall divide the land by the tribe of the wilderness of Sin along by the coast of Edom, to your south quarter shall be from the tribe of the salt sea southward, and shall set a compass from the south by to Acrabim, and reach to Zinna. And it shall go out on the south side of Kadis Bama, and go out also at Hagar Abas, and go along to Symon. And shall set a compass from Symon unto the river of Egypt, and shall go out at the sea.

And your west quarter shall be the great sea, which coast shall be your west coast.

And this shall be your north quarter: ye shall compass from the great sea unto mount Hor. And from mount Hor, ye shall compass and go unto Hama: and the end of the coast shall be at Zebada, and the coast shall reach out to Ziphon and go out at Hagar Enan. And this shall be your north quarter.

And ye shall compass your east quarter, from Hagar Enan to Bebram. And the rule shall go down from Bebram to Abia on the east side of Ain. And then descend, and go out at the side of the sea of Jericho eastward. And then go down along by Jordan, and leave at the salt sea. And this shall be your land with all the coast thereof round about.

And Moses commanded the children of Israel, saying: This is the land which ye shall inherit by lot, and which the Lord commanded to give unto every tribe and an half: for the tribe of the children of Ruben have received in the possession of their fathers, and the tribe of the children of Gad, in their fathers hand: and half the tribe of Manasse, have received their inheritance: that is to wit, two tribes and an half have received their inheritance on the other side of Jordan by Jericho eastward, towards the sonnes rising.

And the Lord spake unto Moses, saying: These are the names of the men, which shall divide you the land to inherit, as I have commanded thee. And ye shall take also a lot of every tribe to be upon the land, whose name are these: In the tribe of Juda, Caleb the sonne of Jephune. And in the tribe of the children of Symeon, Shemuel the sonne of Amihud. And in the tribe of Benjamin, Zabab the sonne of Kishon. And in the tribe of the children of Dan, the lord Nachi the sonne of Agili.

* Jer. 34.

* Jer. 34.

* Jer. 34.

* Jer. 34.

And

And amongst the children of Joseph: in the tribe of the children of Manasse, the tribe of Daniel the sonne of Ephod. And in the tribe of the children of Ephraim, the tribe of Samuel the sonne of Shuphan. And in the tribe of the sonnes of Zabulon, the tribe of Issachar the sonne of Issachar. And in the tribe of the children of Zebulun, the tribe of Gad the sonne of Gad. And in the tribe of the children of Asher, the tribe of Naphtali the sonne of Naphtali. And in the tribe of the children of Simeon, the tribe of Reuben the sonne of Reuben. These are they which the Lord commanded to dwell in the tribe of the children of Israel, in the land of Canaan.

¶ Into the Levites must be given Cities and suburbs. The Levites of refuge of sanctuary. The law of maniquelage. For one man's sin will be condemned.

CAP. I. XXXV.

¶ And the Lord spake to Moses in the wilderness of Sinai by the word of the Lord, saying: Command the children of Israel, that they give unto the Levites of the inheritance of their possession: cities to dwell in. And ye shall give also unto the cities of the Levites, suburbs round about them. The cities shall be for them to dwell in, and the suburbs for sheep, cattle, possession, and all manner beasts of their.

¶ And the suburbs of the cities which ye shall give unto the Levites, shall reach from the wall of the city outwards, a thousand cubits round about. And ye shall measure without the city, and make the uttermost border of the east side, two thousand cubits. And the uttermost border of the south side, two thousand cubits. And the uttermost border of the west side, two thousand cubits. And the uttermost border of the north side, two thousand cubits also. And the city shall be in the midst. And these shall be the suburbs of the cities.

¶ And amongst the cities which ye shall give unto the Levites, three shall be free cities of refuge, which ye shall give to that man, that he which killeth a man may flee thither. And to them ye shall add fourty and two cities more: so that all the cities which ye shall give the Levites, shall be fourty and six with their suburbs.

¶ And of the cities which ye shall give out of the possessions of the children of Israel, ye shall give manye out of their possessions that have more, and fewer out of their possessions that have less: so that everye tribe shall give of his cities unto the Levites, according to the inheritance which he hath.

¶ And the Lord spake to Moses, saying: Speak unto the children of Israel, and saye unto them: When ye be come out of Jordan into the land of Canaan, ye shall dwell in

cities, which shall be privileged towns for you: that he which killeth a man may flee thither. And the cities shall be to flee from the revenger of blood, that he which killeth a man may flee thither, and dwell in the cities of refuge.

¶ And of these six free cities which ye shall give, three ye shall give on this side Jordan, and three in the land of Canaan. And these six free cities shall be for the children of Israel, and for the stranger, and for him that dwelleth amongst you, that all they which kill a man person withersoever, may flee thither.

¶ If any man smite an other with a weapon of iron that he dye, then he is a murderer: and shall dye for it.

¶ If he smite him with a stone, or with any other weapon, that he dye, then he is a murderer: and shall dye for it.

¶ If he smite him with a stone, or with any other weapon, that he dye, then he is a murderer: and shall dye for it.

¶ The father of blood shall flee the murderer, as soon as he findeth him: for he shall be as a murderer. And he shall be as a murderer, as soon as he findeth him: for he shall be as a murderer.

¶ But if he be slain by chance, and not of hate, or as he findeth him: for he shall be as a murderer, as soon as he findeth him: for he shall be as a murderer.

¶ But if he be slain by chance, and not of hate, or as he findeth him: for he shall be as a murderer, as soon as he findeth him: for he shall be as a murderer.

¶ And to cure death, shall be named by the mouth of witnesses. For one witness shall not pronounce against one person to put him to death. Whosoever shall take none account for the life of the murderer which he hath slain to a free city, that he shall be as a murderer, and shall dwell in the land before the death.

of the hyde wether. And se ye desyre not the lande whiche ye are in / for bloude despyeth the lande. And the lande can none otherwise be cleened of the bloude that is shedde therein, but by the bloude of hym that shedde it. Desyre not therefore the lande whiche ye inhabit, and in the wyddes of whiche, I also dwelle amonge the chyldren of Israel.

¶ In order for the marriage of the daughters of Zelaphead. One of the trybes maye not marrye with another: this charge one muste take hym a myght of his owne trybe.

CAPL XXXVI.

AND the herdes of the chyldren of Israel and the sonne of Joseph the sonne of Manasse of the hyned of the chyldren of Joseph, came forthe and spake befoze Moyses and the pyntes which were ancient verbes amonge the chyldren of Israel, and sayd:
* The Lorde commaunded my lorde to gyve the lande to inheryte by lotte to the chyldren of Israel. And then my lorde commaunded in the name of the Lorde, to gyve the inheritaunce of Zelaphead our brother into his daughters.

¶ Nowe when any of the sonnes of the trybes of Israel take them to wyves, then shall they inheritaunce be taken frome the inheritaunce of our father, and shall be put unto the inheritaunce of the trybe in whiche they are, and shall be taken frome the lotte of oure inheritaunce. And when the yee of Jubyle commeth unto the chyldren of Israel, then shall they inheritaunce be put unto the inheritaunce of the trybe wherein they are and so shall they inheritaunce be taken away frome the inheritaunce of the trybe of oure fathers.

And Moyses commaunded the chyldren of Israel at the mouth of the Lorde, saying: the trybe of the chyldren of Joseph sayd wel. This charge dothe the Lorde commaunde the daughters of Zelaphead, sayinge: * Let them be wyves to whom they againe like think best, but in the hyned of the trybe of theyr father shall they marrye, that the inheritaunce of the chyldren of Israel coule not frome trybe to trybe. But that the chyldren of Israel maye abyde everye man in the inheritaunce of the trybe of his fathers.

And every daughter that possesse h any inheritaunce, amonge the trybes of the chyldren of Israel, shall be wyfe unto one of the hyned of the trybe of her father, that the chyldren of Israel maye enioye everye man the inheritaunce of his father, and that the inheritaunce goe not frome one trybe to another: but that the trybes of the chyldren of Israel maye abyde everye man in his owne inheritaunce.
And as the Lorde commaunded Moyses, even so dyd the daughters of Zelaphead: As Bela, Thirza, Hagia, Melcha, and Noa, and were married unto theyr fathers wyvers sonnes, of the hyned of the chyldren of Manasse the sonne of Joseph, and so they hadde theyr inheritaunce in the trybe of the hyned of theyr father. These are the commaundementes and lawes whiche the Lorde commaunded Moyses to do unto the chyldren of Israel in the dayes of Moyses upon Jordan neere unto Jericho.

¶ The ende of the fourth booke of Moyses.

THE FIFTE BOOKE OF MOSES
CALLED DEUTERONOMIUM.

off a blesse therewith of thynges done before, frome the pynginge at mount Syon: whylly they came to Zered burne.

CAPL. L



These be the wordes whiche Moyses spake vnto al Israel on the other syde Jordan in the tweluen dayes in the felde by the red see, betwene Pharan & Thophel, Laban, Baserath, and Misahab. si. dayes journey frome Moyses vnto Kades barne, by the way that lea- ueth vnto mount Seir. And it happened the first daye of the xi. moneth, in the xi. yere that Mo- ses spake vnto the chyldren of Israel according vnto all that the Lord had gyuen him in com- mandment vnto them after he had smitten the hyng of the Amorytes which dwelt in Arthan and so he prayde of Salan, whiche dwelt at Adaroth in Egipt.

On the other syde Jordan in the lande of Moab, Moyses began to reade this lawe, say- inge: the Lord oure God spake vnto vs in Horeb, sayinge: Ye haue dwelt long enough in this mount: departe therfore and take your iourney and go vnto the hylls of the Amoy- tes, and vnto all places nre thre vnto: both sydes, hylls and dales: and vnto the southe and vnto the fers syde of the lande off Anan, and vnto Araban: euen vnto the great ryues Euphrates. Beholde, I haue set the lande be- fore you: go in therfore and possesse the lande whiche the Lord swaie vnto your fathers, A- braham, Isaac and Jacob, to geue vnto them, and they seed after them.

And I sayd vnto you the same season: I am not habic to beare you my selfe alone. For the Lord your God hath multiplied you: so that ye are this daye as the steres of beuen in nom- ber. The Lord God of your fathers make you a thousand tymes to many mo as ye are, and blesse you as he hath promysed you. Thus said I can. & I my selfe alone heare the excheuance charge and dresse that is amonges you: byng therfore men of wysdome and of vnderstan- dyng and of experyence, knowne among your cetyes, that I maye make them iudges ouer you. And ye answered me and sayd, that which thou hast spoken is good to be done. And then I toke the herdes of your cetyes men of wis- dom and experyence, and made them iudges ouer you: capitaynes ouer thousandes, and ouer hundredes, ouer fiftie, and ouer ten, and others amonge your cetyes.

And I charged your Iudges the same tyme, sayinge: heare your byrdyn, and iudge right- eously betwene euery man and his byrdne, and the straunger that is with byn. Se ye knowe no manis personage in iudgement, but heare the small as well as the greace, and be afayde of no man, for the iudgement is Gods. And the cause that is to harde for you, bringe

vnto me, and I will heare it. And I com- manded you the same season al thinges whiche ye sholde do. And then we departed from Horeb, and walked thowth all that great and terrible wyldernesse as ye haue sene alonge by the waye that leaeth vnto the hylls of the Amoytes, as the Lord oure God com- manded vs, and came to Kades Barne. And there I sayd vnto you: Ye are come vnto the hylls of the Amoytes whiche the Lord oure God dothe geue vs.

Beholde, the Lord the God hathet the lande before, goe by and conquer it, as the Lord God of thy fathers saith vnto the: feare not, neyther be discouraged. And then ye came vnto me euery one, and sayde. Lett vs sinder men before vs, to intercede ouer the lande, and to byngne vs wordes agayne, whiche wordes we shal geue by, and vnto what cetyes we shal come. And the saynges pleased me well, and I take thowth men of you, of euery cetye one. And they departed and wente vp in to the hygh coun- trey, and came vnto the spure Scoll, and serched it ouer, and toke of the fruite of the lande in theyr handes, and broughte it downe vnto vs, and broughte vs wordes agayne and sayd: It is a good lande whiche the Lord oure God dothe geue vs.

Nevertheless ye woulde not consent to goe by, but were disobedient vnto the mouth of the Lord your God, and murmured in your cetyes, and sayde: because the Lord hateth vs, therfore he hath broughte vs out of the lande of Egipte, to deliuer vs into the handes of the Amoytes, and to destroye vs. Howe shal we goe by? Sure byrthen haue discouraged our hertes. sayinge: The people is greater and callier then we, and the cetyes are greater and walled, euen vp to heuen, and more ouer we haue sene the sonnes of the A- nabims there.

And I sayde vnto you: byn not, neyther be afayde of them. For the Lord your God which goye before you, he shal fygte for you, and bringe to all that be byn vnto you in Egipte, he- fore your eyes, and in the wysdome, as thes had sene howe the Lord the God bare thes a man whiche beare his sonne thowth ouer all the waye whiche ye haue gone, tyll ye came vnto this place. And yet for all this, ye byd not please the Lord your God, whiche ge- ueth the waye before you, to serche you oute a place to pteche your tentes in, & in the by- night, that ye myghte take what waye to goe and in a cloude by daye.

And the Lord herde the voyce of your howles, and howe theyre and swaie, sayinge: there shal not one of thes men of this for- ward generation ce that good lande whiche I swaie to geue vnto your fathers, see & also the sonne of Iephu, he shal see it, and to hym wylly I geue the lande whiche he hath walked in, and to his chyldren breaketh he hath continually foloweth the Lord.

Summe. p. l.

6 Which and
Shall are
buryng.

70

* Ch. x. v. l. l.

Judges.

x. x. x. x. x.
p. l. l. l. l. l. l.
v. l. l. l. l. l.

Wherfore the Lorde was angrie with me for your sakes, saying: thou also shalt not go in thither. But Joshua the sonne of Nun toke the hardyete before the, he shall go in thither. Boleen him thertoe for he shall dwelde the betwene unto thise.

Wherfore your chyldren whiche ye sayd wolde be a praye, and your sonnes whiche homne neyther good nor bad this daye, they shall go in thither, and unto them I will give it, and they shall enioye it. But as for you, turne backe and take your journey to the wyldernesse: euen the waye to the redbre se. When ye answered and sayde unto me: We haue sinned agaynst the Lorde we will goo up and fighte, accordinge to all that the Lorde ouer God commaunded vs.

When ye hadde gyde on euerye man his weapons of warre, and were redye to goo up in to the hylls, the Lorde sayd unto me: saye unto them, se ye go not up and that ye fighte not, for I am not amonge you: I will be scowge ge before your enemyes. And when I told you ye wolde not heare: but disobeyed the mouth of the Lorde, and wente presumptuously up in to the hylls.

Then the Amorytes whiche dwelt in those hylls, came out agaynst you and chased you as bees do, and betwixt you in Seir, turne into Hysma. And ye came agayne and towt before the Lorde: but the Lorde wold not heare your voyce, nor gyue you audience. And so ye abode in Kades alonge season.

Wherfall of that which was done frome the tyme that they departed frome Kades barne, unto the battell agaynst the kynge of Sehon and Og.

CAP. II.

II.

When we turned and toke our journey in to the wyldernesse, euen the waye to the redbre se as the Lorde commaunded me. And we compassed the mountaynes of Seir alonge tyme. When the Lorde spake unto me saying: Ye haue compassed this mountaynes longe tyme, turninge you northward. And I name the people, saying: Ye shall go thowto the coles of your brether, the chyldren of Esau, whiche dwell in Seir, and they shall be as a praye of you: But take good hede unto your seltre, that ye prouoke them not, for I will not gyue you of thes lande, no not so muche as a fote bycaxe: because I haue giuen mount Seir unto Esau to possesse. Ye shall bye meate of them for money to eate: and ye shall bye water of them for money to drinke. For the Lorde thy God hath blessed the in al the wayes of thyne hand, and knowe as thou wentest thowto his great wyldere ness. Wherfore the Lorde thy God hath ben with this thowte pence, so that thou haddest nottyng.

And when thou were departed from our brether the chyldren of Esau whiche dwelt in Seir by the felle waye from Slath and Zidon thider, we turned and wente the waye to the wyldernesse of Moab. Then the Moabites said unto me, that thou werst not the Son

of Isaac, neyther prouoke them to batayle, for I will not gyue the of thes lande to possesse: because I haue giuen it vnto the chyldren of Loth to possesse. The Amyns dwelt therein in tyme past, a people great, many and tall, as the Anakims: whiche also were taken for gygantes as the Anakims: And the Moabites called them Emime.

In lyke maner the Moyns dwelt in Seir before tyme whiche the chyldren of Esau came out, and destroyed them before them a dwelte there in theyr hede: as I haue dyd in the lande of his possession whiche the Lorde gaue them. Nowe rise up (sayd I) and get you ouer the riuer Zared, and we wente ouer the ryer Zared. The space in which we came from Kades Barne, untill we were come ouer the ryer Zared was thirtie pence, untill all the generation of the men of Israhel were washed out of Israhel as the Lorde sware vnto them. For in hene the hand of the Lorde was agaynst them to destroye them oute of the yode, till they were consumed.

And as come as all the men of warre were consumed and dreyd forth of the people, then the Lorde spake vnto me, sayinge: Thou shalt go thowto the colle of Moab this daye, and shalt come nere vnto the chyldren of Ammon: se thou heere them not, nor yet prouoke them. For I will not gyue the of the lande of the chyldren of Ammon to possesse, because I haue giuen it vnto the chyldren of Loth to possesse. That also was taken for a land of gyantes, and gyantes dwelt therein in elde tyme, and the Ammonites called them Zanzumims. A people that was great, many and tall, as the Anakims. But the Lorde destroyed them before the Ammonites, and theye caule them out, and they dwelte there in theyr hede: as he dyd for the chyldren of Esau, whiche dwelt in Seir: euen as he destroyed the Moyns before them, and theye caule them out and dwelt in theyr hede vnto this daye. And the Amyns whiche dwelt in Hysma came out of Capthoth, destroyed them and dwelt in theyr towne.

Rise up, take your journeye and goo ouer the ryer Arnon. Beholde, I haue giuen in to thy hande Sehon the Amoryte, kynge of Hethon and his lande. Go and conquere, and prouoke hym to batayle. This daye I will begyn to leade the feare and dreyd of the vpon al nations that are vnder al poyes of the heuyn: so that when they heere speake of the, they shall tremble and quake for feare of the.

Then I sente messengers oute of the wyldernesse of the easte vnto Sehon kynge of Hethon with wordes of peas, sayinge: I let me goo thowto the lande. I will goo alwayes alonge by the rye waye, and will neither ture vnto the rye hand nor to the left. Sell me meit for money to eate, and gyue me drinke for money to drinke. I will go thowto by fote onely: as the chyldren of Esau haue to me whiche dwell in Seir, and the Moabites whiche dwell in Seir: vntill I be come ouer the.

Emime a kynde of Gyantes to caule them: thus they were terrible and cruel for Emime synghetly the rylers.

Ammonites

Ammonites

Jordan in to the lande whiche the Lorde our God giveth vs.

But when the kynge of Edom wolde not let vs passe by him, for the Lorde thy God had bidden his spirit, and made vs here tough because he wolde deliuer him in to thy handes, as it is come to passe this daye.

¶ *at thy
commandment.*

¶ *at thy
Iste.*

And the Lorde sayde vnto me: beholde I haue begon to set Edom and his lande: & beseege the: go to and conquer, that thou mayst possesse his lande. When bothe Edom and all his people came out agaynst vs vnto batayle at Selaia. And the Lorde set him before vs, and he smote hym and his sonnes and all his people.

And we toke all his cityes the same season and destroyed all his cityes, with men, women and chyldren, and let nothinge remayne save the cattell onely we caught vnto our felows, and the spoyle of the cityes whiche we toke, frome Aroer vpon the byrnie of the ryuer of Arnon, and the cite in the ryuer, vnto Galaad: there was not one cite to stronge for vs. The Lorde our God deliuered all vnto vs: onely vnto the lande of the chyldren of Ammonye came not, nor vnto all the coste of the ryuer Iabocke, nor vnto the cityes in the mountaynes, nor vnto what so euer the Lorde our God forbad vs.

¶ The rehersall of thynges that chaunced seeme the bypeler of the two kyngeis Edom and Og, vnto the Institution of Josue in thesse heade.

CAPIT. III.

¶ *at thy
commandment.*

¶ *at thy
Iste.*

Then we turned and wente by the waye to Balan: And Og the kynge of Balan came out agaynst vs: bothe he and all his people to battell at Edrai. And the Lorde sayd vnto me: feare hym not, for I haue deliuered him and all his people and his lande in to the hande, and thou shalt deale with hym as thou dealest with Edom kynge of the Amorites whiche dwelte at Edrom. And so the Lorde oure God deliuered in to our handes, Og also the kynge of Balan, and all his folke. And we smote hym, tyll noughte was left hym.

And we toke all his cityes the same season (for there was not a cite whiche we toke not from them, euen thesle soze cityes, all the region of Argob, the byngdom of Og in Balan. All these cityes were made stronge with hie wallis, gates, and barres: beside walled comens a greate menyng. And we utterly destroyed them as we played with Edrom kynge of Edrom, byrnyng to noughte all the cytyes with men, women, and chyldren. But all the cattell and the spoyle of the cityes, we rescued for our selues.

¶ And thus we toke the same season, the lande oute of the hande of two bynges of the Amorites on the ryuer Jordan, frome the ryuer of Arnon vnto mounte Hermon, (whiche Hermon the Sidons call Hermon, but the Amorites call it Shennay) all the cityes in the plaine, and all Galaad, all Balan vnto Balatza and Edrai, cityes of the byngdom of

Og in Balan. For onely Og kynge of Balan remayned of the rest of the grauntis: befor he his yron be is set at Kebab among the cople byen of Ammon, nyne cubites longe, and foure cubites bode, of the cubites of a man.

And when we had conquered this lande the same tyme, I gaue from Aroer, whiche is vpon the ryuer of Arnon, and halfe mounte Galaad, and the cityes thereof vnto the Rubritice, and Gadite. And the rest of Galaad and all Balan, the byngdom of Og: I gaue vnto the halfe tribie of Manasse, all the region of Argob whiche. Balan was called the lande of grauntis. For the sonne of Manasse toke all the region of Argob vnto the coades of Orselei and Maachari, and called them after his owne name: Balan & Banath Iair vnto this daye. And I gaue halfe Galaad vnto Gadite. And vnto Iuben and Gad I gaue for Galaad vnto the ryuer of Arnon, and halfe the balley and the coade, euen vnto the ryuer Iabocke, whiche is the boiuer of the chyldren of Armon, and the selbes and Jordan with the coade from Lencroth vnto the see in the feirde, whiche is the salt see vnder the bynges of Iubay and Moab.

And I commaunded you the same tyme (ye Iuben and Gad) sayinge: the Lorde your God hath geuen you this lande to enuyre: se you goo barnessed before pouer byerthen the chyldren of Israel all that are men of warre amonges you. Your wyues onely, pouer chyldren and your cattell (for I wote that ye haue moche cattell) shall abyde in your cytyes which I haue geuen you, whyll the Lorde haue geuen rest vnto pouer byerthen as well as vnto you, and whyll they also haue conquered the lande whiche the Lorde your God hath geuen them beyond Jordan: and then retorne agayne euen man vnto his possession whiche I haue geuen you.

And I warned Josue the same tyme, sayinge: thyne eyes haue sene all that the Lorde your God hath done vnto these two bynges, euen to the Lorde tyll doo vnto all byngdomes whither thou goest. Feare them not, for the Lorde your God is, that fighteth for you.

And I besought the Lorde the same tyme, sayinge: O Lorde God, thou hast begon to shewe thy strength by the grante that I thy mighte haue, for there is no God in heuen nor earth that can doo after thy wyse, and after thy power: let me goo ouer and see the good land that is beyond Jordan, that goodly byt countrey, and Libanon. But the Lorde was angry with me to your sakes, and wolde not heare me, but sayde vnto me: be content, and speake hence forth no more vnto me of this matter. ¶ Set the vp in to the top of Pisgah and lyfte by thine eyes west, north, south and east, and behold it with thine eyes: for thou shalt not goo ouer this Jordan. Moreover charge Josue and encourage him, and bid him. For he shall go ouer before his people, he shall ouer the same, whiche thou shalt see, vnto them. And so we abode in the balley before Bethphog.

¶ An exhortacion to grue dylligent heede vnto the lawe, and that they shoulde not take awaye or adde any thyng thereto. Images mooue not be worshippyd, yet make the like images of refuse.

CAPL.

IIII.

Ad nowe hearken Isteel vnto the obeynances and lawes whiche I teache you, for to doo them, that ye maye lyue and go and conquer the lande whiche the Lord God of your fathers greeued you. Ye shall put nothing vnto the word whiche I commaunde you, neither do ought therfrom, that ye maye kepe the commaundmentes of the Lord your God, whiche I commaunde you. ¶ Your eyes haue seene what the Lord God to Dauid spake: for all the men that folowed Dauid the Lord your God hath destroyed amonge you. But ye that came vnto the Lord your God are alwaies currene one of you this daye. Wherfore, I haue taught you ordinaunces and lawes such as the Lord my God commaunded me that ye shoulde do in the lande whiche ye go to possesse it.

¶ Kepe them therefore and do them, for that is your wisdom and vnderstandynge in the sight of the nations: whiche when they haue heerd all these ordinaunces, shall saye: What a wise and vnderstandinge people is this generation. For what nation is so great that hath Goddes so nye vnto him: as the Lord our God is nye vnto vs in all thynges, when we call vnto him? Yea, and what nation is so great, that hath ordinaunces and lawes so rigorous, as all this lawe whiche I set before you this daye.

¶ Make heede to thy selfe therfore onely, and kepe thy soule diligently, that thou forget not the thynges whiche thyne eyes haue seene, and that they departe not out of thyne heart, all the dayes of thy lyfe: but teache them thy sonnes, and thy sonnes sonnes. The daye that I shal befoze the Lord your God in Hierusalem he sayd vnto me, gather me people together, that I may make them heare my wordes to thierent they may learne to feare me as long as I lyue vpon the erth, and that they may teache thyne chylidren: ye came and doode also vnto the hill: and the hill burnt with fire: euen bren the myddes of heuen, & there was thynke cloudes and mist. And the Lord spake vnto you out of the fire, and ye herd the voyce of the wordes: but sawe no pmage, sawe hede a voyce onely.

¶ And he declared vnto you his couenaunt, whiche he commaunded you to doo, euen ten saynges, and wyrote them in to tables of stone. And the Lord commaunded me that same sea son to teache you ordinaunces and lawes, for to doo them in the lande whiche ye go to possesse it.

¶ Make heede vnto your selues diligently, concerninge your soules, for ye shalbe no manner of pmage the day whiche the Lord spake vnto you in Dauid out of the fire, tell you marce your selues, and make you grauen ymagas after what so euer theynke it be: wherfore after

the lykenes of man or woman, or anye maner beest that is on the erth, or of anye maner fyre red foule that flieth in the ayre, or of any maner wynde that cresseth on the erth, or of any maner fyre that is in the water beneath the erth: yea and lest thou lyfte thyne eyes vnto heuen, and when thou seest the sonne and the moone and the steres, and what so euer is conterned in heuen, shouldest be discorped, and dost bestowe the selfe vnto them, and leaue thynges whiche the Lord thy God hath bidden vnto all nations, that are vnto all quarters of heuen.

¶ For the Lord toke you and broughte you out of the pion sonaunce of Egypte, to be vnto him a people of enseruaunce, as it is come to passe this daye. Furthermore, the Lord was angere with me for your salues and swaie, that I shoulde not goo ouer Iordane, and that I shoulde goo vnto that good lande, whiche the Lord thy God greeued to be inheritaunce. For I muste be in this lande, and shall not goo ouer Iordane. But ye shall goo ouer and conquer that good lande.

¶ Make heede vnto your selues therfore that ye forget not the appoyntment of the Lord your God whiche he made with you, and that ye make you no grauen ymage of what so euer it be that the Lord thy God hath sayd before the, for the Lord thy God is a consuminge fire and a gelous God.

¶ Ye after thou haste gotten chylidren, and chylidren chylidren, and haste dwelte longe in the lande, ye shall marce your selues and make grauen ymagas after the lykenes of what so euer it be, and walte wythe thynges beest in the sight of the Lord thy God, to prouoke him, I call heuen and earth to receiue vnto you this daye, that ye shall wyte per the foule of the lande wherfore ye go ouer Iordan to possesse it: ye shall not pinge longe your dayes therein, but shall shortly be destroyed. And the Lord shall chaunge you amonge nations, and ye shall be sette sette in nombre amonge the people wherfore the Lord shall bynge you: and there ye shal seeu goddes whiche are the workes of mennes handes, woodde and stone whiche neither is nor deere, nor late, nor smell. Therefore kepe, ye shall see the Lord your God euen there, and shall fynde hym, for thou shalt wyte with all thyne heart, and with all thy soule. In the terybiacion, and when all these thynges are come vpon the euen in the latter dayes; thou shalt counte vnto the Lord thy God, and shalt hearken vnto his voyce. For the Lord thy God is a pitifull God: he will not forsake the, neither destroye the, nor forget the appoyntment made with thy fathers whiche he swaie vnto them.

¶ For aske I yow the, of the dayes that are passe whiche were before the, seaueth the daye that God created man vpon the earth, and frome the one syde of heuen vnto the other, whether any thyng hath ben lyke vnto this great thyng, or whether anye such thyng hath ben herde as it is, that a nation hath heede the voyce of God speakinge out of fyre.

LXII.

Deuter. 1

Deuter. 1

Deuter. 1

Deuter. 1

LXII.

as thou haste herde and yet lynch? Either
wherever God adaped to goo and take hym a
people among nations, thow temptations
and signes and wondres, and thowse warre
and with a myghtye hande and a stretched
out arme, and with myghtye terrible signes,
acrossep unto all that the Lorde your God
dyd vnto you in Egypt before your eyes.

2021.07.16.6

Wanto he it was wroth, that thou mygli-
 ted knowe, that the Lord is God, and that
 there is none but he. * Out of heuen he made
 the heare his hope to counte the, and vpon
 erthe he wrothed the his greates fyre, and thou
 heeded his wordes out of the fyre. And be-
 cause he loued thy fathers, therefore he choseste
 thee first after that, & broughte the out with
 his mercie, and with his amazinge power.

*Ezob.nir.e

his patience, and with his mighty power of
 ✧ Egypt: to thrust out nations greater and
 mightier then thou before the to bringe the
 in, and to geue the theyr land to inhabitaunce
 as it is come to passe this daye.

* End.sili.

Understande theſe: this daye and turne
it to thyne brete, that the Worlde be ſoob in
heauen above, and on the earth beneath, there
is no mo: here thyſelfe his owndurces, and
his commaundementes whiche 3 commaunde
the this daye, that it maye goo well with the
and with thy children after the, and that thou
mayeſt pſionge the dayes vpon the earth
whiche the Worlde thyſe ſob geueſt the thy life
longe.

* १०५

* Then Moles fenced these cities on the other side Jordan towards the sonne eyngage that be Moles her eyther wyche had belonned her neyghbour barons, and bated byr not in tyme past, and therefore Moles her baro one of the same cities and Ipur: Bezer in the wilderness, in the payne countrey amonge the Rubentes: and Bamoth in Galaad amonge the Saddites, and Holan in Basan amonge the Manassites.

* १०५

This is the labor whiche Moses tolde be-
fore the chyliden of Israel, and these are the
signes, apparances and statutes whiche
Moses tolde the chyliden of Israel after they
came our of Egypt, on the other syde Iordan
in the balle by the Redd yher: in the
lande of Sehon kyng of the Amorites whiche
dwelleth at Heshon, whom Moyses and the
chyliden of Israel * smote after they were
come forth of Egypt, and conquered his land
and the lande of Og kyng of Basan two kin-
gmes of the Amorites on the other syde Ior-
dan towarde the sonne rising: frome Sehor
upon the bancke of the ryuer Arnon, vnto
mount Seior whiche is called Seidan, and
all the felles on euerie hye Iordan call-
ed: vnto the ffe in the felle vntre the spring
of Iabalath.

RESULTS

**The ten commandments of the Intec. No 3-
fudge may be made.**

CAPL

 y_0

Ad Moses called all Israel, and sayde
vnto them: Heare (Israel) the oꝛde-
nances and lawes whiche I speake vnto

thyne eates this daye, and I leene them, and it
pe doo them. The Lorde our God made an ap-
pointment with vs in Horeb. The Lord said
not this bonde with our fathers, but with vs:
we are they whiche are all here alreue this
daye. The Lorde talked with you face to
face in the mount out of the fyre. And I stood
between the Lorde and you the same tyme,
and sethence upon the sapynge of the Lorde. For
perce aske of the aune, and therfore meet
not up in to the mount, and be saph. + I am
the Lord thy God, whiche brought the oute
of the lande of Egypt by the house of bondage.
If you wold haue therfore none other goddes
vs in your thaire.

Thou shalt make the no greater ymage of
anpe maner iheruelie that is in heuen above
o in erthe beneath, o in the water beneath the
erth. * Thou shalt neither bothe thy selfe do
to them nor serue them: for I the Lord thy
God am a gelouise God, visiting the wicked-
nesse of the fathers vpon the chylidren, euen to
the thirde and fourth generacion, amonge
them that hate me: and wethre mercie vpon
thousandes amonges them that loue me, and
keepe my commandementes.

* Thou shalt not take the name of the
Lorde thy God in vayne: for the Lorde wil
not holde him guiltlesse that takeeth his name
in vayne.

108 *thou* *happ* *the* *adorth* *day*, *that* *thou* *last*
day *if*, *as* *the* *woide* *tho* *God* *hath* *commu*
nded *the* *for* *day* *thou* *waite* *laboure*, *and* *in*
all *that* *thou* *hast* *to* *do*, *but* *the* *seventh* *day*
be *the* *adorth* *of* *the* *woide* *tho* *God* : *then*
waite *do* *no* *maner* *woike*, *neither* *thou* *nepe*
tho *conu*, *no* *thou* *daughters*, *no* *tho* *feyne*,
no *tho* *maple*, *no* *thou* *are*, *no* *thou* *asid*,
no *any* *of* *the* *carel*, *no* *the* *freungers* *thou*
within *tho* *cipe*, *that* *tho* *cipe* *waite* *and* *tho*
maple *may* *asid* *as* *well* *as* *thou*, *And* *remem*
ber *thou* *waite* *a* *feungin* *in* *the* *lamb* *of* *g*
rype, *an* *thou* *waite* *the* *2* *cipe* *thou* *brought*
in *thou* *thence* *with* *the* *woide* *as* *banne*, *and*
a *freed* *thou* *out* *a* *me*. *For* *woide* *waite* *the*
woide *tho* *God* *commu* *nded* *the* *to* *happ* *the*
adorth *day*.

* Honour thy father and thy mother, as
he Lord thy God hath commanded thee:
that thou mayst prolong thy dayes, and that
it may go well with thee on the land which
the Lord thy God giveth thee.

*Thou Walte not lye.
Thou Walte not compt aduouſe.
Thou Walte not ſeale.
Thou Walte not beare falſe witneſſe againſt
thy neyghbour.

Thou shalt not luffe after thy neyghbores
temple : thou shalt not counte thy neyghbores
house, felle, fearchit, maper, ore, alle, nor ought
that is the neyghboours.

These wordes the Lordes spake vnto all
pouer multitude in the mounte, oute of the
fpye, cloude, and deckeneth, with a loud
voyce, and added no more theto, and wente
them in two cables of fione, and depuert
them vnto mt.

But as soon as he heard the voice, out of

afthon: a lande wherein thou shalt not cate bread in scarcenelle, and where thou shalt lack nothing, a lande whose stones are yron, and out of whose hylls thou shalt bygge bylls. When thou halt eate therfore and fylled thy selfe, then blisse the Lorde for the good lande which he hath given the.

¶ But beware thou forget not the Lorde thy God, that thou wilt not have his commaundementes, lawes and ordinances: whiche I commaunde the this day: yee and when thou halt eaten and fylled thy selfe and hast buylt goodly houses and dwelte therein, and when thy herds and thy shepe are waxed manie & thy silver and golde is multiplied and al that thou hast increased, then beware lest thine heart tye and thou forget the Lorde thy God which brought the out of the lande of Egypt the house of bondage, and which led the in þe wilderness both great and terrible with thyre spies and Scorpions, a doutht where was no waite which brought the water oute of the rocke of Hely: which led the in the wilderness with manna, wherof thy fathers knewe not, for to humble the, and to pious the, that the mighte know the good at thy laste ende.

And beware thou saye not in thyne heart, my power and the myght of myne owne hadbath me all these actes: But remember the Lorde thy God, that it is he which gave the power to make manfulle, for to make good the people which he bruce unto for fathers as it is come to pass this daye.

For yf thou shalt forget the Lorde thy God and shalt walke after strange goddesses & sette eum and worshipp them, I will curse vnto you this daye, that ye shall surely perishe. As the nations whiche the Lorde destroyed before the, so ye shall perishe, because ye wolde not hearken vnto the voyce of the Lorde your God.

¶ They are forbidden to trust in theyr own strength & to trust of terrour thynge that were done after the lawe was given, vnto the murmuringe at the Chaunce of Redde.

CAPIT. I X.

Hear Israel, thou goest ouer Jordis this daye, to go and conquire nations greater and myghtyer then thy selfe, and cyties great and walled vp to heauen, a people great and tall, and the children of the Enahims, which thou knowest of whom thou hast herd saye, who is habile to stande bfore the children of Enach? But vnderstande this daye that the Lorde thy God which goeth before the, a consuming fyre. he shall destroye them, and shall subdue them before the, and thou shalt cast them out. a bynne them forth and destroye quychly as the Lord hath sayd vnto the.

¶ Speake not in thyne heart. after that the Lorde thy God hath cast them out before þe, saying: for my ryghteousnes the Lorde hath brought me in, to possesse this lande. saye, for the wickednesse of these nations, þe Lord

destroye them out before the. It is not for thy righteousness and ryghte herte that thou goest to possesse their lande: But partly for the wickednesse of these nations, the Lorde thy God hath cast them out before the, & partly to performe that the Lorde thy God saue vnto thy fathers; Abraham & Isaac and Jacob.

¶ Vnderstande therefore that it is not for thy righteousness, that the Lorde thy God will geue the this good lande to possesse, for thou art a stiffnecked people. Remember and sayge not, how thou piousedst the Lorde thy God in the wilderness: for saynges the daye that thou camest out of the lande of Egypt vnto this place, ye haue rebelled against the Lorde. * Also in which ye agreed the Lorde, so that the Lorde was with you, euen to haue destroyed you, after þe I was gone vp into the mount, to set the tables of stone, the tables of appoyntment which the Lord made with you. And I abode in the hyll. xl. dayes, and. xl. nyghtes & nyghtes are dead not I thank water. * And the Lorde helped me two tables of stone written with the fynger of God, and in them was contayned accordinge to all the wordes which the Lorde sayde vnto you in the mounte, out of the fyre in the daye, when the people were gathered together.

And when. xl. dayes, and. xl. nyghtes were ended, the Lorde gaue me the two tables of stone, the tables of the testamēt, and sayde vnto me. * Heare, and get the name quychly from hence, for the people which thou hast brought oute of Egypt, haue made them selues. They are turned attonce out of the waie, which I commaunded them, and haue made them a God of metall. I herewithin þe Lorde spake vnto me, saynges: I see this people, howe it is a stiffnecked people, let me alone that I maye destroye them and put out the name of them vnder heauen, and I will make of the, a nation better getteler and more than the.

And I turned away and came downe from the hyll (and the hyll burnt with fyre) & had the twoo tables of the appoyntment in my handes. And when I looked and sawe that ye had synned against the Lorde your God, and had made you a caste of metall, and had turned all togethers out of the waie whiche the Lorde had commaunded you. * Then I toke the two tables, and cast them out of my two handes, and brake them before your eyes. * And I fell before the Lorde: euen as at the selfe tyme. xl. dayes and. xl. nyghtes, and nyghtes are dead not I thank water, ouer al your synnes whiche ye had synned in wyngynge hooly in the sight of the Lorde and in piousingye hym. For I was afearde of the wrath and fiercenes wherewith the Lorde was angry with you, euen for to haue destroyed you. But the Lorde herde my petition at þe tyme also.

The Lorde was very angry with Aar also, euen for to haue destroyed him: But I made intercession for Aar also the same tyme. And I

* Exo. xvii. 6
and. xviii.

* Exo. xxxii. 10

* Exo. xxxii. 1

* Exo. xxxii. 10

* Exo. xxxii. 10
and. xxxiii. 2.

PRECEPTS

DEVTERONOMIVM.

AND

[illegible]

With 3 feet between the bumper, it drops and it springs up again 3 feet later. The net 3 feet is important, because otherwise you, that is, me, would interfere with the 3 feet and push

[illegible]

A repetition of some of the Journeys of the Israelites. The remynge of the tables. An exhortation to give heed to the same.

CAPL. X.

In the same season the Lord said vnto me
between the two tables of stone lyke vnto
the ark, and come vp vnto me into a mount
and make the an ark of wood, and I will
wpepe in the tables, the wordes that were in
the first tables wchther thou askest, and thou
shalt put them in the arke. And I made an
ark of Sebirum wood, and betw two ta-
bles of stone lyke vnto the first, and went vp
into the mountayne, and the two tables in
myne hande.

And he wrote in the tables, according to the first writinge (the ten wordes whiche the Lord spake vnto you in the mount of the hie) in the daye when the people gathered together and gaue them vnto me. And I departed and came thence froine the hill, and put the tables in the arcke which I hadde made: and there they remained, as the Lord commaunded me.

And the children of Israel take their journey from Broth of the children of Zakan to Hofers, where Aaron dyed & where he was buried, and Eleazar his sonne became pzead in his stead: And from thence they departed vnto & Badgad: and from Badgad to & Tarbath a lande of ryuers of water. And

same season the Lorde sented the tyepe of
Lew to beare the arch of the appoyntment
of the Lorde, and to stande before the Lorde,
and to minisire vnto him, and to blesse in his
name vnto this daie. Wherefore the Lruines
haue no part nor embarrance with their
thyen. The Lorde he is their embarrancer, as
the Lorde thy God hath promysed them.

And I cayed in the mount, euen as at the first tyme. xl. dayes and. xl. nightes, and the Lord heekened vnto me at that tyme also, so that the Lord wolde not destroye the. And the Lord sayde vnto me: Arise and goo forth in the fourney before the people, and let them go in, and conquire the lande which I swaue vnto their fathers to geue them.

And now, I fear, what is it that the Lord
the God requireth of thee, but to fear the
Lord thy God, & to walke in all his ways,
and to love him, and to serve the Lord thy
God with all thine heart, and with all thy
soul, that thou bear the commandments of
the Lord thy God, and his ordinances which
he commands thee in this way, so thy wealth,
thy holiness, heaven and the heaven of heavens,
is the Lord thy God, and the earth with
all that therein is: only the Lord had a law
unto the fathers to love them, and therefore
chose you Christ after them of all nations,
as it is come to pass this day.

[illegible]

¶ In exhortation to regard the flatter, and howe they ought to haue it in theyr hartes alwayes and before theyr eyes, and to saue of it when theyre, when they get home and when they walke by the wayes.

CAPL. XL.

Loude the Lorde thy God, and kepe his
obseruances, his ordinaunces, his lawes
and his commaundmentes alwaies. And
call to mprnde this daie that which pouer chil-
dren haue neyther knowen nor sene: euen the
nouriture of the Lorde pouer God, his great-
nesse, his myghty hand, and his streched out
arme: his myracles, and his actes which he
dod amongst the Egyptians, euen vnto this
raie the kenge of Egypte, & vnto all his land:
and what he død vnto the host of the Egyp-
tians, vnto their hofkes and charettes, harte

* RUMF. CI. 8
W.D. 8.1.4

**LETTERS TO
DRAFT.**

ቅጽ 3

未定, 其詳俟後。

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be brought the water of the well see upon thee as thy chased you, and how the Lord be brought them to nought unto this day: and what he bid unto you in the wilderness, whither ye came unto this place: and what he bid unto you. * Nathan and Abisai the sonnes of Asahab the sonne of Achish, howe the eagle opened her mouth and swallowed them with their howlders: and thers tentes, and all their howlders that was in theyr possession, in the wyndes of Israel.

¶ If your eyes haue sene all the greete brades of the Lord: be yd. Mepe therefor all the commaundementes which I commaunde the this daye that ye maye be stronge and go and conquer the lande wherether ye go to possesse it, and that ye maye prolonge your dayes in the lande which the Lord swaie vnto your fathers to geue vnto them, & to thier seed, a lande that floweth with mylke & honey, for the lande wherether thou goest to possesse it, is not as the lande of Egypt whence thou camest out, whiche thou sowest the seed and wherether it with thy seed as a garden of herbes: but the lande wherether ye go ouer to possesse, is a lande of hilles and dales and diuerse water of the raine of heauen, and a lande which the Lord thy God careth for. The eyes of the Lord thy God are alwayes vpon it, from the beginninges of the yere vnto the laste ende of the yere.

¶ You shall hearken therefore vnto my commaundementes which I commaunde you this daye, that ye loue the Lord your God and serue him with all your heart, and with all your soules: then he will geue raine vnto you, vnto your lande in due season, both the first & raine and the later, and thou shalt gather in thy come thy wyne and thyn oyle. And he will sende grasse in thy felde for thy cattell: & thou shalt eate and fill thy selfe. But take heed to your selves, that ye be not deceyued that ye turne a syde and serue strange Goddes: & worship them, & so the wrath of the Lord your God shall be vpon you, and thus by the deauen that there be no raine and that your lande yelde not her increase and that ye perishe wholy from the good lande which the Lord geueth you.

¶ But by these things these my wordes in power beates and in your soules, and bynde them for a signe vnto your hartes, and let them be as papers of remembrance betwene your eyes, and * teache them your childre: so that thou talke of them when thou sittest in thy house and when thou walkest by the waye, & when thou liest downe, and when thou risest vp: and when thou standest vpon the mountaynes of thine house and vpon the gates, that your hartes maye be multiplied, and the dayes of your children vpon the earth which the Lord sheweth vnto your fathers to geue them, as long as the dayes of heauens endure vpon the earth. For ye shall kepe all thes commaundementes which I commaunde you, so that ye do them, and loue the Lord your God, and walke in all his wayes and cleaue vnto him: The will the Lord cast out all these nations, & ye shall

conquer them whiche are both greater and mightier then your selves. * All the places wher on the soles of your feet shall treade, shall be yours, euen from the wyldernes and from mount Libanon, and from the ryuer Euphrates, vnto the wyldernes: see that your colles be. There shall no man be able to stand before you: the Lord your God shall call the feare and dreare of you vpon all lande wherether ye shall come, as he hath sayd vnto you.

¶ Wherfore I set before you this day, a blessing and a curse: if ye hearken vnto the commaundementes of the Lord your God, which I commaunde you this daye. And a curse: if ye will not hearken vnto the commaundementes of the Lord your God: but turne out of the waye (which I commaunde you this daye) to walke after other goddes whome you knowe not.

¶ When the Lord thy God hath brought thee into the lande wherether thou goest to possesse it, then put the blessing vpon mount Gerizim, and the curse vpon mount Bal, which are beyonde Jordan on the backe syde of the waye towards the goinge downe of sonne in the lande of the Canaanites whiche dwell in the felde ouer against Gailgal: by the oke groue of Moab. For ye shall go ouer to take possession of lande which the Lord your God geueth you, and shall conquer it, and dwell therein. Take heed, therefore, that ye do all the lawes, both ecclesiasticall & temporal which I set before you this daye.

¶ Wherfore muste the Practices be soe and see to. They muste care no blame. They muste onely to that thinge which God commaundeth.

CAPL. XL.

¶ These are the ordinaunces and lawes which ye shall obserue and do therewith in the lande whiche the Lord your God of thy fathers geueth thee to possesse, as long as ye shal vpon the earth. * If ye desire all places where the nations which ye shall conquer shall serue their goddes, wherether it be vpon hygh mountaynes or vpon hylls or vnder any game tree, wherether they shall altars and breake thier pyres and burne their graine with fire and bringe the names of them to nought out of that place. See ye not now vnto the Lord your God, but ye shall inquire the place whiche the Lord your God shall haue chosen out of all your rybes, to put his name there and come to dwell. And * wherether thou shalt come, and wherether ye shall bringe your burnt offerings and your offerings, your tythes and firstfruits of your hylles, your houses and settill stuffes & the harts borne of your oren and of your shepe. And there ye shall cast before the Lord your God, and reioyce in that ye your ioye haue on both ye and your howlders, because the Lord thy God hath blessed the.

¶ Ye shall do after nothing that we here this daye, every man as he hath humbled. For

* John. 14

* Deut. 10. 12. 13.

Deut. 32. 12.

* Deut. 12. 1.

* Deut. 12. 1. 2.

* Deut. 12. 1. 2.

ye are not yet come to rest, nor unto the ende
situatione whiche the Lorde your God graunt
you. But ye shall go ouer Jordan and dwell
in the lande whiche I haue giuen you. And ye shall
go to possess it, and ye shall graue you selfe
all your enemies roundabout: and ye shall
dwell safe.

¶ Therefore when the Lorde your God hath
chosen a place to make his name dwell there,
there ye shall bring al that I commaund
you, your burntofferings and your offerings,
your tithes, and the heuerofferings of your
hande: and all your goodly bowes whiche ye
doe vnto the Lorde. And ye shall reioyce be-
fore the Lorde your God, both ye, your son-
nes, and your daughters, your seruantes &
your maynes, and the Levite that is within
your gates: for he hath neyther part nor in-
heritance with you.

¶ Take heede that thou offer not thy burnt-
offerings in what so euer place thou shalt: but
in the place whiche the Lorde shall haue chosen
amonge one of thy tribes, there thou shalt
offer thy burntofferings and there thou shalt
do all that I commaunde the. For when stand-
ing thou shalt heale hyl and eate fleshe in all
thy cities, what so euer thy soule lusteth af-
ter, accordinge to the blessinge of the Lorde
thy God whiche he hath giuen the: both the
* beuere and the cleane maye thou eate,
euen as the roo and the beete: onely eate not
the bloude, but poure it vpon the earth as
water. Thou shalt not eate within thy gates
the tithes of thy corne, of thy wyne: and

of the oyle, cyther the firstborne of thyne oxe,
or of thy sheepe, neyther any of thy bestes
whiche thou bowest, nor thy seruicemen
or heuerofferings of thyne handes: but thou
must eate them before the Lorde thy God, in
the place whiche the Lorde thy God hath cho-
sen: both thou, thy sonne, and thy daughter,
thy seruant and thy mayne, and the Levite
that is within thy gates: and thou shalt reioyce
before the Lorde thy God, in all that
thou pourest thyne handes. And * beware
that thou faile not the Levite as long as thou
lyvest vpon the earth.

¶ If when the Lorde thy God hath enlar-
ged the borders of thy lande as he hath pro-
mised thee: thou shalt saye I will eate fleshe,
because thy soule longeth to eate fleshe: then
thou shalt eate fleshe, what so euer thy soule
lusteth. If the place whiche the Lorde thy
God hath chosen for his name to be honour-
ed in, he be scere frome thee, then thou may-
st wyl of thy oxen and of thy sheepe whiche the
Lorde hath giuen thee as I haue commaunded
the, and thou mayst eate in thine owne cite
what so euer thy soule lusteth. Scuerethelle
as the roo and the beete is caken, cut so thou
shalt eate it: * beuere and the cleane
indifferently thou shalt eate. Shely beware
that thou eate not the bloude. For the bloude is
lyfe, and thou mayst not eate the lyfe with
the fleshe: thou mayst not eat it: but must poure
it vpon the earth as water. & thou shalt
not therefore that it maye go well with the,
with thy children after thee, when thou shalt

haue done that is righte in the sighte of the
Lorde.

¶ But what so euer of thyne thou bestowest
I bowed to the Lorde, thou shalt eate and geue
vnto the place whiche the Lorde hath chosen,
and thou shalt offer thy burntofferings, both
fleshe and bloude vpon the altare of the Lorde
thy God, and the bloude of thyne offeringe
thou shalt poure out vpon the altare of the
Lorde thy God, and shalt eat the fleshe. Take
heede and heare all these wordes which I re-
maunde the: that it maye go well with thee
after the daye euer, when thou shalt that
which is good and righte in the sighte of the
Lorde thy God.

¶ When the Lorde thy God hath called out
the hebreys before thee, whether thou gottest
conquer them, and when thou hast conque-
red them, and dwelt in their landes: beware
that thou be not taken in a snare after them,
after that they be destroyed before thee, and thou
aske not after their goddes, sayinge: howe
these nations serue their goddes, that I may
do likewise: * I saye, thou shalt not do so
to the Lorde thy God: for all abominations
whiche the Lorde hateth, byd they vnto their
goddes. For they burnt bothe their sonnes &
their daughters with fyre vnto their goddes.
But what so euer I commaunde you that the
hebreys do: and * put noughte therein: nor take
oughte therewith.

¶ The false prophete muste be put to death: God
proueth our sayth by false vnspyles.

CAPL

XIII

¶ If three seple amonge you a prophete
or a breame of bycames and grue the a
signe of a wonder, & that signe of won-
der whiche he hath sayde come to passe and the
seple: let vs go after strange goddes whiche
thou hast not knownen, and let vs serue them
likewise vnto the wordes of that prophete
or breame of bycames. * For the Lorde thy
God temteth you to wote whether ye serue
the Lorde your God with all your heartes & with
all your soules. For ye must maake afresh
the Lorde your God, and feare him and keepe
his commaundementes and be true vnto his voyce
and serue him and cleave vnto him. And the
prophete or breame of bycames shall be
because he hath spoken to thine eye and
frome the Lorde your God whiche brighte
you out of the land of Egypte and brought
you out of the house of bondage, to resounde
out of the mouth whiche the Lorde thy God
maunded the to trauell in: and so thou shalt
put vnto all your seple.

¶ If thy brother the sonne of thy mother
or thyne own sonne or thy daughter, or thy
sister thy flesh in thy bowme of thy seple
is as thyne owne soule vnto the, entre the
secrety, sayinge: let vs go and serue strange
goddes, which thou hast not knownen, nor
thy fathers, euen the goddes, of the people
whiche are round about the, whether they
be vnto the of false seple the, frome the

Deuter. 12
and, you a

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

THESE comes in the yere shall all power males appear before the Lord thy God in the place whither he shall choose: In the feast of twewe dayes, in the feast of weekes, and in the feast of tabernacles. And they shall not appeare before the Lord empty: but every man with a gift of his hand, according to the blessing of the Lord thy God, which he hath given thee.

Judges and officers whom shall make in all thy gates which the Lord thy God shall choose, they shall judge the people righteously. Which not the law nor knowe any person neyther take any reward: for gyfte bynde the wyse and perverteth the wyndes of the eyesighteous. But in all thinges followe righteously, that thou mayest live and enioye the lande which the Lord thy God giveth thee.

Thou shalt plant no grove of whatsoeuer tree it be, neyther vnto the altar of the Lord thy God which thou shalt make the. Thou shalt keepe the by no price, which the Lord thy God hath.

¶ The payne and punishment for Idolatrye. The doubtful sentence must be referred vnto the greene Judges. The punishment of a revell or presumption muste withstander of the law. The Institution of a byge.

CAPL. XLVII.

THOU shalt offre unto the Lord thy God no oxe nor shepe wherein is any blemish, what so ever hath faulced in it: but he that is abomination unto the Lord thy God.

¶ Where be founde amonge you in any of thy cities which the Lord thy God shal chuse the man or woman that hath wrought wretchednesse in the sighte of the Lord thy God, that they haue gone beyonde his appointment, so that they haue gone and served strange gods, and worshipped them, whether it be the sonne or moone or any thinge that shal be vnto which I forbode, and it was tolde the and thou hast heerde of it: then thou shalt enquire diligently. And if it be true and the thinge of a suretie that suche abominacion is wrought in Israel: then thou shalt byngne forth that man or that woman which haue committed that wicked thinge, vnto the gates, and shalt stone them with stones, and they shall dye.

At the mouth of two or three witnesses shall be that is worthy of death, oxe: but at the mouth of five or sixe witnesses shall not dye. And the handes of the witnesses shall be faste vpon him to helpe him, and after that he hath done of all the people: so shall thou put thy benediction vnto the same.

If a matter be so hard for the in iudgement betwene blawde and bloud, plee a plee, plee a place in inactes of these within thy cities. When anye a get the up vnto the place which the Lord thy God hath chosen, and vnto the iudges that shall be the dayes, and after and they shall shewe the way to iudge. And it shall be

accordinge to that which they of that place (which the Lord hath chosen) shewe thee, so if thou observe to be accordinge to all that they enioyne thee. Accordinge to the lawe which they teach thee, and manner of iudgement which they tell thee, so thou w and that thou shalt not come that which they shewe thee, neyther to the right hande nor to the left.

And that man that will in obstinacy, so if he will not hearken vnto the pread that standeth there to minishe vnto the Lord thy God, or vnto the iudge, shall dye: and so thou shalt put awaye euill frome Israel. And all the people shall feare and shall feare, and shall woe no more presumptuously.

When thou art come vnto the lande which the Lord thy God shall chuse thee and enioyne it and dwellect therein: If thou shalt saye, I will set a hyge ouer me: Iste vnto all the nations that are about me: When thou shalt make him hyge ouer the, whome the Lord thy God shall chuse. One of the children must thou make hyge ouer the, and mayd not be a stranger ouer the which is not of thy brethren. But in any wyse let him not holde to many hydes, that he byngne not the people as agayne to Egypte whome the multitude of hydes, so as moche as the Lord hath sayde vnto you: ye shall henceforth goo no more as agayne that waye. Also he shall not haue to many wyues least his heart turne awaye, neyther shall he gather hym vsaue and gober to moche.

¶ And when he is set vpon the seate of his hyngdom, he shall byngne him forth this which lawe in a booke (takeinge a copie of the preades the Leuites. And it shall be with him, and he shall reade therein all dayes of his life that he may leme to feare the Lord his God to hepe all the wordes of this lawe, and these ordynances, to do them: that his heart asyle not about his brethren and that he turne not from the commandement: epther to the right hand or to the left, that hee be not and his children maye psonage their dayes in his hyngdom in Israel.

¶ The Leuites might haue no possessions. Idolatrye must be fed. The prophete shall be punished. A false prophete must be slayne, and how he may be knowen in.

CAPL. XLVIII.

THE prelates the Leuites, all the tribe of Leui shall haue no part nor inheritaunce with Israel. The offerings of the Lord and his inheritance they shall eate: but shall haue inheritance amonge their brethren: the Lord is their inheritance, as he hath sayde vnto them. And this is the due price of the prelates of the people and of them that offer, whether it be oxe or shepe: They must geue vnto the prelate, the shoulder and the two chekes and the mawe, the fifthes of the coyne, wyne and oyle, and a portion of wail of the shepe. Wherbye must thou geue him. For the Lord thy God hath chosen him out of all the tribes to stand, and to minis-

Deuter. 33
Deuter. 331. Reg. 16. 11
1. Reg. 16. 111. Reg. 16. 11
1. Reg. 16. 111. Reg. 16. 11
1. Reg. 16. 11

Deuter. 33

1. Reg. 16. 11
1. Reg. 16. 11
1. Reg. 16. 11
1. Reg. 16. 111. Reg. 16. 11
1. Reg. 16. 11

ministrate in the name of the Lord: bothe him
 and his sonnes serue. If a Leuite come
 forth of any of the tribes or any place of Is-
 rael, where he is a leuitisme, and come with
 all the will in his hearte vnto the place whiche
 the Lord hath chosen: he shall there ministrate
 in the name of the Lord his God, as all his
 brethren the Leuites do whiche stand there
 before the Lord. And curd shall haue the po-
 pular to raise, or else that commeth to him of
 the patrimony of his auncithours,

Leu. xvi. 22
and x. 10
Deut. x. 10.
and xv. 10
iii. 22. x. 10.
Jerem. vi. 8
and x. 10.

When thou art come into the land which the Lord thy God giveth thee, if thou shalt say unto thyself, I will be as the nations that are round about me; for they serve gods of wood and stone, which are no gods: then shalt thou say, I will not do as they do: for I know that the Lord is with me, and that I have no reward. Therefore shalt thou not be moved by them, neither shalt thou fear them: for the Lord thy God is the Lord of gods.

For all that to iudee things are aduocacion
buro for the Lord: and because of these ad-
uocaciones the Lord thy God begetteth
them out before the pure theiour with the
Roude cup. God. For the nations whiche
they wold conquer, verben they choise out
of dapes and prosperpays. And the Lord thy
God, permitte theiue that to doe.

The Lord Iup iuu will deceiue a pho-
phete amongest you: Iurum of iud becauſe he ſay-
eth thus: And thus ſay he that deceiue, accom-
pynge to al that they deſireth of the Lord
Iud. So ſay Iphoe Iud ſaye when the pro-
phete ſaye thus: Iphoe Iud ſaye thus: Iphoe Iud
ſaye of my Lord Iud Iud more, Iud ſaye
great feare any more, that I ſpeke not. And the
Lord Iud Iud ſaye thus: Iphoe Iud ſaye
I will ſaye euen by a phoſophe frome the
iuridice of theſe brethren Iud into the ſup-
prie my moſte iudice moſte, and be ſay-
ing: Iphoe Iud ſaye thus: Iphoe Iud ſaye
Iud. And ſaye Iud ſaye not betweene by
moſte: which be Iud ſaye in my name, I
will requyre it of you.

John. xii. 8
Ez. xxxvi. 26-27

But the *psopseph* which I had presumed to speak ought in my name which I committed had not to suffer, and the that speaker in my name of the living God, wait ye. And those say in your name with that I know I would the Lord's name not spoken: When a psopseph is spoken in the name of the Lord, it is to things: some not yet come to pass, but in the things which the Lord hath not spoken, but the psopseph each spoken it presume, usually: be not afraid thereof of him.

The franchised townes. The punishment of
him that beareth false witness.

CAP I. XIX.

Deutscher v. d.
Gemeinde, b
1914-15-16

When the Lord thy God hath destroyed
the nations, whose land the Lord thy
God giveth thee, and thou hast conquere
d them and dwellest in their cities and in
their houses: thou shalt appoint .iij. cities
in the mides of the lande whiche the Lord

[illegible][illegible]

Due wpenesse shal not styfe against a man
in any maner trespass or spurre, what so euer
fynne a man comitteth: * but at the mouth
of two or of thye wpenesses, shall all matters
be tryed.

If an ungracious tyrpnes cfe be again
 a wia to accuſtome of tſpace: then let both
 the men wiake ſtrepe cogitator, hande before
 the N. wiake, before the ſpades and the widges
 wiake wiake in ſuote capes, and let the iuges
 enquire narrowly. And pꝛince wiake be ſoſt
 falſe and ſuote wiake ſpade falſe tyrpnes
 againſt his biſhoper then wiake be wiake him,
 and he ſhaſd thought to wiake his biſhoper, and
 to ſhoue ſuote wiake wiake a wiake ſpade the. And
 other wiake wiake and ſuote a wiake pꝛinceſſe
 comen no moꝛe an ſuote wiake wiake an
 gages pou. And let ſuote pꝛince have no compoſi-
 ſion, but wiake ſpade, ſpade, ſuote wiake, ſuote
 wiake, wiake ſuote wiake. And ſuote ſuote ſuote.

1250

It was thought to go to battell. The Name of Armes amonge the Israelites. The Ammonites make theyr will

CAPL. XX.

When thou goest out to battell against thyne enemies, and seest hostes & charrettes and people more then thou, be not affraid of them, for the Lord thy God is with thee which brought the forty of the land of Egypt. And when ye are come nigher vnto battell, let the people come forth and speake vnto the people and saye vnto them: Feare Isteal ye are come this daye vnto battell against your enemies, let not your hertes faunte, neither feare, nor be amazed, nor a dread of them. For the Lord thy God goeth w you to fight for you against your enemies and to saue you.

And let the captaynes speake vnto the people, sayenge: If any man haue a newe house and haue not dedicate it, let him go and returne to his house lest he be in the battell and an other dedicate. And if any man haue planted a vineyard and haue not made it come in whereof every man may eate, let him go and returne againe vnto his house. lest he be in the battell and an other make it come. And if any man be betrothed vnto a wyfe & haue not taken her, let him go and returne againe vnto his house, le. a. h. be in the battell and an other take her.

And let the captaynes speake further vnto the people and saye: If any man feare and be afraid heretofore, let him goo and returne vnto his house lest his brethren here be made faint as well as his. And when the captaynes haue made an ende of speakinge vnto the people, every man shal araise him selfe to fight.

When thou comest nigher vnto a cite: to fight against it, offre them praye. And if they answer the agayne peacefully, and open vnto thee, then let al the people that is found there in be tributaries vnto thee, and serve thee. But if they will make no peace with thee, then make warre against the cite and besiege it. And when the Lord thy God hath deliuered it in to thyne handes, smite all males therof with the edge of the sword. saue the women & the children, and the cattell and all that is in the cite, and all the spoyle therof take vnto thy selfe, and eate the spoyle of thyne enemies which the Lord thy God hath giuen thee. Thus thou shalt doe vnto all the cities whiche are faine of from thee and not of the cyties of these nations.

But in the cyties of these nations which the Lord thy God giueth thee to inheret, thou shalt doe nothinge that byethrell. But thou shalt deliuer them with out redemption, both the Hethites, the Amorites, the Canaanites, the Phereytes, the Hittites, & the Iebusites, as the Lord thy God hath commaunded thee, that they teach thee not to do after all their abominacions which they do vnto their goddes, so shalt thou do against the Lord your God.

What thou hast besieged a cite longe tyme in makinge warre against it to take it, & hast

not the teares thereof, that thou wilt kill thyn an axe vnto them. for thou mayst eate of the and therefore deliuer them nor. For the teares of the felles are no men, that they may come against thee to besiege thee. Nevertheless those that thou knowest that men eat not of, then thou mayst deliuer and cut them downe and make bulwerkes against the cite that maketh warre with thee, till it be quite choynen.

The purgation of hym that is founde deere and is not knowne how he was slayne, thou mayest eate to take to wife her that is taken in warre. The right of the first begotten, The punishment of the sonne that is disobedient to his father and moother.

CAPL. XXI.

If one be found slayne in the lande without the Lord thy God giueth thee to the possesse, and seest in the felles: & not knowne who hath slayne him: Then let thyne elders and thy iudges come forth and measure the distance of the cyties that are without the slayne person. And let the elders of the cite which is next vnto the slayne man, take an heyffire whiche hath not bene laboured, nor hath draynen in the yoke, and let them bring her vnto a valleye whiche is neither earthen nor towynge, and depth of her heed there in the valleye.

When let the elders the sonnes of Leui come forth: for the Lord thy God hath chosen thee to be true and to purge his name, and therefore ar their mouth that all these things be cryed. And al the elders of the cite that is next to the slayne man, shall come forth to the copies & walles their bandes ouer the heire that is beheaded in the playne, and shall answer and saye: our habes haue not shed this blood, neither haue our eyes sene it. We me crye all the Lord vnto the people Isteal whiche thou hast deliuered & put not innocent blood vnto thy people Isteal: & hee bleues shall be executed them. And lo shalt thou put innocent blood from thee, when thou shalt haue done what is right in the sight of the Lord.

When thou goest to warre against thyne enemies, and the Lord thy God hath deliuered them into thyne handes, and thou hast take them prisoners, and seest amonge the captives a beautiful woman and hast a loue vnto her: thou wilt haue her to thy wyfe. Bring her home to thyne house and let her haue her bread, and pare her nayles and put her euyment that she was taken in frome her, and let her remayne in thyne house: & thou shalt haue her father and her mother a moneth longe: & after that goo in vnto her and marrye her: let her be thy wyfe. And if thou haue no fauour vnto her, then let her goe whether she listeth: for thou mayst not sel her for money nor make her seruant of her, because thou hast loved her. If a man haue two wyues, one leued and an other hated, and they haue borne him children, both the leued & also the hated: If the first borne be the son of the father: then the first borne is goodes amonge the children.

Deuter. 21. 1. 2.

Deuter. 21. 1.

Deuter. 21. 1.

dom, he maye not make the sonne of the beloued first borne, before the sonne of the yered toger is in order the first borne: But he shall knowe the sonne of the yered for the first borne, that he geue him woule of all that he hath. For ye is the first in his strength, and to him is assigned the right of the first borne thyspe.

Gen. xli. 9.

Subbuene
the yered.

If any man haue a sonne that is subbuene and disobedient, so that he will not hearken to the voyce of his father and voyce of his mother, and they haue taught him mortuere, but he woule not hearken vnto them: Then let his father and his mother take him, and bynge him out vnto the elders of that cite, & vnto the gate of that same place, and sape vnto the elders of the cite. This our sonne is disobedient and disobedient, and will not hearken vnto our voyce, he is a reprob and a dysonner.

D

* Job. xlii. c.

Then let all the men of that cite stone hym vnto death. And thou shalt put curll awaye from thee, and all Israel shall heare a feare. * If a man haue committed a treacherous work of death and is put to death by it, and shall get on tree: let no man body remayne at night vpon the tree, but burye him the same daye. For the curse of God is on him that is hanged. Whiche not to be lauded therefore, whiche is lauded by God groweth the to encrease.

* Gal. iii. c.

What thou oughtest to be when thou syndest thy neyghbours deauyngs a treape. A man shall not weare womens clothing as a woman mannes clothing. To weare a coate of woole and of fere is also forbidden. The punishment of hym that acquirith a man wrongfull: of an adulterer also and of hym that swerthly a mayde.

CAP. XXII.

Gen. xlii. 9.

Yf thou se thy brothers ore of thepe geue a shepe, thou shalt not withdraue thy selfe frome them: But shalt bynge the same agayne vnto thy brother. Yf thy brother be not nygde vnto the, as yt thou knowe him not, bringe them vnto thyne stone house and let them be with the, yll thy brother aske adre them, and then deliuer him them agayne. In the manner shalt thou doo with his alle, with his payement and with all lode thinges of thy brother whiche he hath sold, and thou hast founde, and thou mayst not withdraue thy selfe.

If thou se that thy brothers alle as ore is solde vnto by the house, thou shalt not withdraue thy selfe frome them: but shalt helpe him to haue them agayne.

D

The woman shall not weare that prettyness vnto the man, neyther shall a man put on womens payement. For all that do so, are abhominacion vnto the Lord thy God.

If thou chaunce vpon a bydes nest by the waye, in what so euer tere it be of any geound whether they be pounge of egges, & the dame sittinge vpon the pounge or vpon the egges: Thou shalt not take the mother with the ying. But shalt in any wyse let the damme go, and take the younge, that thou maye prosper & prolonge thy dayes.

When thou buydest a newe shoute, thou shalt make a baptyment vnto the soule, that thou laber not blood vpon thyne house, yf any man fall therof.

Thou shalt not sowe thy byneparde with wyeres seed: lest be both bynhalow the seed whiche thou hast sowne, and the fruit of thy byneparde.

Thou shalt not plowe with ore and in alle toger. Thou shalt not weare a garment made of lusey bylls.

Thou shalt put garbes vpon the souer quaters of thy besture, wherewith thou couerest thy selfe.

If a man take a wyfe, and when he hath lpen with her, hate her: and sape thame selfe changes vnto her charge, and bying up an euill name vpon her, and sape: I toke the wyfe, and when I came to her, I founde her not a mayde. Then let the father of the damsell and the mother bynge sothe be the tokens of the damsell virginite vnto the elders of the cite, even vnto the gate. And let the damsell sathre sape vnto the elders. I gaue my daughter vnto this man to wyfe, and he hateth her: and so he leaeth thame selfe vnto her charge sayinge: I founde not thy daughter a mayde.

And yet theye are the tokens of my daughters virginite. And let them spreade the bydes before the elders of the cite. Then let the elders of that cite take that man and chastise him, and amerce him in an hundred lyles of speler and geue them vnto the father of the damsell, because he hath brought up an adulteress vpon a mayde in Israel, and he shal be his wyfe, and he may not put her away all his dayes. But if the thinge be of a trouthe that the damsell be not troude a virgin, let them bynge her vnto the boze of her fathers house, and let the men of that cite stone her with stones to death, because she hath wrought foule in Israel, to playe the boze in her fathers house, and so thou shalt put curll away from the.

If a man be founde spynge with a woman that hath a wedded husbnde, then let them dye bothe of them, as well the man that laye with the wyfe, as also the wyfe: so thou shalt put awaye curll from Israel.

If a mayde be betrothed vnto an husbnd and after a man synde her in the towne & let with her, then ye shall bynge them both togeder vnto the gates of that cite and shall stone the to death. The damsell because she reyd not beinge in the cite: and he in because he hath defiled his neyghbours wyfe, and thou shalt put awaye curll from the.

But if a man synde a betrothed damsell in the scide, and soue her and lpe with her: Then the man that laye with her shall be alone, and vnto the damsell thou shalt do no harme, because there is in the damell no fault of death. For lyke as when a man synde agaynste his neyghbour and sleeth him, euen so is this matter. For he founde her in the scide, and the betrothed damsell synde, but there was no man to relesse her. If thou synde a mayde that is not betrothed and take

her, and he with her and be founde. Then the man that laye with her, shall geue unto þe damel's father thre sheles of siluer. And the shall be his wyfe because he hath defoured her and payed. and he maye not put her awaye all his dayes.

Item. If a man shall take his fathers wyfe, no; nor wylle his fathers scerres.

Item. What maner of men maye not be admytted to the church. ¶ Whiche that is sayde in the night. **Item.**

CAP. I.

XXIII.

None that is geibed, or hath his pryncp members cut of, shall come in to the congregation of the Lorde. And he that is borne of a concubine, shall not come in to the congregation of the Lorde, no in the congregation of the Lorde. The Ammonytes and the Edomites shall not come in to the congregation of the Lorde, nor not in the tenth generation, no they shall neuer come in to the congregation of the Lorde because they met you not with bread, and water in the waye, when ye came out of Egypte, and because they byed agaynste the Malam the sonne of Broz the interpreter oure of Mesopotamia, to come the.

Item. Whiche the Lorde thy God wold not bidden vnto Balam, but turned the curse to blessing vnto the. because the Lorde thy God loued the. Thou shalt neuer therefore the that whiche is prosperous of good for them all thy dayes for euer. Thou shalt not abhorre an Edomite, for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his lande. The children that are begotten of them shall come in to the congregation of the Lorde in the thirde generation.

Item. When thou goest oute with the holl company thyne enemies, kepe the from all wise shewes. If there be any man that is busied by reason of unclennes that chaunceth hym by night, let him go oute of the holl, and not come in agayne, vntill he haue washed hym selfe with water before the euen: & then when the sonne is downe, let hym come in to the holl agayne.

Item. Thou shalt haue a place without the host whither thou shalt resort to for necessite, and thou shalt haue a shewell vnder thy gyrdell: and when thou wast ease the selfe, digge thyselfe and turne and couer that whiche is bequethed from the. For the word thy God dwelleth in thyne host, to red the and let thyne enemies before. Let thyne host be pure, that he be sennelene thyng amonge you and turne from you.

Item. Thou shalt not deliuer vnto his master the seruante whiche is escaped from his master vnto the. Lette him dwell with the, euen amonge you in that place be hym selfe liked, in one of the cyties where it is good for hym, and here him not.

Item. There shall be no booke of the daughters of

Israel, no; nor mongre of the formes of Israel. Thou shalt neuer byngre the byc of an booke, nor the pyce of dogge in to þe house of the Lorde thy God in no maner of waye, for dogge of them, atte adominacion vnto the Lorde thy God.

Item. Thou shalt be no sliuer vnto thy brother neither in money nor in gold, no in any maner thyng that is lent vpon byngre. Vnto a stranger thou mayst lende vpon byngre, but not be to thy brother, for thou shalt lende him in his neede, that the Lorde thy God maye bless the in all thou settest thyne hande to in the launde whither thou goest to conqueer it.

Item. When thou hast bowed a vowe vnto the Lorde thy God, it thou be not lache to performe it. For he wyl surely requyre it of the, and it shall be laped vnto the. If thou shalt leave bywying, it shall be no synne vnto the: but that whiche is ones gone oute of thy lippes, thou must kepe and doo, according as thou hast bowed vnto the Lorde thy God of a free wylt whiche thou hast spoken with thy mouth.

Item. When thou comest into the neighbours byne parde, thou mayst eate grapes thy helpes full at thy pleasure: but thou shalt put none in thy bagge.

Item. When thou goest in to the neighbours come, & thou mayst plucke the eares & thyne hande, but thou mayst not moue a shele vnto the neighbours come.

Item. Whiche is permitted. He that is sworne maye not be compelled to go to warre. The remanentes of coyne must be left in heruel for the poore.

CAP. I.

XXIII.

When a man hath taken a wyfe and married her, if the synde no fauour: in his eyes, because he hath sipped some unclennes in her. When let him wyte her a byll of diuorcement & put it in her hand and sende her for the of his house.

Item. If when she is departed out of his house, she go and be an other mans wyfe and the seconde husband hate her and wyte her a letter of diuorcement and put it in her hande, and sende her oute of his house: or if the seconde man bye whiche toke her to wyfe, her firste man whiche sent her awaye may not take her agayne to be his wyfe, in as moche as she is defiled. For that is abhominacion in the sight of the Lorde: that thou defile not the lande with synne whiche the Lorde thy God giveth the to embreyne.

Item. When a man taketh a newe wyfe, he shal not go to warres, neither shall he be charged with any busynesse: but shall be free at home one yere, and resioyce with his wyfe whiche he hath taken. ¶ Women shall take the nethe of the upper myllstone to pledge, for then he taketh a mannes ipe to pledge. If any man be founde falsyng any of his brethren the children of Israel, and maketh chauce of him or sellect him, the thet shall dye. and thou shalt put curli awaye some the. Take the

It is to be damned.
¶ Summe. xvi. b
L. cur. xvi. b
¶ Item. i. b

¶ Item. xvi. b
L. cur. xvi. b
¶ Item. i. b

¶ Item. xvi. b
L. cur. xvi. b
¶ Item. i. b

¶ Item. xvi. b

¶ Item. xvi. b
L. cur. xvi. b
¶ Item. i. b

¶ Item. xvi. b

¶ Item. xvi. b

¶ Item. xvi. b

¶ Item. xvi. b
L. cur. xvi. b
¶ Item. i. b

to the selfe concerninge the plague of leproy, that thou observe diligently to be accordinge to, as that we pfecte the Lawes that receave the, such as I commaunded them, so ye shall observe to do. Remember what the Lord thy God dyd unto Aegypt by the waye after that ye were come out of Egypt.

Amelch.

If thou lendest thy brother anye maner surety, thou shalt not goo in to his house to receive a pledge, but shall stand without and the man to whom thou lendest shall bringe the pledge out at the doore. Furthermore if it be a poor bodie, go not to sleepe with his pledge, but delivert hym the pledge agayne before the conseller, and let him sleepe in his raiment and blesse the.

* Leuit. xix. c.
Cobian. c.
Cec. vii. c.
Deut. xix. c.

And it shall be rightousnesse unto the before the Lord thy God. * Thou shalt not defraude an hyrc servant that is nerbe and poor, whether he be of thy brethren, or a stranger that is in thy lande within thy cytyes. Owe hym his paye the same daye, and litle not the same goo home thence. For he is nerbe, and therewith suffereyth his paye, lest he crye agayne the unto the Lord, and it be knowne unto the. The fathers shall not be for the chyldren, nor the chyldren for the fathers, but every man shall dye for his owne synne.

* Gen. xix. c.
Leuit. xix. c.
Deut. xix. c.

* Deut. xix. c.

* Thynt not the right of the stranger, nor of the fatherles, nor take wyddowes raiment to pledge, but remember thou wast a servant in Egypt, and how the Lord thy God delivered the thence. Wherefore I commaunde the to do thus thyng.

B

When thou utterest downe thine heved in the ribde, thou shalt forget a sweit in the side, thou shalt not go agayne and see it. But it shall be for the stranger, the fatherles, and the wyddow, that the Lord thy God maye blesse the in all the workes of thyne hand. When thou bearest downe thine olve trees, thou shalt not make elene yddolaters after the, but it shall be for the stranger, the fatherles, and the wyddow. And whan thou gatherest thy byrnede, thou shalt not gather cleane after the, but it shall be for the stranger, the fatherles, and the wyddow. And remember thou wast a servant in the lande of Egypt: wherefore I commaunde the to do thus thyng.

¶ The punishment of offenders. The lawe of reuenged to the bysther that is deyd. Of causes and wergildes.

CAPL. XXV.

A

If there be wyse bytwene men, lette them restor to the lawe, and let the iudges iustlye the wyddow and coustume the respalce. And of respalce he wylth of wyddow, then let the iudges cause to take hym downe and to beate him before his face, accordinge to his respalce unto a certayne nombre. For he that shall grue hym and not passe, lest he be wyddowe exerce and beate hym aboute that with manye steps, the bysther shall appece vngoodly before thine eyes.

Therfore
hath the
lawe no
more
at anye
tyme
in
Aegypt.

* Thou shalt not molest the one that teth out the ryne.

When bytwene dwell together and one of them dye and haue no rynde, the wyfe of the deyd shall not be gruen out into a stranger, but his bysther shall go in vnto her and take her to wife and marrye her. And the eldest sonne whiche she beareth, shall stand vp in the name of his bysther which is deyd, that his name be not put out in Israel.

But if he wyl not take his bysther wyfe, then go to the gate vnto the elders and saye: My husbandes bysther refuseth to sleepe by his bysther name in Israel, he wyl not marrye me. Then let the elders of his cytye call vnto hym and examyn hym.

If he stande and saye, I wyl not take her, then let the woman goo vnto hym in the presence of the elders, and loose his shoe of his foote and spere in his face, and answer and saye. So shall it be doone vnto that man that wyl not wryte his bysther house. And his name shall be called in Israel, the vnysh house.

If when men dwelle together one with another, the wyfe of the one to runne to forswore her husband one of the banke of hym that teth hym and put forth her hand and take hym by the secrettes: cur of her hande, and let not thynne crye pitee her.

Thou shalt not haue in thy bagge thre maner of wergildes, a great and a small: neither shalt thou haue in thine house thre maner of scales, a great and a small. But thou shalt haue a true and a iust measure, that the deys maye be leugthed in the land whiche the Lord thy God giveth the. For all that do such thynges and all that do vnyghte, are abominacion vnto the Lord thy God.

Remember what Amalech dyd vnto the by the waye after thou camest out of Egypt, it met the by the waye, and smote the bynd of you, all that were ouerlaboured and byged beynde: when thou wast faryng and weyre, and he feared not God. Therefore when the Lord thy God hath gruen the this, from all thyne enemyes come aboute, in the land whiche the Lord thy God giveth the to inheryte and possesse: so thou put out the name of Amalech, from vnder heuen, and forget not.

¶ The fynd causes and bythes to the Reuiler, fatherles, wyddowes, and strangeres.

CAPL. XXVI.

When thou art come in to the land whiche the Lord thy God giveth the to inheryte, and hast enioyd it, and dwelled therein: take of the fruite of all the fruite of the erthe, whiche thou hast broughte out of the lande that the Lord thy God giveth the, and put it in a maunde, and go vnto the place whiche the Lord thy God hath chose to make his name dwell there. And thou shalt come vnto the pyssle that shall be in those dayes.

and saye unto hym, I knowlege this daye vnto the Lorde thy God, that I am come vnto the country whiche the Lorde iware vnto our fathers to geue vs.

And the preist shall take the maunde oute of thine house, and let it dwelle before the altar of the Lorde thy God. And thou shalt answer and saye before the Lorde thy God: My father remoued out of Syene, and he toke me with him to Egypt, and I souldred there twyfe a strewe like, and gettue there vnto a nation great, myghty, and full of people. And the Egyptians verily had me and trowbled vs, and laded vs with cruel bondage. And we cryed vnto the Lorde God of our fathers, and the Lorde hearde our voyce, and loke on our aduersitee, labour, and oppression. And the Lord brought me out of Egypt with a myghty hande and a stretcht oute arme, and with greatesse terrible, and with signes and wonders. And he hath broughte vs in to this place, and hath geuen to this lande that floweth with mylke and honye.

And now to, I haue brought the best frutes of the lande whiche the Lorde hath geuen me, and let it before the Lorde thy God, and worship before the Lorde thy God, and retoyce ouer all the good thynges which the Lorde thy God hath giuen vnto the, and vnto thine house, dothe thou the Lorde, and the thraunges that he commaunde pou.

When thou hast made an ende of thynges all the tythes of thine increase the thirde yere, the yere of thynges: thou shalt geue it vnto the Leuite, the thraunger, the fatherlesse, & the wyfoule, that they maye eate in thy gates, and fill them felure. Then saye before the Lorde thy God. I haue brought all that is balaied out of thine house, and haue geuen them vnto the Leuite, the thraunger, the fatherlesse and the wyfoule accordinge to all the commaundementes whiche thou commaundest me. I haue not ouerhypped thy commaundementes, nor forgotten them. I haue not eaten thereof in my mourninge, nor taken away thereof vnto any vncleynesse, nor spent thereof about any vberd cosse, but haue heekened vnto the voyce of the Lorde our God, & haue done after all that he commaunded me, loke thome from thy holy abiracion of heauen, and blesse thy people Israel, and the lande whiche thou hast giuen vs, as thou sweredst vnto our fathers, a lande that floweth with mylke and honye.

This daye the Lorde thy God hath commaunded the to doo these admauntes and lawes. Keep them therefore and do them with all thine verree, and all thy soule. Thou hast chosen the Lorde this day to be thy God, and to welthe in his lawes, and to kepe his admauntes, his commaundementes, his lawes, and to broken vnto his voyce.

And the Lorde hath chosen the this daye to be a fureall people vnto hym (as he hath promysed the) and that thou kepe his commaundementes, and to make the vpper then all nacions whiche haue made, in pryde, in name and honoure: that thou mayest be

an holy people vnto the Lorde thy God, as he hath sayd.

¶ An altare muste be builded. The blessinges in the hyl Gansim. The Lawes in the hyl Seail.

CAP.

XXVII.

And Moyses toke the elders of Israel, and commaunded the people, sayinge. I haue all the commaundementes whiche I commaunde pou this daye. And when ye be come ouer Jordan vnto the lande whiche the Lorde thy God geueth the, let ye geare dones, and playster them with playster, & wyte vpon them all the wordes of this later, when thou art come ouer: that thou mayest come in to the lande whiche the Lorde thy God geueth the: a lande that floweth with mylke & honye: as the Lorde God of thy fathers hath promysed the.

When ye be come ouer Jordan, let ye set vp steeles dones whiche I commaunde pou this daye vpon mount Seail, and playster them with playster. And there buyd vnto the Lorde thy God. An altare of dones, and let thou lye vpon pou vpon them. And thou shalt make the altare of the Lorde thy God of rough dones, and sette vnto offerynges threen vnto the Lorde thy God. And thou shalt sette peafowes, & wyte vpon them, and thou shalt sette the Lorde thy God, and thou shalt wyte vpon the dones all the wordes of this later, well and playster.

And Moyses toke the yesties the Alcupres (spake vnto all Israel, sayinge. Take heed and vnto Israel / this daye thou art become the people of the Lorde thy God. Heben this toye vnto the voyce of the Lorde thy God, and do his commaundementes and his admauntes whiche I commaunde pou this daye.

And Moyses charged the people the same daye, sayinge. Ye shal stande vpon mount Gerazim, to blesse the people whiche ye are come ouer Jordan: Symech, Leui, Iuda, Issachar, Joseph and Beniamin. And thou shalt stande vpon mount Seail to curse: Euben, Gad, Aser, Zabulon, Dan, and J. Iudith. And the Alcupres shall beginne and saye vnto the men of Israel with a laude voyce.

* Cursed be he that maketh anye carved ymage, or ymage of metall (an aduocacion) vnto the Lorde, the worke of the handes of the carterman) and puteth it in a secreete place. And all the people shall amoure and saye Amen.

* Cursed be he that despyeth his father or his mother. And all the people shall saye, Amen.

* Cursed be he that remoueth his neyghbours inheritance. And all the people shall saye, Amen.

* Cursed be he that maketh the bynde good oute of his weye. And all the people shall saye, Amen.

* Cursed be he that byndeth the rynde of the thraunger, fatherlesse and wyfoule, and all the people shall saye, Amen.

Cursed

* Iosue.iii.

* Iosue.iii.

* Exodus.ii.

Deuter. xli.
Iosue. viii.

Le. xlii.
Deuter. xli.
Iosue. viii.

* Deuter. xli.
Deuter. xli.
Iosue. viii.

thy sonnes and thy daughters shall be given into an other nation, and thine eyes shall te and bafe upon them all daye longe, but thalte haue no mercy in thine hande. The fruite of thy lande and all thy labouris shall a nation which thou knowest not, eate, and thou shalt feele thine violence, and thou shalt saye: why haue I thus done? whyle hee saue thy selfe for the feare of such thynges as thou shalt fe.

The Lord shall smyte the with a mygheuous botche in the knees and legges, so that thou shalt not be healed: euen from the sole of the foote vnto the top of the head.

And the Lord shall blynde bothe the, and thy kynge whiche thou hast set ouer the vnto a nation whiche neither thou nor thy fathers haue knownen: and there thou shalt serue strange Goddes: euen woodde and stone. And thou shalt goe to waite, and be made a psonde, and a charynge booke vnto all nations whiche the Lord shall carye the. Thou shalt eue moche fere out in to the feild, and shalt ga after but lytle in. for the gettewoppers shall despoyle it. Thou shalt plante a vineyard and bryde it, but shalt neither byrnye of the wine ne gather of the grapes, for the wormes shall eate it. Thou shalt haue olue trees in all thy coastes, but shalt not be anoynted with the oyle, for thine olue trees shall be rooted oute. Thou shalt gette sonnes and daughters, but shalt not haue them: for thy selfe shall be caried awaye prisoner. All thy trees and fruite of thy lande shall be mached with blade.

And the draungons that are amonge you shall clyme aboue the, and thou shalt come thome alone. He shall leade the, and thou shalt not fende hym, he shall be before, and thou brynde.

Whypoure all these curses. Shall come vpon the, and shall folowe the and embrace the, till thou be destroyed: because thou hast not ben into the bove of the Lord thy God, to kepe his commaundmentes and obediencies whiche he hath commaunded the, and they shal be vpon the as menaces and wondres, and vpon thy feet for euer. And because thou fearedst not the Lord thy God with simplicity, and with a good hearte for the abundance of all thynges whiche thou shalt serue thine enemy whiche the Lord thy God shall sende vpon the: in hunger and thurst, in nakednesse, and in neede of all thynges. And he shall put a poke of pyon vpon thy necke, till he haue brought the to nought.

And the Lord shall blynde a nation vpon the from here, euen from the ende of the world as they shal be an Egypte: a nation whose tongue thou shalt not vnderstande: a harden nation which shall not regard the person of the olde, nor haue compassion on the yonge. And he shall eate the fruite of thy lande, and the fruite of thy cartell vntill he haue destroyed the: so that he shall leaue the neyther stone, nor wycke, neyther the fence of thyne oren, nor the flockes of thy shepe, vntill he haue brought the to nought. And he shall kepe the in, in all thy cyties, vntill thy

and strange wallis be come downe whiche men haue builded, to rase all the lande. And he shall blynde the in all the gates whiche opene all thy lande whiche the Lord thy God hath gyven the.

And thou shalt eate of the fruite of thine olue booke: the fruite of the sonnes and of the daughters whiche the Lord thy God hath gyven the, in that drearye deserte, and large wilderness thine enemye shall deluge the, so that it shall greeue the man that is tender and deere delicate amonge you, to looke on his brother, and vpon his wyfe that lyeth in his boosome, and on the rest of his captiuen whiche he hath yet left, for feare of his enemye vnto anye of them of the fruite of his chylidren, whiche he eatech because he hath noughte lesse hym in the drearye deserte and large wilderness thine enemye shall deluge the in all thy cyties.

Yea and the woman that is to tender and delicate amonge you that she dare not adventure to set the sole of her foote vpon the grounde for softnesse and tendernesse, shall be greeued to looke on the husbande that lyeth in her boosome, euen for the sake of her sonne and of her daughter: the after whiche she is come because of her chylidren whiche she hath boyme, she wolde eate them that same bove for neede of all thynges secretly, in the drearye deserte and large wilderness thine enemye shall deluge the in thy cyties.

If thou wyke not be diligent to do all the wordes of this lawe that are wyren in this booke, to feare this glorious & fearefull name of the Lord thy God: the Lord thy God will myne bothe the and thy seed with wondrous plagues and with great plagies and of longe continuance, and with cruelle sicknesses & of longe durance. Whypoure he will byng vpon the all the diseases of Egypte whiche thou waste aske of of, and they shall craue vnto the.

And to all maner sicknesses and all maner plagies, whiche are not wyren in the booke of this lawe, will the Lord thy God bring vpon all that be brought to nought. And ye shall be left fewe in number, wycke before ye were as the * Acres of beuen in multitude: because thou woldest not hearken vnto the voyce of the Lord thy God.

And as the Lord reioysed ouer you to do you good, and to multiplye you: euen so he will receyue ouer you, to destroye you, and to blynde you to nought. And he shall be wadded oute of the lande whither you goest to enioye it. And the Lord shall scatter the amonge all nations, from the one ende of the world vnto the other, and there thou shalt serue strange Goddes, whiche neyther thou nor thy fathers haue knownen: euen woodde and stone.

And among these nations thou shalt haue no quierres, neyther shalt there be anye rede to the sole of thy foote. For the Lord thy God shall be there a trembling drete, and dafing spres, and loyame of mynde. And thy lyfe shall hang before the, and thou shalt feare drete daye and nyght, and shalt haue no rest in the

* ill. We bnf
Lxxii. m. b
Baruch. ii. 4.

* Deute. x. b.

* Zee xxi. f.

the

thy life. In the morning thou shalt say, wolde God it were nyght. And at nyght thou shalt say, wolde God it were morning, for feare of thine deeth which thou shalt feare, and for the sight of thine eyes which thou shalt see.

And the Lorde shall brynge the into Egypt agayne with wyppes, by the waye whiche I bad the thou shouldest it no more. And there ye shall be sold vnto your enemies, for bondmen and bondswomen, and yet no man shall bye you.

¶ The people are exhortet to observe the commandmentes, for the consideration of benefites receyued: which if they breake they are threatened to be plagued.

CAP. I.

XXIX.

THese are the wordes of the appoyntment whiche the Lorde commaunded Moyses to make with the chyldren of Israel in the lande of Moab, besyde the appoyntment whiche he made with them in Horeb. And Moyses called vnto all Israel and sayd vnto them: Ye haue seene all that the Lorde hath done before your eyes in the land of Egypt, vnto Pharaon and vnto all his seruantes, and vnto all his lande, and the great temptations which thynne eyes haue seene, and those great myracles and wonders: and yet the Lorde hath not gyuen you an heere to perceyue, nor eyes to se, nor eares to heare vnto this daye.

* And he hath conducted you xl. yeres in the wilderness, and your clothes are not waxed olde vpon you, nor are your shooes waxed olde vpon your fete. Ye haue and no bread nor thynge to eate of strange vynde, that ye might knowe he is the Lorde your God.

* And at last ye came vnto this place, and shoon the hynde of Hethen, and by hynde of Moab came forth agaynst you vnto Bailepe, as he smote them and toke thei land, and gaue it an inheritance vnto the Hethenyces, and Canaan, to the halfe tribe of Manasse. Kepe therefore the wordes of this appoyntment, so to them, that ye may vnderstand all that ye ought to do.

* Ye stande here this daye euerie one of you besyde the Lorde your God: besyde the heedes of your fether, your syster, your wyfe, and all the men of Israel: your chyldren, your wyues, and the stranger that solemureth in thine house, from the beuer of thy wood, vnto the beuer of thy water: that thou woldest come vnder the appoyntment of the Lord thy God, and vnder his othe which the Lorde thy God maketh with thei daye, to make the a people vnto hym selfe, and that he maye be thy God, as he hath sayde vnto thee, and as he hath sworne by thy fathers. ¶ Moyses, Isaac, and Jacob.

* ¶ After this I make this bonde, and this othe with you onely: but both with hym that standeth here with vs this daye before the Lorde our God, and also with him that is not here with vs this daye: for ye knowe how we haue dwelt in the land of Egypt, and how we came throught the myddes of the nations whiche we passed by. And ye haue seene thei abominations and thei rebbelles: woodde, stone, spere

and golde whiche they worshipped.

¶ Next there be amonge you many of them benyfed of teppes that turneth away in his daye this daye from the Lorde our God, to go and serue the Goddes of these nations: and then there be amonge you some rooke that beareth gall and wormewood, so that when he heareth the wordes of this curse, he wille him selfe in his heart, saying, I shall haue peace. I wyll thus forsake the Lorde our God myne enemy, for that the broken man maye perforce with thei wyffe. And so the Lorde wyll not be mercifull to hym, but then the wrath of the Lorde and his greiuous smote agaynst that man, and all the curses that are wyrtten in this booke, shall befall vpon hym, and the Lorde doo out his name in derisuen, and separate hym vnto euill out of all the tribes of Israel, accorpyng vnto all the curses of the appoyntment that is wyrtten in the booke of this lawe.

¶ So that the generation to come of your chyldren that shall saye by athes poy, and the stranger that shall come from fere saye that they be the places of that lande, and the cities wherewith the Lorde hath smytten ye: for all the lande is burne: by with bymionde and salt, and that it is needles to seme nor beare: nor anye grasse groweth therein, accorpyng to the ouerthrowyng of * Moabome, Gomo, Gama, and Zolom: whiche the Lorde hath done in his wrath and anger.

¶ And then shall all nations also saye: wherfore hath the Lorde done in this wyse vnto this lande? So hym feare in this great wastell: And men shall saye: by athes they: for the torment of the Lorde, God of thei fathers which he made with them when he brought them out of the lande of Egypt. And they men and seuen strange goddes and worshippen them: goddes which they knowe not, as which hadde gyuen them nought. And therefore the wrath of the Lorde waxed heere vpon that land to brynge vpon it all the curses that are wyrtten in this booke. And the Lorde call them out of thei lande in anger, wrath, and great fury, and cast them in to a strange lande, as it is come to pass this daye. ¶ The curses of the Lorde our God are comen vnto vs and our chyldren for euer, that we do all the wordes of this lawe.

¶ The wordes of God is not fere from them that leaue for it, but in thei mountes and heeres.

CAP. I.

XXX.

When all these wordes are comen vnto the, whiche it be the benyffice of thei name whiche I haue set before thei, yet it shal come vnto thine heere amonge all the nations wherby the Lorde thy God hath toke the, and come agayne vnto the Lorde thy God and baken vnto his voyce, accorpyng to all that I commaunde the this daye: vnto thei thou, and thy chyldren with all thine heere, and all thy soule: Then the Lorde thy God wyll loose thy captiuitie, and haue compassion vpon the, and go and set the agayne to thei the nations amonges whiche the Lorde thy God hath

cause our God is not among vs, these tribulations are come vpon vs. But I will be to my face that same tyme for all the cruells which they haue wrought in that they are turned vnto to strauge Goddes.

¶ Some therefore wyte this songe, and teach the chyldren of Israel, and put it in their mouthes, that this songe may be my tennement vnto the chyldren of Israel. For when I will byngre them in to the lande whiche I sware vnto their fathers that I would geue them, I sware vnto them that I would geue them with myke, & dompe, and they haue well eaten & filled them selues, and waxen fat, then will they turne vnto to strauge Goddes and serue them, and saye on me, & breake my tennement. And then when moche mischefe and tribulations is come vpon them, this songe shall answer & reioyce them and be a witness. It shall not be forgotten out of the mouth of thy chylde, for I know that their imagination whiche they go about in their hearts, I haue byngred them in to the land whiche I haue promised them. And whos wyte this songe that same tyme, and taught it the chyldren of Israel. And the Lord gaue Josue the sonne of Nun a charge, and said: be bold and strong, for thou shalt byngre the chyldren of Israel in to the land whiche I promised the, and I will be with the.

* Vol. 1. b
u. Marg. 1. a

The woke in
paul the arch

When whos hadde written the wordes of this laue in a booke, vnto the end of them, he commaunded the Leuites which beare the arke of the testament of the Lord, to singe the booke of this laue, and put it by the syde of the arke of the testament of the Lord your God and let it be there for a witness agaynste the. For I know the stubbornnes, & the stiff necke, & the disobedience whiche I am yet alwey in company with you this daye, ye haue ben safely agaynste the Lord, how moche more affecte our daye?

Wather vnto me all þe elders of your tribes & your officers, that I may wyte these wordes in theyr eares, and call them and each to reuoke agaynst them. For I am sure that after my death, ye will be wicked, & turne from the waye whiche I commaunded you, and tribulation shall come vpon you in the latter dayes when ye haue wrought wickednesse in sight of the Lord to prouoke him with the wordes of your bandes. And whos spake in the eares of all the congregation of Israel the wordes of this songe vnto the end of them.

¶ The songe of whos he wroth vnto the toppes of Seaim to be the land of promise.

C A P I. XXXII.

Hear, O heuen, what I speake, and heere (eache) the wordes of my mouth. My doctrine drop as doth the raine, and my speche shal be as doth the dewe, as the myrrisprynge vpon the herbes, and as the droppe vpon the graffe. For I will call on the name of the Lord: & magnifye the myghte of ouer God.

* Cap. 1. a
Deut. 1. a
Cant. 1. b

Senctus 1. b
Senctus 1. b

Perfect are Gods doctes, and all his wayes are righteousness: God is faithful and without deceit, both righteous and iust is he.

The frowarde and outswarte generation hath despised agaynste him, and are not his sonnes by reason they are buggers. And thou to reuoke the Lord: & to witte names and vnto. Is not he thy father, and thou owner? why then he not made thee and named thee? Remember the dayes that are past: couldst thou gette from myne to thyne. And thou shalt see the daye whiche I will sende the thyne ancedon that shall be, when the most high shall reuoke the nations, and blinde the sonnes of men: he put the voydes of the nations, false by the company of the chylde of Israel.

For the Lordes part is his folke, and Jacob is the portion of his inheritance.

We founde him in a deserte land in a hope ground and in a wylded wilderness. He led him about and gaue him understanding, and kept him as the apple of his eye.

As an eagle that stretcht by her nest to flye, and stretcht ouer her yonge, he stretcht out his wynges, and catcht him by the wynges, and bare him on his shoulders. The Lord alone was his guyde, and there was no strauge God with him.

He set him vpon an hie land, and he ate the encrase of the feldes. And he gaue him the hope to sucke out of the rocke, and oyle out of the hard stone. With butter of kyne, & mylke of the shepe, with fat of the lambes, and fat of lamines of Basan, with gores & whey flour. And of the blood of grapes thou dronkest thy wyne.

And Israel waxed fat, and heched. Thou wast fat, & smooth. And he let God go that made him, and turned his backe from God that saued him. They turned by the pleasure those to these strauge goddes, & with abominations prouoked him.

They offered vnto deuyls, and not to God, and to Goddes whiche they knewe not, run to newe Goddes that came newly by, whiche they fathers neuer worshipped.

Of the God that degat the thou arte ingratefull, and had forgot God that made the. And when the Lord saue the he was angry because of the prouocation of his sonnes and daughter.

And he said, I will be to my face from them, and will see what they ende shall be. For they see a frowarde generation & chylde in whom is no feare. They haue angered me with their that was no God, & prouoked me with their baniers. * And I againe will anger them with them which are no profit, and will prouoke them with a false generation. * For they are hyndled in my wrath, and shall burne in the botome of hell. And shall consume in with their encrase, and set a spee the botome of the mountaynes. I will heape my scythes vpon them, and will sende all vnto them amonges them.

They shall pnye awaye by samyn, bydes shall deuoure them with a better yagaynpage.

* I will also sende the teete of bestes vnto them, and poplar scythes of yfeth. Without doore the sword shall despoyle them, and in the chamber, & face: bothe prynces and

ponge women, and the fuchelnesse, with the
men of yeepe heedes. I haue determined to
scatter them throught out the worlde, and to
abolish thei names from amonge men, but
for thei enemies cause I haue forborne the,
lest thei abusers shoulde take upon them
and say: our bre hande hath done all these
worles, and not the Lord.

For it is a nation that hath no forecast, and
hath no understanding in them: 3 wote they
were wyle, and underthode this, and wold for-
ge their sacret crime.

Howe it cometh, that one shall chase a
thousand, and two put ten thousand of them
to flight: but that they, God hath sould
them, and because the Lord hath given them
strength.

For our rock is not as their rock, no though
our enemies be iudge. But they: bpnis are of
the bpnis of Sodom, and of the felides of So-
moira. Their grapes are grapes of gal, their
cluster the holter.

Theye were in the poyson of dragons, and
the cruell gal of adders. See not such things
as in those wordes, and sealed by among
their recallures: * Mye zealous is myne, and I
will acquire: Theye sette shall wende when
the tyme cometh. For the tyme of theye or-
struction is at hande, and the tyme that I
come vpon them maketh haste.

For the Lord will be angry unto his people, and have compassion on his servants. For it shall be said that they; power shall fail, and their prisoners be lost, and the house waited.

And it shall be said: where are their gods
whom they served?

The fat of whose sacrifices they ate, & drinke
the wyne of their messes, let them cry up
and bring you, and be your worship.

Se nowe howe I am alone, and that there
is no God but I. I can kill and make alive,
and what I haue mytten, that can I deale:
nether is there that can rescue any man oute
of my hande.

For I wyllypste by myne hande to heuen,
and wylly save, I lyue euer.

¶ If I whet the edge of my swerde as it were
a thunderbolt, a myne hand goth about to do
iudice, I wyl shewe vengeance on myne ene-
mies, and wyl requyte them that hate me.
I wyl make myne arrowes diuochen with

bloude, and my sweede shall eate the life of the
bloud of the slayne, and of the captiue, and of
myne enemies bare heed.

þingl (peþel) þin people, for he wyl as-
winge the bloude of his seruauntes, and wyl
strengþ him of his aduersaries, & wyl be mercifull
vnto the synners of his people.

¶ And he said vnto them, Let your heares be
pricked, that ye may vnderstand. For these
sayes went and spake all the wordes of
this sounge in the races of the people, both be
fore and after the sonne of Iun. When Moyses
had spoken all these wordes vnto the ende to
all Israel, he sayd vnto them, Set your heares
into all the wordes which I resailde vnto you
this day: that ye commaunde them vnto your
children to observe, and doe all the wordes of
this lawe. For it is not a wayne word vnto
you: but it is your lyfe, a thowght which in-
creaseth you.

re shall prolong your days in the land: when
liber perno ouer 40000 to conquer it.

[illegible]

¶ Moses dyinge the Earth all the trybes of Israel.

CAPL. XXXIII.

This is the blessing wherewith Moses
Gods man blessed the chylzen of Is-
rael before his death saying :

The Lord came from Sinai, and Shemed his
beams from Seir unto them, and appeared
gloypoulye from mount Pharan. And be-
came with thousands of armies, and in his
ryght hande a lawe of fyre for them. How lo-
ued he the people?

*All his enemies are in his hand. They that toyne them felles vnto this force, shall receiue his torments. **Abels** gaue vs a lawe whiche is the inheritaunce of the congregation of **Israel**. And he was in **Israel** kynge, and gathered the heades of the people and the tribes of **Israel** together.

Iuben shall lye and shal not ry: but his
 people shall be fewe in nombre. This is the
 blessinge of Iuba: I weare Lord the voyce of
 Iuba, and bringe him vnto his people. Lett
 his handes fight for him, but be thou his helpe
 against his enemies.

And unto Levi he said: *thy perfection and thy labour are after the merciful man whom thou hast seen at the altar with whom thou standest at the altars of sacrifice. He that said bring to his father and mother, I saw him not, and unto his brethren, I knowe not, and to his sonne, I knowe not; for they have obscured thy works, and kepte thy remembrance. Thy God reache Jacob thy iudgements, and I shall crye after thee. Thy mal prauice before thy nose, and thine faculties vpon thyne altare. Thy God thy power, and accept the workes of thy hands; handle / smite the backs of them that crye against them, and of them that hate thee, that they crye not agayne.*

¶ Unto Benjamin he sayde. The Lodginge shall dwell safelie with him / and kepe him selfe in the chambze by hym continually, and shall dwell betwene his shoulders.

And vnto Ioseph he sayde: blessed of thy
Lorde is his lande, with the goodly frutes
of heauen, with dewe and with springes the

23 of 27 goats
up into pairs
in each.

এ
এও'এস ব্লক,
প্রগ.

*குறிப்பு:

•

That is, this
predecessor
be acceptable
above the lord
both in prap-
er & preaching
as was 200
ice.

10

20

lye beneath: and with frutes of the encrease of the sonne, and with rype frute of the moynes, and with the toppes of mountaynes that were frome the begynnyng, and with the dappenes of hylls that laie sure, and with goodly frute of the earth, and of the fullnes thereof.

And the good wyll of him that dwelleth in the * but he, shall come upon the heet of Zorobabel, and upon the toppes of the heed of Iericho, and was separated frome his brethren, his brauthe is as a fardome one, and his hoines as the hoines of an vncorner. And with them he shall pursue the nations together, euen vnto the endes of the world. These are the maner thousandes of Ephraim, and the thousandes of Manasse,

And vnto Zabulon he sayde: Kethoe Zebulon in thy gorge oute, and thou Kethoe in thy centre. They shall call the people vnto the hyll, and theye theye shall offer offerynges of agnyngs. For they shall luche of the treuels of the see, and of creature byddes in the same.

And vnto Gad he sayde: Blessed is the prodome maker Gad. He dwelleth as a lyon and caughte the arme and also the toppes of the heet. He sawe his dominion that in his part tyme was a reacher hye, and came with the heedes of the people, and executed his highnes of the Loyde, and his iudgements with Israel.

And vnto Dan he sayde: Dan is a Lyons whelp, he shall hold plentifully from Iafan.

And vnto Joseph he sayde: Joseph shall be filled with the blessing of the Loyde, and shall haue his possessions in the fourth whell.

And of Aser he sayde: Aser shall be blessed with chyldren: he shall be acceptable vnto his brethren, and shall byp his fore in oyle: Zion and byasse shall hang on thy thore, and thine age shall be as thy youth.

There is none lyke vnto the God of Israel he that styeth upon heuen, that be thine help whole glory is in thy cloudes, that is the dwelling place of God from above, and under the armes of the world: he hath called out thynne enemies before the and sayd: Destroy. And Israel shall dwell in safetye alone. And the eyes of Jacob shall loke upon a lande of coryne and byrne. Hee ouer his heuen shall droppe with dewe. Hee arte thou Israel, who is lyke vnto the: A people that art saued by the Loyde,

thy hynde and helpe, and a sterche of thy gyfte. And thynne enemies that hyde them frome the, and thou shalt walke vpon theye hylls.

¶ Moses sayeth, Israel wepeth. Iosua succedeth him in the same.

CAP. XXXIIII.

And Moses wente frome the felde of Iericho, and in the mounte Iicho, which is the toppes of Ihericho, our agaynste Iericho. And the Loyde shewed him all the land of Galad, euen vnto Dan, and al Gephthal and the lande of Ephraim and Manasse, and all the land of Iuda: euen vnto the bittermost see, and the soure, and the region of the playes of Iericho the cite of palme trees, euen vnto Zorobabel. And the Loyde sayd vnto him: * Thou art in the land whiche I swore vnto Abraham, Isaac, and Jacob, sayinge: I will gyue it vnto thy seed. I haue shewed it the, before thynne eyes: but thou shalt not go ouer thyther.

So Moses the seruant of the Loyde dyed there in the lande of Moab, at the commandement of the Loyde. And he buried hym in a valey in the lande of Moab besyde Beth Meday but no man wote of his sepulchre vnto this daye. And Moses was an hundred and thretye yere olde when he dyed, and yet his eyes were not dimme, nor his cheere abated. And the chyldren of Israel wepte for Moses in the felde of Moab thirtie dayes. And the dayes of wepyng and mourninge for Moses were ended.

And Iosua the sonne of Nun was full of the spyrte of wysdome: * for Moses had put his hand vpon him. And all the chyldren of Israel beseked vnto him, and byd as the Loyde commaunded Moses. But there arose not a spyphete sith that tyme in Israel lyke vnto Moses: whom the Loyde knewe face to face all the myrales and wonders whiche the Loyde sent him to do in the lande of Egypt vnto Moyses and all his seruantes, and vnto all his lande: and in all the myghte deces, and great wonderfull thynges which Moses did in the syght of all Israel.

¶ The ende of the syfte booke of Moyses.

¶ The Lord encourageth Josue to invade the lande
of Canaan, and commaundeth him conspiously to
crave beleverouscompt.

CAP. I.

After the death of Mo
se the seruante of the
Lord: the Lord spake
vnto Josue the sonne of
Nun, Moyses seruante,
saying: Moyses my ser
uante is dead. Nowe
therefore arise & go ouer
Jordan, bothe thou and

all this people vnto the lande whiche I sware
be to the children of Israel. * All the places
that the soles of your fete shall tread on, haue
I giuen you, as I said vnto Moyses: from the
wyldernesse a Libanon, vnto the great ryues
Euphrates: and all the land of the Hethites
vnto the greates that are the gonyne
house of the sonne. Shall be your boundes.
Thou shalt not a man be habile to withstande
the, all the dayes of thy lyfe. * For as I was
with Moyses, so will I be with thee: and thou
shalt not feare: for I will be with thee. * Be strong
and bold: for vnto this people shalt thou dis
pose the land by lot, which I sware vnto thy
fathers to giue them.

Be stronge, and harden thy selfe to obserue
and to do, accordinge to all the lawes which
Moses my seruante commaunded the. *
Toune from them neyther to the ryght hand
nor left: that thou mayst haue vnderstanding
in all thou takest in hande. * Let not the hea
te of this lande departe out of thy mouth: But
sowe theti daye and nyght, that thou mayst
perseuare: and hepe it that is sownen therein.
For then shalt thou make thy waye prospe
rous, and then thou shalt haue vnderstand
ing. Beholde, I haue said vnto thee, be strong
and bold: neyther feare nor dread. For the
Lord thy God is with thee, wherether thou euer
shalt goe.

When Josue commaunded the officers of
the people, sayinge. So shalbe the mpydres
of the hille, and commaunde the people, say
ing: prepare you wyte: for after this daye
ye shall passe ouer this Jordan, to go and cu
lope the lande, which the Lord your God gye
eth you to possesse it.

And vnto the Rubenites, Gadites, and
half the tribe of Manasses spake Josue, say
ing: Remember that, whiche Moyses the ser
uante of the Lord commaunded you sayinge.
The Lord your God hath giuen you this land,
and all this mount. Let your weapons, your shyl
dres, and your castell remayne in the lande whiche
ye shall possesse on this side the Jordan. But
ye shall gae your brethren armed, all that be
men of warre, and fyghe for them, tyll the
Lord haue giuen your brethren rest, as he
saide you, and tyll they also haue ouerpryde
the lande which the Lord your God gye
thym. And then retourn vnto the lande of

your possession and entore it, whiche Moyses
the Lordys seruante gaue you on this side
Jordan, towarde the sonne spynges. And now
they answered Josue, sayinge: * As thou hast
said, so will we do. And wherether
thou shalt send vs, we will go. Accordinge
as we obeyed Moyses in all thynges, so we
will obey thee. Wher the Lord thy God be
with thee, as he was with Moyses. And who so
euer disobeie thy mouth, and will not hea
ken vnto thy wordes in all thou commaundest
hym, lette him dye. Wher be stronge and of
good courage.

¶ Josue sendeth searchers to spyre to Jericho, whi
che were the men of Achab and to enquire the lawes
of the priuies. Achab breueth and confideth the
God of Itrael.

CAP. II.

Then Josue the sonne of Nun sent oute
of Bethim two spyres secretly, sayinge:
Go and viewe the lande, and also Jeri
cho. And they went and came in to a hill
house of a woman named Rahab, and lodged
there. And it was tolde the kynge of Jericho,
sayinge: Beholde there came men in by
night to spyre of the children of Israel, to enquire out
the country. And the kynge of Jericho sente
vnto Rahab, saying: beinge forth the me that
are come to thee, whiche are entered in to thyne
house: they be spyres, for they be come to seeke
out all the lande.

And the woman toke the two men and hyd
them. And sayd, in dede there came men vnto
me, but I wote not frome whence they were.
And aboute the tyme of the wethering of the
gate when it was darke they went out, wher
ther I wote not: but followe after them quic
kly and ye shall ouertake them. And she brought
them by vnto the roffe of the house, and she
hyd them vnder flaxe: yet in the stalkes which she
had lyinge abrode vpon the roffe. And the men
purst after them the waye to Jordan: and then
vnto the passage, and as lone as theye whiche
purst after them were gone forthe, theye
thre the gates.

And as euer they were a slepe, we came by
vnto them vpon the roffe, and saide vnto the
men. I knowe that the Lord hath giuen you
the lande, bothe bycause that the feare of you
is fallen vpon vs, and bycause that the im
bitantes of the lande saynt at your wyte
re: for we haue herd howe the Lord is wryde
vnto the water of the red see before you, when
you came out of Egypt, and what you do
vnto the two kynge of the Amorites on the o
ther side Jordan: * Sihon, and Og which ye
victoriously destroyed. And as lone as we haue herd
these thynges, our hearts byd saynt. And these
remained no more courage in anye man for
feare of your commaing. For the Lord your
God is the God of heuen aboue, and on the
earth beneath.

And theye forwarde vnto me by the Lord
that

Obedyence
twoynes to
Jerem. vii. 4.

* Josue. vii.

* 2. 1. 1. 1.

* 2. 1. 1. 1.

* 2. 1. 1. 1.

that I hope as I have shewed you mercy, ye shall also shew mercy vnto my fathers house and geue me a true token. And thus he shall saue alwaye both my father, and my mother, my brethren, and my sisters, and all that pertaine vnto them. And that you shall seeke our soules from death.

John. vii.

And the men answered her, ouer Iesus for you to dye, for thou do not betraye vs. And so when the Lord hath giuen vs the lande, & we will deale mercifully and truly with the. And then he let them downe with a coorde shobates a window. For her house was annexed to the towne walles. And he sayde vnto them: get you in to the mountaynes, tell the puruers mete with you, and hyde your selues there three dayes, until the puruers be returned, and then maye ye go your wayes.

And the men sayde vnto her, we will be discharged of this othe, whiche thou hast made vs swear, when we come in to the lande, except thou bynde this people together so in the townhouse, whiche thou latest vs downe by. And thou shalt bynde thy father, thy mother, thy brethren, and all thy fathers household, euen in to the house to the. And then who so cure goe out at the doores of the house in to the street, his bloude shall be vpon his owne head, and he perishe. And who so cure shall be vnto the in the goate, his bloude be on ouer brethren of anye mannes hande be vpon him: But if thou disclaime vs of deede and our wayes, we will be quyte of cup of the whiche thou hast made vs swear. And he sayde, accordepge vnto your wayes, so be it: and to scure them a waye, and they departed. And the bounde the purple coise in the windowe.

And they departed and got them in to the mountaynes, and there abode three dayes, till the puruers were returned. And the puruers soughte theyr waye out all the waye, and founde them not. And the two men returned and descended from the mountaynes, and passed ouer, and came to Iosua the sonne of Nun, and tolde him all that hadde chaunced vnto them. And they saye vnto Iosua, the Lord hath depured in to oure handes all the lande, for all the inhabitants of the countrye shalbe for feare of vs.

¶ The water of Jordan dyeth vp, and Iosua with the people passe ouer.

CAP. I.

III.

¶ **A**ND Iosua rose early, and they remoued from Jericho, and came to Jordan, both he and the chyldren of Israel, and so founden there three dayes before they wold ouer. And after the dayes the barcloes went throue out the holle, and commaunded the people, sayinge: when ye se the arch of the testamente of the Lord your God, and the priestes that are I. Iustice bearynge it: then departe ye from your place and tolowe after it. So yet that there be a space betwixt you and it, aboute a two thousande cubytes by measure.

And come not nye vnto it, that ye may knowe the waye by whiche ye muste goo: for ye haue not gone by it in tymes past. And Iosua saye vnto the people, & purifie your selues, for ye to morowe the Lord shall Iustice monstre amonges you.

¶ Then Iosua spake vnto the priestes, sayng. Take up the arch of the testamente, and goe before the people. And they toke up the arch, and went before the people.

And the Lord sayd vnto Iosua: this waye will I begyn to auance the in the sighte of all Israel, that they maye knowe that as I was with Moses, so will I be with thy. And commaunde thou the priestes that beare the arch of the testamente, sayinge: when ye enter a litle in to the water of Jordan, shall I be with you.

¶ Then spake Iosua to the chyldren of Israel, sayinge: come hither, and heare the wordes of the Lord your God. And Iosua sayd: Remember ye shall knowe that the Iyruphe God is amonges you, and that he will undoubtedlye cast oure before you the Canaanites, the Hethites, the Hittites, the Phereites, the Gergizites, the Amorites, and the Jebusites. Beholde, the arch of the testamente of the Lord of all the wayes that go before you in to Jordan. And now take you twelue men of the chyldren of Israel, of euery tribe a man. And as soone as the soles of the feete of the priestes that beare the arch of the testamente shall be on all the wayes, stand in the water of Jordan, the water of Jordan shall dwelpe it selfe: and the waters that come frome aboue, shall stande still vpon an heape.

¶ And when the people were prepared from thepyr centres to go ouer Jordan: & the priestes bearyng the arch of the testamente before the people) as soone as they that beare the arch came vnto Jordan, and the feete of the priestes that beare the arch were dregged in the byrm of the water, & Jordan bearyng full out at his bankes, at the tyme of heauyn: the water that came downe frome aboue dyd stoppe, and stood vpon an heape, a great waye frome Adam, a cite beynde Zartban. And the water that went downe, hanydred in to the feete of the twelue men, called the salte see, as soone as it was diuided: and the people & went right ouer agaynste Jericho. And the priestes that beare the arch of the appoyntment of the Lord stood still vpon drye lande in the myddes of Jordan, till all the people were cleane ouer Jordan.

¶ Twelue stones are reared vp for a remembrance that Iordane was dryed, and is continuallye egipt to his course.

CAP. I.

IIII.

¶ **A**ND as soone as the people were all gone ouer Jordan, & Iosua spake vnto Iosua sayng. Take twelue men out of the people, of euery tribe a man, and commaunde them, sayng: Take you brenture of the myddes of Jordan, euen ouer of the place whiche the priestes stood, twelue bords downe.

And take ye them awake with you and put them in the place where you pitch your tents this night. And Josua called vnto the xij. men which he had prepared of the children of Israel, of euery tribe a man, and saye vnto them: As you befoze the arche of the Lord your God euen into the myddes of Jordan, aske by euery man a stone vpon his shoulder, according to the number of the tribes of the children of Israel, that this maye be a signe amonges you. And when your children aske you in tyme to come, saye: What meane these stones: saye vnto them, that the water of Jordan dyed backe at the commynge of the arche of the appoyntment of the Lord: when wyle it went ouer Jordan. And these stones shalbe a token of remembrance vnto the children of Israel for euer.

¶ And the children of Israel dyd as Josua commaunded, and toke vp twelue stones south of the myddes of Jordan, as the Lord sayd vnto Josua, according to the number of the tribes of the children of Israel, and caried the same with them, vnto the place where they lodged, & sayde them wnto their children: When Josua let vp twelue stones in the myddes of Jordan in the place where the fete of the priests whiche bare the arche of the testament, stood.

¶ And there they be vnto this daye. For the preetes which bare the arche stood in the myddes of Jordan, till all was accomplished of the Lord. And he commaunded Josua to saye vnto the people, according to all that Moyses charged Josua. And the people heeded and went ouer. When all the people were cleane ouer, then went ouer the arche of the Lord, and also the priests before the people. And the children of Ruben, and the children of Gad, and halfe the tribe of Manasse went before the children of Israel armed, as Moyses charged them. Fouety thousand armed went ouer, whiche before the Lord went vnto batayle into the playnes of Bericho. That daye the Lord magnified Josua in sight of al Israel and they feared him as they feared Moyses al dayes of his lyfe.

¶ And the Lord spake vnto Josua, sayinge: I commaunde the preetes that beare the arche to come south of Jordan. And Josua commaunded the preetes, sayinge: Come south of Jordan. And when the preetes that beare the arche of the appoyntment of the Lord were ascended out of Jordan: as soone as the fete of the preetes were broughte to drye lande, the water of Jordan returned agayne into his place, and went ouer all his bankes as he dyd before. And the people came byp out of Jordan the tenth daye of the first moneth, and pitched in Galign, euen in the easte doores of Jericho.

¶ And the twelue stones, whiche they toke out of Jordan, Josua pitched in Galign. And he spake vnto the children of Israel, sayinge: When your children aske you in tyme to come what meane these stones: then your children shal saye: Israel came ouer this Jordan on this lande. For the Lord your God dyed byp

the water of Jordan befoze you, till ye were ouer, as the Lord your God dyd vnto the red see, whiche he dyed byp befoze he, till we were ouer: that all the people of the world maye knowe the hand of the Lord how mightie it is, and that ye myghte feare the Lord your God for euer.

The Canaanites be aske. The seconde circumcision of Josua.

C A P I. V.

¶ And when all the hymnes of the Amorites whiche are on this syde Jordan to the seuerdye, and all the hymnes of the Canaanites, whiche lye on the see, befoze how the Lord hadde dyed byp the fete of Josua befoze the children of Israel, till they were ouer, they beate tympany in them. And there was no synner in them any more for feare of the commynge of the children of Israel.

¶ That same tyme the Lord sayde vnto Josua: Make the hyppes of stone, and go to agayne, and circumsise the children of Israel the seconde tyme. And Josua made hyppes of stone, and circumsised the children of Israel in the hyll of Eschthynnes. And this is the cause whye Josua agayne circumsised. All the people that came out of Egypt that were males, all that were men of water, dyd in synne, by the wape after they came out of Egypt. Now all the people that came out were circumcised. But all the people that were boyne in the synnecesse by the wape after they came out of Egypt, they were not circumcised. For the children of Israel walked forty yeres in the synnecesse, till all the people of men of water that came out of Egypt were consumed, which synned not vnto the voyce of God so that the Lord thare, that he wold not shewe them the lande, whiche he swore vnto their fathers that he wold geue he, and a lande: that sheweth myne and bonny. And the children of Israel be set byp in theyr synne: they were not circumcised: for they were synners, by cause they circumsised them not by the wape.

¶ And when all the people were circumcised, they abode still in theyr places in the holle, till they were hele. And the Lord sayd vnto Josua, this daye I haue taken awaye synne out of Egypte from you: and called the name of the same place Galign vnto this day. And the children of Israel pitched theyr tentes in Galign, and befoze the feast of Passouer the fourtene daye of the moneth, as euen in the playnes of Jericho. And they are of the come of the lande on the seconde daye of Eiler, wher they came and siewenty the same daye. And Hanna realed on the morowe after they had eaten of the coyne of the lande, neyther hadde the children of Israel Hanna any more, but dyd after of the frutes of that yere in the lande of Canaan.

¶ And when Josua was come to Jericho, he spake by his eyes and loke: and behold thre Canaanites.

Circumcision
of stone
sharp hyppes

* Asynne
of stone
they saye
thenns were
not cut away

Here search
Hanna.

In sunget
he seeth to
the Canaanites.

in his hande. And Josua wrote vnto hym and
sawd vnto hym. Art thou on our syde, or on our
aduersaries? He answered. I praye, but I am
the captayne of the yorde of the Loide, and
am nowe come. And Josua tell on his face
to the erde and vnto reuerence, and sawd vnto
hym, What sayst thou Loide vnto his ser-
uaunt. And the captayne of the Loidees yorde
sawd vnto Josua, + put the yorde of the fete,
for the place wher thou standest is holie.
And Josua vnto hie.

¶ The walls of Jericho fall, and it is taken.

CAPL VL

Ad Jericho was that a heynful feat of
the queneiden an was
to hardy to go out of the land the com-
fard into Jhericho: beholder, I haue greden to re-
copen game, Jericho and get wynde and the
men of water, and y: shall compaue the cyrpe
all that be men of water, and go round about
thou, a dape, and in shall you ooo aye bayes.
Alouyn get lounyng daf seven pynys that be
seven compmetes of pammes bouys, I shall
go browe the dake, and the iericho dape, y: shall
compaue the cyrpe throughe thow, and the
pynes that dower bide the cyrpe compmetes,
and myn thow in a longe bide throughe, as
fowre be the pynes, and the dape thow, let
all the people thow, and the dape thow, and
then shall the waldes of the cyrpe all dowe,
and the people that weno, curre man dape the
hadowe thow.

And thus the sonne of Iun, called the
 preddes and Iapo wun: take up the arce
 of the appoyment: and let men preddes beare
 Ieuen temptations of cattiuus quiers before
 the arce of the Idoles. And the Iapo wun
 people, go and compate the arce, and let the
 men of armes go before the arce of the Idoles.
 And when Iapowun and Iapowun see the people
 the Iapowun preddes, they bare the Ieuen tem-
 ptations of cattiuus quiers before the arce of
 the Iapowun sonne forth, and before the Iapowun,
 and the arce of the instrument of the Iapowun
 foloweth after them. And the men of armes
 went before the preddes that beare men, the
 Iapowun, and the cattiuus people came after
 the arce. And as they went, they bare the
 arce. And Iapowun combed the people,
 saying, Iapowun of no: Iapowun be preddes
 of anye word: preddes out of your
 mouthe, till the daye I apowun you: and
 combyd.

And to the arke of the Nozbe compared the
citye, and went about it onces: and then they
returned in to the hoste and lodged there. And
Jofua took up earlye in the morninge, and the
priestes toke up the arke of the Nozbe, and
truen pierces bare seven trompettes of rams-
mes hoines before the arke of the Nozbe, and
as they went blew the hoines. And the men
of armes went before them and the common
people came after the arke of the Nozbe, and
as they went, they blew the hoines. And the
second daye they compared the citye onces, and

returned againe in to the boat, and so they did
his haven.

And the seventh daye they rose early: with
towth the dawnyng of the daye, and com-
pared the cytye after the same maner seven
times.

And at the frumt they tolde the ptebles blime
the poyns, and howe theye hade vnto the people,
Howe, for the xijde thye given you the cty.
But the tyepe shall be cursed, whiche it shal
eate it them vnto the xijde: and it shal
eate the parlor shall lye, whiche the xijde
is with her in the house, because the xijde
mellingtons that we knowe. And in any place
where that ye compe nothinge at all, that
forbyd you, lest ye be founde transgressours,
and cause all the house of jherusalem to be
curse and my curse. But the spire, whiche
is set of iacob and ysaie, shall be holpe vnto the
xijde, and shall goe in to his treasure.

And the people cryed, and blew with ho-
nes: for they saw the people here: the sounde of
the hornes, they shoute a great shoure: and
the walles fel downe, and the people went
up in to the cite, every man fast by right, and
toke the cite. And they utterly destroyed all
that was in the cite, bothe man and woman,
pouge and ulke, ox, sheepe and ass, with þe edge
of a cutte weede.

Then Joshua sayde vnto the two men that
wente to cipe out the countrey: * go in to the
backes youse, and bynge out thence, bothe
the woman, and all that pertaineth to her, *
as yet more to her. And the yonge man that
had types, wente in and broughed out the
lady, and her father, and mother, and all her
brethren, & all that he had. And they broughed
out all her household, and put them without
the doore of Israel.

And they burned the city with fire, and all that was therein. Onely the pillar, the golden altar, and the tables of shewbread and pious, they put into the treasure of the house of the Lord. And Jotham saith Unto the barior, her favours countsaibed, and all that pertained unto her, and he dwelt in Israel cut unto this day, because he dyd the messengeres to persue Jotham to curre out Jericho.

And Josua cursed at that tyme, sayinge
Cursed be the man before the Lord, that ex-
trecth up, and buyeth this tyme. Jericho: lo
that he laye the foundation with the verbe of
his eldell sonne, and with the beeth of his pow-
er, sett up the gates. And the Lord was with
Josua, and his name was heroe, the whole out-
all landes.

It is typed out. Fran is flustered because he takes of the excommunicate things.

CAPL VIL

But yet the chyldren of Israel trespassed
in the cursed thynges: for * Acan the
sonne of Carmi, the sonne of Zabbi,
the sonne of Zachi, of the tribe of Iuda, toke
of the cursed thynges. And the mynde of the
Lorde waxed hoate agaynste the chyldren of
Israel.

重信

Then Josua sent men frome Jericho to Ai, to spye to descrye Betgaucan, on the easte ryde of Beziel, and spake vnto them, sayinge / get you vp, and beset the city morny. And the men went by and spied out Ai, and returned vnto Josua, and sayde vnto hym, let not the people goe vp, but let as it were two of thy thousand men goo by and beset the city, and make not all the people to labour together, for they are but fewe.

And so there wente by together aboute a thousand men, whiche stode before the men of Ai. And the men of Ai more of them vpon a cherty and fire men, and chafed them before the gates, euen vnto Sabastim, and smote them downe the waye. And the herres of the people, were discouraged and melted like water. And Josua rent his clothes and saue to the easte vpon his face before the syde of the Loyde eyll the euen tyme, and he and the elders of Israell, and put reth vpon theyr heads.

And Josua sayde / Ah, Loyde almighty wherefore hast thou broughte this people ouer Jordan, to deliuer vs in to the handes of the Amorytes to destroye vs: Wolde God that as we began, so we hadde aduentured and dwelte on the other syde Jordan. Ah Loyde what shall I saye, when Israell turned their backs before theyr enemies. Wherefore the Amorytes, and all the inhabitants of the lande. Shall weare it, and shall curse the name, and destroye the name of vs out of the world. And then what wylte thou doo vnto thy myghty name.

And the Loyde sayd vnto Josua, get the by thyne selfe left thou thus vpon thy face: Israell hath sinned, and also transgressed myne appointment whiche I commaunded them, and haue taken of the cursed thinges, & haue sold and gyd them amonges theyr owne husse, and therefore the chyldren of Israell can not stande before theyr enemies. They shall tourne their backs before theyr enemies, because theyr be cursed. Therefore wyl I be with you ayme more, excepte ye destroye the cursed amonges you.

And he sanctifye the people, and byde them sanctifye them selues agaynst the morninge: for so sayde the Loyde God of Israell, the curse is amonges you Israell, and therefore ye can not stand before your enemies, till ye haue put to death hym that hath taken of the damned spoyles, amonges you. So the morninge wyse shall come by your tribes. And the tribe whiche the Loyde shall spynde gyfte, shall come by kynredes. And the kynred whiche the Loyde shall spynde gyfte, shall come by householdes. And the household whiche the Loyde shall spynde faulte, shall come man by man. And he that is found in the curse, shall be burnt with fire, both he and all his goods, because he hath transgressed the commandment of the Loyde, and because he hath tooughe falsen Israell.

And so Josua rose by early in the morninge and broughte Israell by theyr tribes: and the tribe of Juda was attached. When he brought

the kynredes of Juda, and founde the kynred of the Zarahites gyfte. And he broughte the kynred of the Zarahites by householders, and Zabdi was caught. And he broughte his house holde with him, and than the sonne of Carai, the sonne of Zabdi, the sonne of Zarahi, in the tribe of Juda was founde gyfte.

And Josua sayd vnto Acan: my sinne, geue glory to the Loyde God of Israell, and geue hym praise, and shewe me what thou hast done and hys it not from me. And Acan answered Josua and sayde: of a truche I haue sinned agaynst the Loyde God of Israell, and so I do haue I done. I lath amonge the spoyles a goodly shakel clothe, and two hundred shakels of siluer, and a robe of golde of theyr spyes myght: and I couered them, & I toke them. And beuyle theyr syr in the eard in my tent, and the siluer vnder them.

And then Josua sent messengers whiche came vnto the tent. And behold, it was up in his tent, and the siluer vnder it. And they toke them out of the myddell of his tent, & brought them vnto Josua and vnto all the chyldren of Israell, and powred them, oute before the Loyde.

And Josua toke Acan the sonne of Zarah, & the siluer, and the garment, and the robe of golde, and his sonnes and his daughters, his oxen, asses, shepe, his sence, and all that he hadde, and all Israell with him, and brought them vnto the valeys of Acor.

And Josua sayde: forasmuche as thou hast troubled vs: the Loyde shall trouble the this daye. And all Israell stoned him with stones, and burnt all that he had with fyre. And they cast vpon him a great heape of stones that remayned vnto this day. And so the Loyde cured some his searce maythe. Wherefor the name of this place is called the valeys of Acor vnto this daye.

And he stoned

¶ The searce and warning of Ai. The kynge thereof is hanged. Josua setteth up an altar on which is written the behouour of the kynge. Bewylde the people.

C A P I. VII.

And the Loyde sayde vnto Josua: feare not, ne drede: but take all the men of warre with the, and asple and get the to Ai. Beholde I haue geuen into thy hande, the kynge of Ai, and his people, his cryt and his house. And thou shalt go to Ai & bee kynge. As thou bydest vnto Jericho and bee kynge. I neuer dwelle the people and castell thereof, ye shall take vnto your selues. But lath a watch vnto the towne on the backside thereof.

* Josua. xl. b
and. xii. c

Then Josua arose, & all the men of warre, to go by vnto Ai. And Josua chose out chyrt thousand men of warre, & sent them by nyght. And commaunded them, sayinge: Be ye pre aduayt vnto the towne on the backside thereof. So hat theyr face front the citty, and let ye be all ready. As for me and all the people that are with me, we wyl approach vnto the citty on the other syde. And when they come forth

* Jos. vii. 25

And the seven men, as well as the three men, whom
Joshua had sent to spy the land, came to him, and
said unto him, We have done as thou hast commanded
us. And the seven men, as well as the three men, whom
Joshua had sent to spy the land, came to him, and
said unto him, We have done as thou hast commanded
us. And the seven men, as well as the three men, whom
Joshua had sent to spy the land, came to him, and
said unto him, We have done as thou hast commanded
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Joshua had sent to spy the land, came to him, and
said unto him, We have done as thou hast commanded
us.

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said unto him, We have done as thou hast commanded
us. And the seven men, as well as the three men, whom
Joshua had sent to spy the land, came to him, and
said unto him, We have done as thou hast commanded
us.

And the seven men, as well as the three men, whom
Joshua had sent to spy the land, came to him, and
said unto him, We have done as thou hast commanded
us. And the seven men, as well as the three men, whom
Joshua had sent to spy the land, came to him, and
said unto him, We have done as thou hast commanded
us.

the other. And they layd upon them, so that
they let none escape or escape.

The king of Ai they took a huge stone brought
him to Joshua. And when Aicall had made
an end of saying all the embassage of Ge
bim which they were all saying in the
same place, Aicall returned unto Ai. And
there was saying the name of many
women, twelve thousand, all men of Ai.

For Joshua plucked not his hand back
again wherewith he held up his spear, till
they had utterly destroyed all the inhabitants
of Ai. And the cattell & spoyle of the city
he took, Aicall took them all, according
to the word of the Lord, which he coman
ded Joshua. And Joshua set Ai on fire, & made
it an heape and a wilderness forever, even
unto this day. And the king of Ai he bur
ied on a tree, until this day. And all that
was comen, at the commandment of Jo
shua they took the cattell & the spoyle, &
all it in the entering of the gate of the city,
and & cast thereon a great heape of stones, &
remained unto this day.

When Joshua layd on an altar unto the
Lord God of Israel, in mount Ebal, as Mo
ses the servant of the Lord commanded
children of Israel, as it is written in the booke
of the law of Moses: an altar of rough
stones, over which no tool of iron was yte.
And they sacrificed thereon burnt sacrifice, and
offered peace offerings. And he wrote thereupon
the stones the words of the law, &
the words in the presence of the children of
Israel.

And all Israel and the elders thereof, and
their officers and Judges stood there on that
day by the altar, and wrote on that day, before
the people: that were Levites which bare
the ark of the Testament of the Lord: as
well the strangers, as they that were borne
among them: half on the forefront of the
mount of Ebal, and half on the forefront
of mount Ebal: as Moses the servant of
the Lord commanded, and Joshua did
before the people of Israel. And after that, he
read all the words of the law, both the blessing &
the curse, according to all that is written in
the booke of the law: so that there was not
one word of all that Moses commanded,
wherby Joshua did not, before all the con
gregation of Israel, with women and children,
and the strangers that were among them.

¶ The Samaritans obtained prey of Joshua by the
night, but are after executed.

CAP I.

IX.

And when all the kings that dwelt on
this side Jordan, in the hill and in the
lowes, and a longer by all the coast of a
great sea, even unto Lebanon, the Hittites,
the Amorites, the Canaanites, the Hivites,
the Jebusites, and the Jebusites, heard of
that they gathered them selves together to fight
against Joshua and Israel, with one accord.

But when the inhabitants of Sabaon
heard what Joshua had done unto Jericho,
they played trumpets, and went and fence
themselves, and took all flocks upon their
sides, and were bottlers of ale and rent
and together againe, and also clothe those
of their kin, and also reiment upon them
and all their prouision of theyd was byed by
and boyed, And theyr came unto Joshua into
the vale of Jezreel and sayde vnto him vnto
the men of Jezreel: we be come from a farre
countrey, none therefore make a peare with
vs. And the men of Jezreel sayde vnto the Be-
niamites, peraduenture you dwell among vs,
and then howe should we make peare with
you.

and they came vnto Iohas, for as the pharisees
 and also Iohas came vnto them, what
 are pe: and indurce come pe. And they answered
 him. Frome a verye large cōtreye the pharisees
 come: as come in the name of the Gospell
 to you: for you haue deuide the faine of him,
 and all that he wrote: the waye of the pharisees
 is the true: by hym of the Ammites becom
 Iohas, and hym of Iehon, and hym of Iehon,
 and hym of Iehon, which dwelle at Iericho.
 Wherofe our rides and all the vnbondours
 of our cōtreye speake to be, Iapraie: take it
 awaye with you to seeke by the house, and go
 to Iericho, I praye you, I praye you, I praye
 you. And theye prouidede a countenace
 alwaye with vs. Thus our prouision of bread
 toke with be out of our houses, here, the
 daye we departed to come vnto you. And now
 he is to drepe by and hoored. And these
 bundles of wyne which are fylled were: now
 theye be booke, and theye be out of garments
 and shone are warmen also by reason of the
 sunnyshe loue. Nowe.

6. **X** and the men took of their bitables, and
 7. **con**sumed not with their mouth of the Lozbe.
 8. **And** Joshua made pear with them, and **made**
 9. **a** league with them, to save their lives: **as** the
 10. **people** of the ampe fware unto them.
 11. **But** three dayes after they hadde made pear
 12. **unto** them, they herde that they were negotia-
 13. **ting** unto them, and that they dwelte a-
 14. **monge** them. **For** the children of Israhel toke
 15. **the** womenpe, and came unto their cities to
 16. **the** daye: and their cities were Gaboon,
 17. **Libnah**, Gerazeh, and Masath: **for** these
 18. **the** children of Israhel fere them not, because
 19. **the** Lozbes of the companye had sworne bi-
 20. **to** them by the Lozbe God of Israhel. **And**
 21. **therefor** all the commones murmured against
 22. **the** Lozbes. **But** the Lozbes fawpe unto all
 23. **the** congregation: **We** have sworne unto them
 24. **by** the Lozbe God of Israhel, and therefore
 25. **we** maye not hurt them. **But** this we wylde
 26. **do** to them let them live: so shall no wrath
 27. **be** upon us, because of the oath the which we
 28. **have** taken: **for** we have let them live.
 29. **And** they that were the fathers of Moabes
 30. **and** fathers of water unto all the congrega-
 31. **con**.

And Josua sent for them, and talked with
them, and sayde: wherfore haue ye beguiled
vs wher as we haue ye dwel amonges vs? now

therfore cuffed he you, & there shall not cease
to be of you, bondmen and betwix of woode
and djauers of water into the house of my
God.

And their sanctified bodies, and souls: in
them will be Communion, that the Father will
have back some sanctified men (priests) offering
his greatest will the blood, and the body, and
the sacraments thereof out of power (right),
with Christ, but every thing, although it be
into thousands of years, and many hundreds: but not
the eternal priests, nor the eternal people, who shall
be chosen: from the Father too, to be.

"While the transfer was in progress, South Korea, a major shareholder and active member of the United Nations, learned that the Chinese government had taken action to ensure that the same body of persons of Chinese birth and origin who lived in China the company and made up more than 45% of its staff, in the place of South Korea, would be shut out."

The amozittes are overcome of Josua it rayneth
stones. The sonne standeth still and the daye is long
thyned. The true hynges are hanged.

CAPL

Ad toden twintichden hynge of Ierusalem hadt herbe, hove Josua hadt ekenen **xi**, and hadt bescreuen **xi**, and hove **x** he hadt done to Jericho and her kynge, euen so he hadt done to **xi** and her kynge, and hove the inhabitours of Gabaon hadde made preech with **xi** and dyd remaine amonges the: they seach credyfuly, for Gabaon was a great cite, as any cite of the kynghome, and therfore created the **xi**. **xi** al the more were myghte, **x** an

¶ **W**herefore Abimelech kynge of Iherusalem sent vnto Dothan kynge of Eberath, and vnto Dothan kynge of Jeremmo, and vnto Sapia kynge of A. raphis, and vnto Dabir kynge of Eglon, sayinge, Come ye vnto me & helpe me, that we maye raine Gabaon: for they haue made pear with Iosua and the children of Israel. Then the vii. kynges of the Amorites, the kynge of Iherusalem, the kynge of the byzon, the kynge of Jeremmo, the kynge of A. raphis, the kynge of Eglon gathered them selues together, both they and all their hostes & went by and beseged Gabaon, & made warre against it.

But the men of Sabaon when they were
defeated sent unto Joshua, unto the host to Sal-
gal, sayinge: withdrowe not thy handes fro
the remanentes, but come by to be: and refuse
us: for all the kynge of the Amorites which
dwell in the mountaynes are gathered toge-
ther against vs.

And **Joseph** ascended from **Balgail**, he and all the **people** of **warre** with him, and all the men of **might**, and the **Loide** **saw** **unto** **Joseph**, **fear** **them** **not**, **for** **Joseph** **had** **deſcended** **the** **into** **thyne** **hande**, **there** **ſhal** **not** **a** **man** **of** **the** **hande** **before** **the**. So **Joseph** **came** **unto** **them** **ſoberly**, **for** **he** **had** **toumered** **frome** **Balgail** **all** **might**, **and** **the** **Loide** **tooke** **their** **ſpyre** **at** **waite** **before** **Tabaan**, **and** **flew** **of** **them** **a** **great** **ſlaughter** **at** **Tabaan**, **and** **caſt** **them** **a** **log**

* ગ્રામીણ.બલોચ
ગામી.બ:પૂ.અ

The faithfulness of Joshua

of water, in the wilderness, and south country, the Ephraimites, the Amozites, the Sannathites, the Ephraimites, the Ephraimites, and the Ephraimites.

The hyngre of Jericho: The hyngre of Al
berth: Bethell: The hyngre of Jerusalem:
The hyngre of Bethyon: The hyngre of Zer-
moth: The hyngre of Lachis: The hyngre of
Aia: The hyngre of Gazer: The hyngre of
Dabir: The hyngre of Gath: The hyngre of
Horma: The hyngre of Sred: The hyngre of
Ybna: The hyngre of Ovlam: The hyngre
of Akhacha: The hyngre of Bethel: The hyng
of Thaduah: The hyngre of Herode: The
hyngre of Apph: The hyngre of Alastor: The
hyngre of Yadan: The hyngre of Yafar: The
hyngre of Somerim namyng: The hyngre of
Thaph: The hyngre of Thernach: The hyngre of
Aia: The hyngre of Lado: The hyngre
of Ahahanum in Carmell: The hyngre of
Montepre of Do: The hyngre of the nations
in Galgali: and hyngre Thersab: All the
hyngre conforther thurp and one,

Joshua is commanded to divide the land to the tribes of Israel.

CAPL. XIII.

When Iſaia was borne blind, and ſuppoſed in prece, the ſeaby ſhips were ſeene ſhooting out of the ſea, and ſome ſhips, and ſome remanent yet ſcrabbinge muche lande to be poſſeſſed. This is the lande that remaneth, all the coaſtes of the Philiftines / and all the Gileades, frome Iſſus in Egypte unto the boiers of Aſaron northwarde, which lande was counted to perſaue vnto the Canaanites, euen to Iſuee Weſtende of the Philiftines, the ſtadites, adababes, Alcaſonites, Gileades, Aſaronites, with the Suezers, frome the ſouthe All the lande of the Canaanites, and Aſara that appeareth vnto the ſea. And Iſaia ſpake, and to the boiers of the Ammonites ſpake, the lande of the Ephraims, and all Aſaron towarde the ſonne rebabes, frome Baal Sad vnder mount Hermon, till thou come to Bemat, all the embayments of the hill country, frome Aſaron vnto the hore waters euen all the Iſonites. I will call them out frome the face of the children of Iſrael, and it ſhall be in ſuch a wyſe bycause it by Iſrael the children of Iſrael to ſeeke out the lande, I ſhall remember the ſeaſon before this lande was, and the nyne repbes, and the halfe repbe of Canaanites. For the other haſſes with the Subgynes and the Gadabes, be-

recepit their inheritance alreſt, * whiche
 Moſes gaue them beyonde Iordan eaſtward
 as Moſes the ſeruaunt of the Lord
 gaue them / frome Arore that lyeth on the
 bryn of the eyer Arnon. with the eyte in þ
 middes of the valleye.

And all the plague of Midba unto Dibon,
and all the cities of Schon, kinge of the A-
monites which raygned in Desbon, euen vnto
the borders of the children of Ammon: and

Salaab, and the landes that border vpon the
Selinixites and the Scharbites, a all mount
Hermon and all Balan vnto Salcray, run
all the kingdom of Og in Balan whiche cap-
tained in Adharoth and Edyat whiche same re-
mained yet of the rest of the Kaplinites. But
Hosea smote them and decreased them.

Neuertheleide the chyliden of Iſrael troubled not the Seluities no; the Machathites: But the Seluities & the Machathites dwell amonge the Iſraelites euen vnto this daye. Onely vnto the tribe of Leui, he gave none enheritaunce: * for the offeringe of the Lord God of Iſrael is their enheritaunce as he ſaide vnto them.

The children of Israel came again unto the crybe of the children of Kanaan by their handmen, and their bounden were from Aroer that lieth on the bank of the river Arnon, and the route that lieth in the midy valley of the river, and all the plague about Sebbab, Hidon, and all the towones that liye in the plaine: Debon + Barmothabab, and Bethbaalmoe: Dejahy, Kistemoth and Shephat Kuiseth, Sebbab, and Zareth Zabab in mount Kinnal: and Bethhebe and the springes of water, and the city of Kistemoth, and the cities in the plaine, and all the hyrcounes of Hidon bygone of the Ammonites which ragard in Hidon, whome theye smote + slew: the Lordes of Midian, Zui, Kethem, Zui, Zui and Beba, the Lordes of Sejon, and unadbauntures of the countreie, and Belem also the sonne of Hidon the foorthreie, the children of Israel came with the sword, amonge other that were slayne. And the bounden of the children of Kanaan were Jordan withi the crybe of the river Jordan, and the countreie of the children of Kanaan, of Kanaanites handmen, with the cyres and villages that apperaynes there.

And *Bohea* gave unto the tribe of *Sad*, even unto the children of *Sad* an inheritance by armies, and they took cities, *Wur*, *Sin*, and all the tribes of *Sad*, and half the land of the children of *Amn*, and *Bohea* took itself before *Kabab*: and from *Sehon* unto *Kamoth Shaphai*, and *Beotania*: and from *Beotania* unto the borders of *Dabe*, and in the battle they had *Beotaram*, *Beotania*, *Seoth*, and *Zaphn*, the relics of the kingdom of *Sehon* king of *Edon*, and *Jo*, and the cities that they there, even unto the edge of the sea of *Gentioth* on the other side *Jo*, and *Edmar*.

This is the substance of the children of
Sod in their hynodes, the cities with their
villages.

And **Rholes** gaue vnto the halfe tye
of **Spanades**, and to his sonnes an emper-
taunce by theyr hyndes. And they couer-
tred frome **Spanadan**, euen all **Bafan**, the
kingdome of **Ag**, kyng of **Wafan**, and all
the towne of **Jahie** whiche lye in **Bafan**, e-
uen the fesse ciers, and **Wafie** **Salaad** and
Aharoth, and **Esiet**, ciues of the kingdome
of **Ag** in **Wafan**, & whiche yecall vnto the

children of Ephraim the sonne of Manasses, and that vnto halfe the children of Ephraim by their heyndes.

These are they to whom Moses gaue inheritance in the felowes of Moab, on the other syde Jordan by Iericho euwardes. But vnto the tribe of Levi, Moses gaue none inheritance, for the Loyde God of Israel is their inheritance, & as he sayde vnto them.

¶ And he requyeth the heritage that was promysed him, and heauen was geuen him.

CAPL

XIIII.

And these are the countreies which the kingdom of Israel inhereteth in þe lande of Canaan, vnto whiche Moses the preste, and Josua the sonne of Naui and the auncient beares of the tribes of the children of Israel, gaue them their inheritance by lot as the Loyde commaunded by the hande of Moses, to geue vnto the nyne tribes, and vnto the halfe tribe of Manasses. For the tribes had their inheritance hitherto two tribes and an halfe on the other syde Jordan: But vnto the Levites he gaue none inheritance amonges egypt, for the children of Joseph were two tribes, Manasses and Ephraim. And therefore they gaue no parte vnto the Levites in the lande, save cities to dwell in and the suburbs of the same, for their beastes and cattell.

¶ The Loyde commaunded Moses: euen so þe kingdom of Israel had togeu their druyded þe lande.

¶ And the children of Iuda came vnto Josua in Beilgal. And Aled the sonne of Ephraim the Kenite sayde vnto him: thou wiltste what the Loyde sayde vnto Moses the man of God, concerninge me and the in a a b d e f g h i k l m n o p q r s t u v w x y z

¶ And Moses the same season, takinge the lande wheroun the fete haue trode, halde thine inheritance and the children of Israel because thou hast followed the Loyde my God continually. And now beholde, þe Loyd hath leue me free (as he sayde) & this countrey and these people, euen hitherto the Loyd spake vnto Moses, whyle the children of Israel wandred in the wilderness. And now is it as this daye some thow and fye years: and yet am as stronge as this ymke, as I was whē Moses sent me: loke vnto stronge I was the, to stronge I am now, to water and to warre.

¶ And he therfore gaue me this mountayne whiche the Loyde at that tyme promysed, for thou dwellest at that tyme, halde the & Enaiaim there here, and towne the cities were grete and walled. I trust the Loyde will be with me, and I shall druyde them out as the

Loyde sayde. And Josua blissheth with the word of the Loyde, and gaue him Beilgal to his heritage. And the Kenites becomen the inheritance of Aled the sonne of Ephraim the Kenite, and he dwelleth there vnto this daye. And the children of Israel dwelleth in the lande of Canaan, as the Loyde sayde vnto them.

¶ The Lot of the children of Iuda and the names of the cities and villages of the same.

CAPL

XV.

And the Lot of the tribe of the children of Iuda in their heyndes was the wilderness of Zyn that stretcheth to the colles of Edom southward, and is the uttermost part of the fourty colles. And euer fourty colles were from the bylke of the salt see and from a certen portre of the see that leacheth southward. And it went out on the fourty syde of the gorynge up to Aradim, and went a longe to Zimma, and ascended by on the fourty syde of Kades Barne, and went alonge to Idson and wente up to Abbar, and set a compass to Baraa, and went a longe to Aymou, & it went out to the ryuer of Egypt: so that the ende of that colde is the see. And these are the fourty colles.

¶ And euer eache colde are the salt see eue vnto the edge of Iordan. And euer borders in the noyche quarter were frome an other portre of the see wyther Iordan euerth. And wente up to Beithugia and went a longe by the north syde of Beitharabad and wente up to the base of Hohen the sonne of Kuden. And then wente up to Abbar frome the waters of Idson, and so northward, turninge towards Gailgal that lyeth betwixt the gorynge up to Amonim, whiche is of the south syde of the ryuer. And then wente a longe to the water of Enleims, and ended at the well of Hagall. And then wente up to the balere of the sonne of Hymon, euen vnto the south syde of the Schyberes the inhaibours of Aradim. And then wente up to the toppe of the hill that lyeth betwixt the balere of Hymon westward, and by the edge of the balere of Kaphaim northward: And then it dyaweth frome the south hill vnto the fourtayne of water called Shephotha, and goeth out at the cyties of mount Ephraim: and dyaweth to Mahal, otherwyle called Ezerahaim: and then it compasseth from Mahal westward, vnto Idson, and then goeth alonge by to the syde of mount Aradim, otherwyle called Schybalon, on the north syde thereof. And then cometh to Beithlam and vnto Idson northward: And then dyaweth to Idson & goeth a longe to mount Mahal, and goeth out at Beithel, and the ende of the borders is the see. And the west borders are the great & the colles that lye euercon. And these are the colles of the children of Iuda rounde aboute in their heyndes.

¶ And vnto Aled the son of Ephraim was geuen these

[illegible]

and the cities of the tribe of the children of Zebulun all quarters, toward the rules of the *Beni* four quarters, were: *Kabzel*, *Ezer*, and *Jagur*: *Amihah*, *Dimonah*, and *Gadath*: *Arba*, *Bejoz*, and *Jeitthan*: *Zipz*, *Teirah*, and *Belouli*: *Dejoz*, *Hebadath*, and *Amorot*: *Heleeth*, *etzereth* (called *Bejoz*), *Emah*, *S. m.*, and *Golbahah*: *Bejayasabath*, *Balmah*, and *Bechpethel*: *Bejayasul*, *Merath*, and *Bejoziah*: *Bealal*, *Jim*, and *Agim*: *Etthobal*, *Etthil*, and *Boyma*: *Zehelus*, *Etthemenah*, and *Aruchenas*: *Kaboth*, *Seilim*, *Jim*, and *Berom*: all these cities are *sh. m.* with their villages. And the lower country of *Ezer* by the *Yabok*: *Zareah*, and *Amor*: *Zonah*, *Einanum*, *Zeuphabah*, and *Enam*: *Jeitmoth*, *Shulaim*, *Suon*, and *Shah*: *Shaacem*, *Adichmah*, *Sedrah*, and *Orborthamah*: fourteen cities with their villages.

Zuran, Zabagab, and Bagdalgab: Drefram, Zazpual, and Zibuecl: Maris, Dazacath, and Eylon: Labon, Lavamam, and Aerilus: Gaberoth, Wehdagon, Wyamam, and Elabedaly: Spectacles with clear vision.

Abnah, Ether, and Asan: Jephthah, Ashab, and Jezib: Bariah, Bahrzip, and Abasiah: none cities with their villages.

frome Amon out to the see, all that lye about
Amon with theie villages. Amon with her
townes and villages. Asah with her townes
and villages, euen into the reuer of Egypte:
and the gerate see, with the rookes that lye
thereon.

And in the mountains, they had some cities
 Jarchu, and Soroob: Danah, and Kariath be-
 nath, which is Dabar: Anah, Eremoth, and
 Anim: Sejen, Bulon, and Sioh: alcen gen-
 ties with other villages. Arab, Dumah, and
 Efran: Janim, Berethappuah, and Apprah:
 Dumathak, and Kariath Arbe: which is Be-
 thron and Zio: apne cities with their vil-
 lages. Raon, Carmel, Siph, and Zuar: Jefe-
 rail, Inbadan, and Sanoor: Lam, Sadaah, and
 Sathah.

and Thammoh: ten cities with their villages. Hagai, Bethzur, and Gedy: Maarah Beth-zur, and Elberon: five cities with their villages. Maarah Baal which is Maarah Zaim, and Harabba two cities with their villages.

And in the wilderness they had Bethersabab, Meddin and Sararah / Hebron, the city of salt, and Engabi: five cities with their villages. But the Jebusites that were the inhabitants of Jerusalem / the children of Judah could not cast out. Wherefore the Jebusites dwell among the children of Judah unto this day.

¶ The 20th part of Ephraim.

CAPL. XVI.

And the lotte of the childreyn of Iosaph
will come Iordan by Jericho, vnto the
water of Jericho eadward, and the
epistolicke that goth by from Jericho the
twelue myle Betzell, and then goth out
from Betzell to Zus, and runneth a longe
vnto the borders of Seriataroth: and geth
thence northward, to the coosters of Zaphi-
thi, and vnto the coosters of Bethsaron the
next, and goth by by the fye spye to Salu,
the endes of thier coosters came to the grate
see. And so the ruldern of Iosaph apudus
and Ephraim toke thier enheritauing.

And the children of Ephraim rose there-
to by hundreds. And the robbers of their em-
pire ran thitherward twice. Astaroth King, com-
ing unto Bethphogah the upper, and their marches
went out northward to Bethamath that lieth
on the south-side, and set a compass east-
ward unto Sheanath Shilo, and passed by
the castle unto Jannoth, and thence down
unto Jezoth, to Astaroth and Aharath, and
met at Jezoth, and went out at Jordan. And
their dovers went to Shephugah northward
unto the river Kanah, and the embs were
said to be the river Kanah, and the chief-
est of the children of Ephraim by their dwell-
ings. The children of Ephraim, had their
cities and villages thitherward among the en-
trance of the child of Aharath: Notwith-
standing the children of Ephraim stirred
the Aharathes that dwell in Esol: but the
Aharathes dwell among the Ephraimites
unto this day, and pay tribute.

The portion of the half tribe of Manasse the Levites become tributaries to the Israelites. Manasse and Ephraim require a greater portion of heritage.

CAP I. XVII

AS the rebe of Manasse which was the childe sonne of Joseph receiued his lot. And wher the childe son of Manasse which was the father of Gilead and a man of warre: had his inheritance Gilead and Basan. And the rest of the child of Manasse receiued by their handreds: wher were the children of Abuzer: the children of Belch: the children of Asiel: the children of

D And the seventh lot fell to the tribe of the children of Dan by their hynderes. And the cities of their inheritance was Zaanah, El-hai, * Jarames, * Belabin, * Zaiion, and * Jeriab: * Eglon, * Chemmabab, and * Akacon: * Elphero, * Gethron, and * Bealath: * Zebub, * Bannanah, and * Achutman, and the waters of * Jaron and * Bazon, with the countrey that lieth before * Appes, and there it hath an issue. And the children of Dan wente up and fought against * Leken and toke it, and smote it with the edge of the sword, and conquered it, and dwelt therein, and called it Dan, after the name of Dan their father.

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This is the inheritance of the tribe of the children of Dan in their hynderes: these cities with their villages. When they hadde made an ende of dispossesse the lande to euery tribe by lotte, then the children of * Israel gaue an inheritance vnto * Josua the sonne of * Nun amonge them: at the mouth of the * Jordan they gaue him the cite whiche he asked, euen * Thamarah theray in mounte * Ephraim. And he buyte the cite and dwelt therein.

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These are the inheritances whiche * Eleazar the priest and * Josua the sonne of * Nun, and the auncient fathers of the tribes of the children of * Israel diuided by lotte in * Siloh before the * Loyde, in the daye of the tabernacle of witness, and to make an ende of diuiding the countrey.

¶ The Tribes of refuge of * Benjamin;

CAPL. XXI.

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Then the * Loyde spake vnto * Josua, sayinge: commen with the children of * Israel and saye: * Appoynte oure free cities, of whiche I spake vnto you by * Moses, that the leier that hellyte anye person wronges, and vniuersally, maye seee iustice. And those cities shall be power refuge from the auenger of bloude. And the leier shall seeke out one of those cities, and shall stand in the entrance of the gate of the cite, and shall shewe his cause in the eares of the elders of the sayd cite, that it was no wilful murder. & they shall take him in to the cite vnto them, and shall geue him a place that he may dwell amonge them.

And when the auenger of bloude foloweth after him, they shall not before the leier in to his hande, because he smote his frende ignorantly, and that can not be proued that he doeth him malice of two or thye dayes afoze.

And he shall dwell in the sayd cite vntill he haue before the congregation in iudgement, sayinge for his defence, and burye the body of the hynde wherof that shall be in those dayes. And then shall the leier retorne, and come vnto his owne cite, and vnto his owne house, and vnto the cite from whence he fledde.

¶ And they appoynted * Kedesh in * Galile, in mounte * Ephraim, and * Sichem in mounte * Ephraim, and * Haratbarbe, whiche is be-

hion in the mountaynes of * Iuda. And on the otyer syde * Jordan ouer agayn * Jericho * Zaidwade, they gaue * Bozer: in the wilderness, vpon the plague wilderness out of the tribe of * Ruben and * Simeon in * Gilead out of the tribe of * Gad, and * Solaim in * Galan out of the tribe of * Manasse.

Deuter. 19. 8

These were the cities appoynted for all the children of * Israel; and to the strangers that sojourned amonge them that woe to euee hylde anye person ignorantly, the same maye seee thynges and dole not dye by the hande of the auenger of bloude, vntill he haue before the congregation.

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¶ The Cities giuen to the * Levites, in nombre fortye and eght. ¶ The promyses of geuynge the sons of * Canaan are fulfilled. ¶ The * Itrauilles are at rest.

CAPL. XXI.

And then came the principall herdes of the * Levites vnto * Eleazar the priest, and vnto * Josua the sonne of * Nun, and vnto the auncient herdes of the tribes of the children of * Israel, and spake vnto them at * Siloh in the lande of * Canaan, sayinge: * The * Loyde commaunded by * Moses, to geue vs cities to dwell in, and the seides about them for oure cattell.

* Eleazar the priest
* Josua the sonne of
* Nun

And the children of * Israel gaue vnto the * Levites out of their inheritances, at the bid- dyng of the * Loyde, these cities followinge with their suburbs.

And the lotte came oute vnto the hynderes of the * Sathathyres: and the children of * Azacon the * Sathathyres whiche were of the * Levites hadde giuen them by lotte, oure of the tribe of * Iuda, oure of the tribe of * Symeon, and oure of the tribe of * Benjamin thirtene cities. And the reue of the children of * Gad had by lotte oure of the hynderes of the tribe of * Ephraim, oure of the tribe of * Dan, and oure of the half tribe of * Manasse ten cities.

And the children of * Gerson hadde by lotte oure of the hynderes of the tribe of * Iudith oure of the tribe of * Aser, oure of the tribe of * Saphraim, and oure of the other half tribe of * Manasse in * Galan, thirtene cities. And the children of * Merari by their hynderes, hadde oure of the tribe of * Ruben, oure of the tribe of * Gad, and oure of the tribe of * Zabulon, thurty cities. And the children of * Israel gaue by lot vnto the * Levites these cities with their suburbs, as the * Loyde commaunded by * Moses.

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And they gaue oure of the tribe of the children of * Iuda, and oure of the tribe of the children of * Symeon, these cities by name: whiche the children of * Azacon receiued of the hynderes of the * Sathathyres, & of the children of * Merari obtained: for thurty was the first lotte. And they gaue them * Hariah * Aze of the father of * Achache, whiche is * Bethion in the hill countrey of * Iuda, with the suburbs of the same rounde aboute it. But the countrey that pertaineth to the cite and the villages thereof the

* Hariah was
the father of
* Achache.
* Josua the sonne of
* Nun

they gaue to a lorde the sonne of Iephthah, to be his possession.

And thus they gaue to the chyldren of Beniamin the citye, the hauncyrted cyties of the Itear, Bethon with her suburbs: and Abina with her suburbs, and Jathir with her suburbs, and Almona with her suburbs, and Hophou with her suburbs, and Abou with her suburbs, and Am with her suburbs, and Jizach with her suburbs, and Bethsania with her suburbs: nyny cyties oute of those two tribes.

And oute of the tribe of Menassem they gaue Gabon with her suburbs: Gaba with suburbs: Anathoth with her suburbs: Almod with her suburbs, four cyties. All these cyties of the chyldren of Iaron pfectres were, thysse cyties with theyr suburbs.

And the hyndredes of the chyldren of Zabath they were Leuytes / thus to save the cytye chyldren of Zabath had the cyties of their lot, oute of the tribe of Epphaim. And they gaue them the free cytye of the Itear: wherewith theyr suburbs in mounte Epphaim: and Gazer with her suburbs / and Raabaim with her suburbs / Bethsaron with her suburbs / some cyties.

And oute of the tribe of Iuda: Eltheke with her suburbs, Gidon with her suburbs, Alalon with her suburbs, and Achisamen with her suburbs, four cyties. And oute of the halfe tribe of Iudamans: Thamar with her suburbs, and Achisamen with her suburbs, two cyties. So that all the cyties whiche were gyven unto the hyndredes of the other chyldren of Zabath, were ten with theyr suburbs.

And unto the chyldren of Gerson, whiche were of the hyndredes of the Leuytes, they gaue oute of the other halfe tribe of Manasse, the cytye of refuge for the Itear, Golan in Basan and Holam with her suburbs: wherewith theyr suburbs, two cyties. And oute of the tribe of Iachar, Basan with her suburbs, Beareath with her suburbs, Jarumoth with her suburbs, Engannim with her suburbs, four cyties. And oute of the tribe of Issachar with her suburbs, Abdon with her suburbs, Balachath with her suburbs, Madon with her suburbs, four cyties.

And oute of the tribe of Manassah, the cytye of refuge of the Itear, Rader in Galile, with her suburbs: Ramoth, with her suburbs: Rechem with her suburbs: the cyties. So that all the cyties of the Gersonites in theyr hyndredes were thirteene with theyr suburbs.

And unto the hyndredes of the chyldren of Manasse the rest of the Leuytes, they gaue oute of the tribe of Zabulon: Jemam with her suburbs, Carthay with her suburbs: Danna with her suburbs, and Shalail with her suburbs, four cyties. And oute of the tribe of Ruben, they gaue Moson with her suburbs: Jabezah with her suburbs: Bethmoth with her suburbs: and Appahay with her suburbs, four cyties.

And oute of the tribe of Gad, they gaue the hauncyrted cytye of the Itear, Ramoth in G

lad with her suburbs, Ephannim with her suburbs, Bethon with her suburbs, and Jaser with her suburbs, four cyties in all, to save all the cyties of the chyldren of Manasse in their hyndredes, whiche were the rest of the hyndredes of the Leuytes, were by thysse, twelve cyties. And all the cyties that the Leuytes had in the possession of the chyldren of Israel were foure and cyght with their suburbs. And these cyties haue the thysse suburbs rounde aboute the thysse oute of all the said cyties.

And the Lorde gaue unto Israel, all the lande whiche he swore to geue unto theyr fathers. And they conquered it, and dwelte therein. And the Lorde gaue them rest rounde aboute, accordyng to all that he swore unto theyr fathers. So that theyr habite was not of all theyr enemyes betwixt them. And the Lorde betwixt all theyr enemyes was in theyr handes. Where thasid macthys of all the good thynges whiche the Lorde hadde sayde unto the house of Israel. And all came to passe.

¶ Wher, God, and the halfe reule of Manasse are lorde agayne to theyr possession. ¶ They buyde as a lorde for a memoriall.

C A P I. XXII.

Then Iosua called unto the Elders, and to the Leuytes, and to the thysse thysse Manasse, and sayde unto them: I have kepte all that I sokes the seruante of the Lorde commanded you, and haue obeyed my boyce in all that I commanded you: I haue not lette your brethren of a linge season vnto this daye, but haue kepte the commandment of the Lorde your God. And now the Lorde hadde gyven rest vnto your brethren, as he promysed them. Wherfore retorne and geue vnto your frutes, and vnto the lande of your possession, whiche I sokes the seruante of the Lorde gaue you on the other side Iordan.

But in ampe toke take excedyng good hede that ye do the commandment and later whiche I sokes the seruante of the Lorde charged you / whiche is, that ye loue the Lorde your God, and walke in his wayes, and kepe his commandmentes, and cleane vnto him, and serue him with all your hertes, and all your soules. And so Iosua blessed them, and sent them awaye. And they wente vnto theyr tentes.

¶ And to the one halfe of the tribe of Manasse Iosua gaue possession in Basan: and vnto the other halfe thereof gaue Iosua vnto theyr brethren on this side Iordan westward. And also when Iosua sent them awaye vnto theyr tentes and blessed them, he sayde vnto them, serue with moche recheffe vnto your tents and with byp moche cattell, with swyne, with bulle, with, and with agment aboute mounte and dwelle the people of your enemyes vnto your brethren.

¶ And the chyldren of Ruben the chyldren of

And half the tribe of Ephraim, returned and departed from the children of Israel out of Shiloh, whither is in the land of Canaan, to go into the countrey of Galaad, and to the lande of their possession. Wherin they were possessed at the mouth of the Iordane by the hand of Moses. And whither they came in by the space of three dayes in the land of Canaan: there the children of Ruben, the children of Gad, and the half tribe of Zebulun, built an altar like by Jordan, and that a great altar to se to. And when the children of Israel heard saie: behold, the children of Israhel, the children of Gad, and the half tribe of Zebulun have built an altar in the foye hande of the lande of Canaan in the borders of the land of Moab. Then the whole congregation of the children of Israel gathered them together to Shiloh to go to warre with them.

And the chyldren of Israel sente vnto the chyldren of Ruben, and the chyldren of Gad, & to the haile tribe of Manasses in to the lande of Galaad, Pynching the sonne of Eleazar the prier, and with him tenne lordes, of whiche theise haue a lorde, thowme oute all the tribes of Israel, whiche heades of theyr fathers householde were ouer the thousandes of Israel. And they went vnto the chyldren of Ruben, of Gad, and to the haile tribe of Manasses, vnto the lanor of Galaad, and spake thus with sayng.

¶ Thus hee the hole congregation of the
Lords: what traſgression is this that ye haue
transferred agaynſt the God of Iſrael, to
come aſaype this daye from after the Lords,
and to builde you an altar for to rebell this
daye agaynſt the Lords? Is the worship drede
of Iſrahelago: to lyfe for ye, wherof we are
nurtured into this daye, and much people here
are, but that ye ſhould come aſaype
to be ſure ſome folowinge the Lords?
Ye ſhall rebell to be agaynſt the Lords,
to mooue he ſhall be wroth with all the con-
gregation. For whicheſynne by the lawe of
few poſſible be done, then come ouer by
to the lande of the poſſible of the Lords,
where the Lords ſheweth abſurditie, and
brought amonges be. What rebell not a-
gaynſt the Lords, nor agaynſt ye, to builde
ye ſaype other altar, ſay the alſuer of the
Lords: ſay ye ſhall ſeeke from the ſonne
of Iſrahel transferred for comenſatione of
Iſrahel, and which fell on all the congregation
of Iſrael, to that be alſuer perceived not for
this wherbynde?

¶ Then the chyldezen of Ruben and of Gad,
and holie the terte of Manasses, answered
and saide vnto the heauens ouer eue thousand
times of Iherai. The myghty God, the al-
myghty Godde he knoweth, and Iherai shall
bringe vs in. He will rebell vpon this guile agaynst
the Godde, then the Godde haue he not this
daye.

On the 25th we have bought an antique to furnish the house, the horse, or to offer them to the king, and of other things, as to the price of the horse, the horse, the horse

requeyre it : And haue not rather doone it for
feare of this, leed it tyme to tyme vnto christe
when shouldeste sape vnto ouers : What haue
ye to doo with the Lorde God of Israel, se-
pinge that the Lorde haue made Iordan a
boylder byrmyne be and you ye chylidren of
Ruben and of Gad : ye haue no cause ther-
fore in the Lorde / and so shall poure chylidren
make ouer chylidren crafe frome feareinge the
Lorde.

Therefore we thought it better, and
saide: Lette vs cause an aulter to be made,
not for burnt offeringes, no sacrefices, but
if Mall be a token betwene vs and you, and
oure mercycases after vs, that we shoulde
serue the Royde, withoure offeringes, sa-
crifices, and peaceofferings: and that
poure chylidm shoulde not sape to oures
in tyme to come: for haue no parte in the
Royde.

And we thought, yet they shoulde so sape to be, as to ouer generations in tyme to come, that the wolde faie agayne: Whereby the fauour of the aulter whiche our fathers made, neyther for burnt offerenges, nor sacrifices, but that it shoulde be a wyrmes breuerye vs and you. So God sayd that the wolde rebell agaynste the Lorde, and that we shoulde turne this daye from after hym, and buylde an aulter for burnt offerenges of sacrifices, save the aulter of the Lorde ouer God that is before his tabernacle.

And when Phinches the Pirelle and the
Loydes of the congregayon, and heades
ouer the thousandes of Israel whiche were
with hym, herde the wordes that the chyl-
dren of Ruben, the chylidren of Gad, and the
chylidren of Manasse spake, they were with
content.

And Abimelech the sonne of Eleazar the
Priest sayde vnto the chyldren of Ruben,
of Gad and of Manasse, this daye we per-
ceyue that the Lorde is amonge vs, be-
cause ye haue not doone this trespase a-
gaynste the Lorde. And now ye haue eue-
nlyd the chyldre of Israel oute of the handes of the
Lorde.

And whiche the Sonne of Eleazar the
Spreite and the Lordes returned from the
children of Kuben and of Gad out of the
lande of Galaad vnto the lande of Canaan,
to the children of Israel, and broughte them
withe againe. And the aulther pleased the
children of Israel well, and they praised
God, and did not intende to goo againste
them in battaile, to destroye the lande whiche
the children of Kuben and Gad dwelt
in. And the children of Kuben and the chil-
dren of Gad called the aulter *Sh. Sh. b. r. a. l.*
it is a tynicall bypocrisie, that the Lord
is God.

E John exhorteth the people that they ioyne not
themselues to the Scripples and that they trust in
none but in God only, whiche had fulfilled his pro-
mises to them.

SCHEIDT &
MUNSTER, ST. B.
HOLZSTADT, F.

CL

After the
Lutheran
common trans-
lation our wis-
doms that the
Lord is God.

And so it came to passe a longe season after that the Loide had gyven rest vnto Jfrael frome all theyr enemyes rounde aboute: that Jolua waxed olde and was dyen in pereg. Wherfore he sent for all Jfrael, & for theyr elders, thei judges, Juges and officers, and sayde vnto them: I am olde and dyen in pereg. And ye haue sent all that the Loide your God hath donne vnto all these nacions before your faces. For the Loide poure God he foughte for you. Wherfor, I haue appoynted these nacions that remaine, to be the subterbaunce of your terydes, euen frome Jofabane: and all the nacions that I haue deliuered, euen vnto the great see. And the Loide your God he shall expell and casten oute before you, and ye shall conquere theyr landes, as the Loide your God hath sayd vnto you.

Deut. xxxii.
Jolua b.
ii. Argilla.
Deut. xxi.
Deut. xxi.
Deut. xxi.

B * Wherfore exceedinge strange, that ye take vnto do all that is written in the booke of the lawe of Moyses, that ye doe not alweyetherein, to the righte hande: or to the left, and that ye goe not vnto these nacions that remaine with you, and that ye nei. gete make moun. as if swere by the names of their Goddes: and that ye neither sette them nor doe your felins vnto them.

Deut. xxi.
Jolua b.
ii. Argilla.
Deut. xxi.
Deut. xxi.

C But that ye shalke fast vnto the Loide your God, as ye haue done vnto this daye. So that the Loide calle oute before you grece nacions and myghte, as ye be come no man hath stande before you hitherto. * And shall chaie a testimonie: for the Loide your God he is to gette for you, as ye haue sayd vnto you. Take good heed therefore vnto poure soules, that ye leue: the Loide your God.

Deut. xxi.
Jolua b.
ii. Argilla.

D And ye shal goe backe, and cleare vnto the rest of these nacions that remaine with you, and shall make marriages with them, and to be in a league with them, or else ye shalke frome before you. * But they shall be in a league with you, and seueres for your lyes and charynes in your eyes. Wherfor, I haue sent this good lande whiche the Loide your God hath gyven you.

Deut. xxi.
Jolua b.
ii. Argilla.

E Wherfor I walke this daye by the waye of all the world: to see if I maye in all your lyes and in all your soules, that nothinge hath sayed of all the good thynges whiche the Loide your God promised you.

Deut. xxi.
Jolua b.
ii. Argilla.

F And so it came to passe, that ye came vnto you, whiche the Loide your God hath promised you: so that the Loide bringe vpon you all, euen whiche he haue deliuered vpon you from this good lande, whiche the Loide your God hath gyven you, when ye haue transgressed the appoyntment of the Loide your God, whiche he hath made with you, and go and sette strange goddes, and bowe your felins to them. When shall the wrath of the Loide waxe hoote vpon you, and ye shall perishe quicly from this good lande whiche he hath gyven you.

Deut. xxi.
Jolua b.
ii. Argilla.

G Jolua restreth the people to the heyrage of the lawe of Moyses. The bones of Jolua are buried at Hazor by the.

CAPL. XXIII.

And Jolua gathered all the terydes of Jfrael to Bethem, and called for the elders of Jfrael, and for theyr Juges and officers, whiche presented them selves before God. And Jolua sayde vnto all the people: thus saythe the Loide God of Jfrael. * Your fathers dwelt on the other syde of the Iordane in olde tyme, euen frome the father of Abraham and Haroor, and Iesused strange goddes. So that I toke your fathers Abraham frome the other syde of the Iordane and brought him in to the lande of Canaan, and multiplied his seed, and gaue him Isaac. And I gaue vnto Isaac, Jacob, and Esau. And I gaue vnto Esau mounte Seir to possesse. But Jacob and his children wente downe to Egypt.

B * Then I sente Moyses and Aaron. And I stroke Egypte in manye signes and wonderis, and after I brought you your fathers out of Egypte. And ye came vnto the see, and the Egyptians solowed after your fathers with charrettes and baylmen, vnto the reuersee. And the captiues of Jfrael cryed vnto the Lord. And he put darkness betwene you and the Egyptians, and broughte the see vpon them & couered them.

C And your eyes haue sene whar I haue done in Egypte. And ye dwelt in the wilderness a longe season. And I broughte you in to the lande of the Amorites, whiche dwelt on the other syde Jofabane. And they foughte agaynst you: and I gaue them in to your handes. And ye conquered theyr countrey, and ye destroyed them.

D Then Balak the sonne of Zophor, kynge of Moab, arose and toke agaynst Jfrael, and sente * and called Balak the sonne of Becor to curse you. But I would not aggre to harden vnto Balak, and therefore he deliued you: and so I deliuered you oute of his hand. And when he wente oute Jofabane, and came vnto Jretcho, the citys of Jretcho foughte agaynst you: the Amorites, Hittites, Canaanites, Hethites, Gergesites, Hittites, Jebusites, whiche I deliuered in your handes.

E And I sente * Moyses before you and ye called oute before you: euen the two knyghtes of the Amorites, but not with pure amys, as with your owne bowes. And I gaue you a lande in whiche ye did no labour, and cyties whiche ye buylde not, and ye dwelt in them. And youes, and olus terys whiche ye plantet not.

F And now feare the Loide, and sette hym in purencie and truthe. And put awaye the goddes whiche your fathers serued in Moab, Canaan, and in Egypte, and sette the Loide. But the same tyme vnto you sette the Loide, euen chose you this daye vnto you. And ye sette wher the Goddes, whiche your fathers

¶ After Iudas was dead, Iudas was continue
hold out the army when Jerusalem was beleag.
¶ The people that were not beleagued became repui-
cates.

CAPL I.



John. xxi. 4

¶ Simon for
his crye of
Simon,

¶ Ruth. xxi.
and the

John. xxi. 4

John. xxi. 4
¶ Par. xxi.
¶ the xviii.

¶ The first thing that Iudas did was to
take the city of Jerusalem and to
burn it with fire. And he took the
city of Jerusalem and to burn it with
fire. And he took the city of Jerusalem
and to burn it with fire.

¶ And he took the city of Jerusalem and
to burn it with fire. And he took the
city of Jerusalem and to burn it with
fire. And he took the city of Jerusalem
and to burn it with fire.

¶ And he took the city of Jerusalem and
to burn it with fire. And he took the
city of Jerusalem and to burn it with
fire. And he took the city of Jerusalem
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city of Jerusalem and to burn it with
fire. And he took the city of Jerusalem
and to burn it with fire.

¶ And he took the city of Jerusalem and
to burn it with fire. And he took the
city of Jerusalem and to burn it with
fire. And he took the city of Jerusalem
and to burn it with fire.

the mouth of dead, and dwelle amongst the
people.

¶ And Iudas went and Simon with him, and
they came the Canaanites that inhabited the
land, and they dwelled there. And he called the
name of the city Bethon, that is to say, a city.
¶ And Iudas took the city of Bethon, and he
dwelled there. And he called the name of the
city Bethon, that is to say, a city.

¶ And the children of Benjamin dwelled
there. And he called the name of the city
Bethon, that is to say, a city.

¶ And in the manner the house of Joseph
went up to Bethon, and the Lord was there,
and when they besieged the city which they
called Bethon, and sawe a man come
out of the city, they sayd unto him, where
is the waye in to the city, and we will take
the city. And he showed them the waye in
to the city, they smote it with the edge of
the sword, but they had let the man and all his
household go free. And the man went into
the lande of the Hephraim, and dwelle a nye
and called the name thereof Bethon, which is the
name thereof unto this daye.

¶ Neither dyd Ephraim expelle Bethon
with her towne, neither the inhabitants of Bethon
with her towne, neither the inhabitants of Bethon
with her towne, neither the inhabitants of Bethon
with her towne.

¶ In the manner Ephraim expelled not the
Canaanites that dwelt in Bethon, but the Ca-
naanites dwelt still in Bethon amongst them.

¶ Neither dyd Zabulon expell the inhabitants
of Bethon, neither the inhabitants of Bethon
with her towne.

¶ And the Canaanites dwelt amongst them
and became tributaries.

¶ Neither dyd Aser cast out the inhabitants
of Bethon, neither the inhabitants of Bethon
with her towne.

¶ And the Amorites kept the children of
Ben in the mountains, and sucked them out

to come thence to the valeyes. And so the Am
orites wente to and dwelled in mount Her
that is to saye a wainelle in Hailon and in Sa
labin. Accerthelate the bande of Ioseph
marche hys upon them, so that they became
tributarres. And the cooless of the Amorites
was from the going by to Acrabin, and from
there the upward.

¶ The Juggell rebuketh the people because they had made peare to the Cananites. Idolaters are punished, but perleane not their inventions. God sendeth them Judges to delivert them.

CAPL. 113

And the aungell of the Lorde came by
from Sargail to Socim, and sayde: I
broughte you out of Egypt, and have
broughte you vnto the lande whiche I swate by
to your fathers. And I sayd that I woulde neuer
briue my appointment with you, so that pe-
rill was no conuenient with synhabitors
of this lile, but by the waye there stode a
certaine wylde man, whiche myght haue
done: therefore I haue lykelythe determined
that I woul not canfer this out before you / but
ther shall be your enemyes, and theye goddes
shall be your detraction. And when the aungell
of the Lorde had spoken these wordes
vnto all the chylidren of Israel, the people
arose, and wente thence. And the Lorde
sayd place Socim, and offered three vnto
the Lorde.

And when Josua hadde sente the people a-
ways, the chyldren of Israel went every man
to his inheritance to possesse the land.
And the people served the Lord all the dayes

of Zelus, and all the dapes of the elders that out lyeu Zelus, and hadde sene all the great wofulnes of the Lord that he did in Israel. And Zelus the sonne of Suan, the scrumant of the Lord upon when he was an hundred and tenn yeres old: whome they buried in the colles of his subterlanthe: euen in Thamatheth Barres in mount Ephraim, on the nozthe syde of the wyll Gass. And euen so al that generatione were put vnto theyr fadres; and there arose an other generation after them, and these called the Lord, noy not the wofulnes which he hadde vnto Israel.

And then the chyldezen of Israel hpd wor-
ship in the light of the Lorde, a secured Baal-
am, and forsake the Lorde God of thep; fa-
thers, which brought them out of the land of
Egypt, and followed strange goddes, ruen of
the goddes of the nations that were rounde a-
bout them, and bowed them selfs vnto them.

And angred the **Lorde**. And lo the folke the
Lorde and feared Baal and Ashtaroth. Where
fore the **Lorde** wared angred with Israel, and
disyured them in to the bawdes of rauenness
to people them, and solde them in to the han-
des of their concupiscence rounde aboute them. So
that they had no power any longer to stande
before they: enemies-but bato what for sure
things they wente, the hands of the **Lorde**:
was upon them with euil lucke / euen as the
folke murmured them. And as the word was unlo-

them. And they were sore bered.

Reuethelle, the Kozbe rayled by Iudges
whiche deluysed them out of the bandes of
their oppresses, and perfo: all that they wold
not heken vnto they: Iudges: But wente a
hoopinge after strange gods, and bowed
them selues vnto them, and turned quicly
out of the waye whiche they: fathers walkd
in obeyinge the commaundementes of the
Lords: and dyd not so.

And when the Lorde rapied them by Iudges in theyr dayes, he had compassion of them, and herde the lamentacion of the oppressed, and deliuered them out of the bandes of theyr ennemys: yet for all that, as sone as þe Judge was dead, they tounred and byd moſte them theyr fathers in folowynge draunage goodnes, and in ſeruyng the, and ceaſed not frome theyr inuencions, nor frome theyr malicious mayne.

Whereof the Lord was angry with Israel and said: because this people hath transgressed my covenant which I made with their fathers, and have not obeyed my voice, therefore henceforth I will not raise unto them any more prophets, nor will I raise up any more a father of nor. And for the Lord left those nations alone, and dyote them not out of immediately, neither delivered them in to the hands of Asyria.

¶ Certayne nations are left among the Israelites
to repent to heere and sooce them. Othaniel de-
livereth Israel. Abud kyleth kyng Eglon. Haiman
kyleth the Philistines.

CAPL III

Theſe are the nations which the Lord
left, ſeeking Iſrael: euen as many
of Iſrael as had not known warres of
Canaan. Onely for the ſerpeny of the ge-
neration of the children of Iſrael, which bore
knowe of nothing of warre, he left the ſue lord-
dom of the Philiftines, and all the Canaanites,
the Sidonians, the Beſures & dwelt in mounte
Libanon, euen from mounte Baal Permon
vnto Hamath. Thoſe God ſuffered to remain
to proue Iſrael by, & wote whether they woulde
harken vnto the commandementes of the
Lord, which he commaunded their fathers
by the hande of Moſes, ch. 10.

And as the children of Israel brought among the Canaanites, Hittites, Amorites, Perizzites, Haphtims, and Jebusites, they took the daughters of them to be their wives, and gave their own daughters to them; sometimes, and served their gods. And so the children of Israel did wickedly in the sight of the Lord, and sojourn the Lord their God, and served Baalim and Ashtoreth. Therefore the Lord was angry with Israel, and delivered them in to the hands of Chusan Rabsathaim king of Mesopotamia. So that the children of Israel served Chusan Rabsathaim until this day.

၁၁ ရက်

And then the chyldren of Israel cried vnto the Loide. And the Loide stirred them by a sauer, and saued them: one Siboniel the sonne of Kenes, and Saleba younger brother.

And the spyer of the Loide came vpon hym/ and he wgeded Israell, and wente oure to water. And the Loide p solde Chulan Kasa-

11. Deut. x. b. c.
2 That is to be
lyued.

tham hyng of Kitep in to his hand. So that his hande was megghe ouer Chulan Kala-
tham, and the lande hadde the fourty yere. And Siboniel the sonne of Kenes dyed. And then the chyldren of Israel wente to agayne and committed iniquities in the syghte of the Loide. And then the Loide hardened Egion the hyng of the Moabites, agaynst the chyldren of Israel, bycause they hadde committed wickednesse before the Loide. And this Egion gathered vnto him the chyldren of Ammon and the Amalekites, and went and smote the chyldren of Israel, and conquered the ctyte of palme trees. And the chyldren of Israel feared Egion the hyng of the Moabites, coul-
Deut. xxx. f.

pes. And then they cryed vnto the Loide/ and the Loide stirred them by a sauer. Abud the sonne of Gera, the sonne of Kemim, a man that coulde doo nothyng handsonlye with his ryght haire.

By whome the chyldren of Israel sent a present vnto Egion the hyng of the Moabites, whiche Abud made him a dagger with two edges, of a cubyte lengthe, and he dyd gyfte it vnder his cote vpon his ryght chyrgge and carch the present vnto Egion the hyng of the Moabites, whiche Egion was a wery fatte man. And when he hadde presented the present, he sente the people that bare it a waye, but he him selfe tourned agayne frome the pooules by Galgall, and sayde: I haue a secrette vnto the, o hyng: and the hyng commaunded him to holde his peace, buttill all that robe aboute hym, were gone oure frome hym.

And Abud came in vnto him in to a sommer chamber, where he lace alone, and sayde: I haue a message vnto the, come, Gera. And he arose out of his laces, and Abud put forth his leftre hande, and toke the dagger frome his ryghte chyrgge, and chaulde it so hard in to his bellye, so that the harte went in after the blade.

And the harte stopped in the fat, for he dyetue not the dagger out of his bely, but as he stroke him, so leftre he the dagger in the wounde till that by the pynne parties of nature the dytce came out. And Abud gat him out at a poeuerne woof, and wnt the doores of the parlour vpon him, and locked them. For hynges seruantes came and looke, and he the woies of the parlour were locked, they cryde: A, he is a dogge of his castme in to a sommer chamber. And when they had latched it they were aduised, for no man dyd the woies of the parlour open, then they toke a here and opened them. And behold, by a Loide was fallen vnto thee vnto the erth. But Abud escaped whyle they capred, and was gone beyond the quateres, and escaped into Seirath.

And when he was come, he blythe a frome pet in mounte Ephraim. And the chyldren of

Israel went down with him, a be before them, and sayd vnto them: solo to me/ for the Loide hath deliuered your enemies the Moabites in to your handes. And they descender after hym, and stopped the ferres of Jorban from the Moabites, and suffered not a man to passe oure. And they slew of the Moabites some tyme vpon a ten thousand men, all fat, and men of myghte: that there caped not a man, and so the Moabites were subdued that daye vnto the handes of Israel/ and the lande had rest foure score yere.

And after him came Samgar the sonne of Anath, whiche slew of the abillithes an hundred men with an oxe gode, and deliuered Israel also.

¶ Israel is committid in to the handes of Jabin, because they were returned to Jholatpe. Deut. and Barak deliuer them: Silars is hyld of Jabin.

C A P I.

IIII.

And the chyldren of Israel began agayne to be wicked in the syghte of the Loide when Abud was dead. And the Loide p solde them in to the handes of Jabin hyng of Canaan, that reigned in Habor/ whiche Capytayne of warre was Silars, whiche dwelte in Hatolech of the Centyres. And the chyldren of Israel cryed vnto the Loide/ for he had hyne hundred charrettes of yron/ he appoynted the chyldren of Israel with pouer twentye yere.

And Debora a Prophetesse, the wyf of Lapidoth wgeded Israel the same tyme, and dwelte vnder the palme tree of Debora, betwene Samary and Bethel, in mounte Ephraim.

And the chyldren of Israel came to her in iudgement. And she sent and called Barak the sonne of Abinoam, out of Kedes Nephthaim and sayd vnto him.

The Loide God of Israel commaunded the that thou goo and leade an hoste thither mounte Tabor, and take with the ten thousand men of the chyldren of Israel. And I will byng vnto the at the ctyte of Kaston, Silars the Capytayne of warre vnto Jabin, with his charrettes and his heople, and will deliuer them in to thyne handes. And Barak sayd vnto her: yf thou wilt go with me, then I will not go. And she answered: I will surely go with the, but then the pypie shall not be thynne/ wyge whiche thou goest, for the Loide hath set Silars in to the handes of a woman. And she arose and went with Barak to Kedes and Barak called Zabulon and Nephthaim. Wnt up with ten thousand men: a Debora went with him.

But Daber the Kynpte went out of heude from the other Isentles his brethren, the chyldren of a Hobab who was father to Haphtaype, and purchyd his tent vntill he was come to the oke of Zaanaim, by Kedes.

And then it was shewd vnto Silars how

that Barak the sonne of Abinoam was gene
 up to moune Thabor. And Silara called for
 all the chaetres, euen .x. hundred chaetres of
 yron, and all for the people that he had frome
 Baraketh of the Centples, vnto the purre of
 Jabin. Then said Debora vnto Barak: vp, for
 this is the daye in whiche the Lorde hath sell
 nered Silara in to thyne handes, for the Lorde
 is gene oute before the. And so Barak to entie
 downe frome moune Thabor, and ten thou-
 sand men after him.

But the Lorde trauelled Silara and all his
 chaetre, and all his hode with the edge of
 the sword before Barak. And Silara spured
 downe of his chaetre, and fledde a foote. But Ba-
 rah folowed after the chaetres, and after the
 hode, euen vnto Baraketh of the Centples.
 And all the hode of Silara fell vpon the edge
 of the sword, that there was not a man left.
 Now he it Silara fledde a foote to the tent of
 Jael the wyfe of Heber the Kenite: for there
 was past bitwene Jabin the kynge of Hayoi,
 and the householde of Heber the Kenyte.

And Jael toerced ouer agaynste Silara and
 seide vnto hym: couene in my Lorde, couene
 in me, and feare not. And he couened in to her
 into her tent: & she couered hym with a maner-
 and. And she seide vnto her: grue me a spetle wa-
 ter to drinke, for I am thursty. And she opened
 a bottell of mylke, and gaue him drinke and
 couered hym. And he seide vnto her, stande in
 by me of thy tent, and I praye wile come and affe-
 che, as thyght of the whetstet there be anye
 man here, I saye naye.

Then Jael Hebers wyfe toke a naye of
 the tent, and an hammer in her hande, & went
 softlye vnto hym, and smote the naye with
 the hammer thowpore the temples of his hede
 into the grounde, and as he slombered being
 hurt, he dyed.

And behold as Barak folowed after Si-
 lara, Jael came oute agaynste him, and seide
 vnto him: Come, and I wyl thewe the the
 man whome thou seekst. And when he came
 to her tent: & behelde Silara laye dead, and
 the naye thowpore his temples. And so God
 broughte Jabin the kynge of Canaan in to
 subietion that daye before the chyliden of Is-
 rael. And the hande of the chyliden of Israel
 povertyed, and was toze vpon Jabin the kynge
 of Canaan, vntill they hadde brought him to
 nought.

The songe and thanke agayne of Debora and
 Jael, after the bypocryse.

CAPL. VI.

Then Debora & Barak the sonne of Abinoam
 sang the same daye saying: Because
 he hath avengeed the vengeance done
 to Israel, the people offering them selues upla-
 sing: praise ye the Lorde. Heare hymnes, &
 daunce hymnes, I am we, I am we, that myll
 singe, and geue praise vnto the Lorde God
 of Israel.

Lorde, when thou departedst out of Seir, &
 camest thowm the countreys of Edom, & erth
 smoldest, and the earthe layned, and the clou-

des drowped water: the mountaynes melted
 before the Lorde, euen mounte Sinai before
 the Lorde God of Israel.

In the dayes of Sangar the sonne of Na-
 nath, and in the dayes of Jael, the byre wyages
 were vntocoupled, and they that walke by pa-
 thes, not by wyages that set compasses about.
 The chymions of Israel were discouraged &
 theye were, vntill J Debora arose, vntill J
 arose a mother in Israel.

God chose new fashions of warre, for when
 they had wate at thers gates, there was not
 sente amonge fouteye thousande, eyther dride
 or spee in Israel. wyne heere louely the main-
 tenents of the lawe in Israel, ye that wyllyng
 haue put poure selues in aduienture, blisse ye
 the Lorde, ye that ryde on goodly asse, and
 dwelle by the skidoun. And ye that walke by the
 wyages, make dikes. Wher as the chaetres
 were broken a pece, wher the hode of ouer
 aduencures was chosen, there shall theye tell
 of the iustice of the Lorde, & howe gracious was
 the stronge God of Israel: then the people of
 the Lorde went downe vnto the gates, & was
 the masseye.

Up by Debora, by up and syng a songe, by
 Barak and take the praye, thou sonne of Abi-
 noam. When they that had escaped, vnto Is-
 rael pained ouer the proudte of the people. The
 Lorde fought amonges the stronge.

Epilum was the byrd that bekeped Ama-
 leh. And after hym Ben Jamin, amonge the
 people.

Of Achite came learned men in the lawe,
 and of Zabulon that wyl coude conuene an
 hode to warre.

The Loides of Israhel were wisly Debora.
 And as Barak, euen so was Israhel sente in to
 the batayle a foote, and put his life in auenture.
 But in the dilutions of Kuden were great in-
 ginacions of heere.

Wherfore abodest thou amonge the thepe
 foldes, to heare the drearynges of the flockes.
 In the bypocryse of Kuden greake were the
 ymaginacions of heere. Galaab abode the
 other the fowls, and carped Dan in theppes.
 And Aser late in the hauens of the see, and a-
 bode Asil in his owne cootes. But Zabulon
 is a people that put theye lyues in copace
 of beastes, and Nephthalim in lyke maner, &
 euen vnto the coppe of the felides, hymnes came
 and foughte. Then foughte the kynge of Ca-
 naan at Ebanach, vpon the water of Agared.
 But the place that they couered, they carped
 not awaye.

Frome bruen came batayle: for the deeces
 being in thers couer, foughte agaynst Silara.
 The purre of Israhel caught them awaye: that
 ancient river, the river Israhel.

The sonne, I reade thou the myghtye vn-
 der foote. Then theye hokes stomber as theye
 fledde, that theye myghty couerses sette prauyn
 syng.

These ye Decees, had þe mynell of the Lorde
 crie, crie þe inhabytours therof, because they
 came not to hepe the Lorde, to helpe
 the Lorde amonge the myghtye.

Willed by Jael the wyfe of Heber the Ken-
 ite.

Deuter. xxxi. 5
 Psalme. xcvi. 4
 Psalme. lxxv. 4
 Psalme. lxxv. 4

Psalme. lxxv. 4
 Psalme. lxxv. 4
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Psalme. lxxv. 4

Psalme. lxxv. 4

Psalme. lxxv. 4

Psalme. lxxv. 4

Psalme. lxxv. 4

that Barak the sonne of Abinoam was gone
to mounte Tabor. And Sisara called for
all his charrettes, even in hundred charrettes of
iron, and all for the people that he had frome
Haroth of the Gentiles, unto the reuer of
Ain. Then said Debora vnto Barak: by
this is the daye in which the Lord hath wil
lead Sisara in to thyne handes: for the Lord
is gone out before thee. And so Barak wente
frome mounte Tabor, and ten thou
sand men after him.

But the Lord trounced Sisara and all his
charrettes, and all his hoste with the edge of
his sword before Barak. And Sisara fledde
downe of his charret, and fledde a foote. But Ba
rak folowed after the charrettes, and after the
hoide, even vnto Haroth of the Gentiles.
And all the hoste of Sisara fell vpon the edge
of the sword, that there was not a man left.
How be it Sisara fledde a foote to the tent of
Jael the wife of Haber the Kenite: for there
was great desire in the kynge of Moyses,
and the householde of Haber the Kenite.

And Jael wente oute agaynst Sisara and
sayde vnto hym: couene in mye Lord, couene
in me, and feare not. And he turned in to her
in to her tent: & she couered hym with a man
ner. And he sayd vnto her: geue me a drynke
of wyne, for I am thyrstie. And she opened
a bottell of wyne, and gaue him drynke and
couered him. And he sayd vnto her, stand in
the waye of thy tent, and stand in come and after
thee, or enquire of the whether there be any
men here, saye naye.

Then Jael habers wyfe toke a naye of
the tent, and an hammer in her hande, & went
silyle vnto him, and smote the naye with
the hammer throughte the temples of his head
mo to the ground, and as he slombered begyn
nyng, he dyed.

And when as Barak folowed after Si
sara, Jael came oute agaynst him, and sayde
vnto him: come, and I will shewe the the
man whom thou seekst. And when he came
in to her tent: & she shode Sisara laye dead, and
the naye throughte his temples. And so he
broughte Jaben the kynge of Canaan in to
subjection that daye before the chyldren of Is
rael. And the hande of the chyldren of Is
rael prospered, and was forte vpon Jaben the kynge
of Canaan, vntill they had brought him to
nought.

The songe ent thankes geuynge of Debora and
Jael, after the wyse.

CAP. V.

Then Debora & Barak sonne of Abinoam
sing the same daye saying: because
he hath awoken the vengeance vnto
Israel, the people offering them selues up
plyng: praise ye the Lord. Heate kynnes,
& barren Lordes, I am the, I am the that will
sing, and geue prayse vnto the Lord God
of Israel.

Lord, when thou departedst out of Seir,
and thou wast in the countreys of Edom, & erth
smiths, and the cartes rayned, and the clou

des dropped water: the mountaynes melted
before the Lord, even mounte Sinai before
the Lord God of Israel.

In the dayes of Samgar the sonne of
Nadab, and in the dayes of Jael, the wyres
were vnoccupied, and they that walked by pa
rtes, were by wyres that set compasses about.
The championes of Israel were discouraged &
they were not, vntill J Debora arose, vntill
she arose a mother in Israel.

God chose newe fashions of warre, for when
they had wate at theyr gates, there was not
sene amonge fourtye thousande, either de
side of speer in Israel. Wyne hath loued the main
teners of the lawe in Israel, & that will sing
haue put poure selues in aduerture, blisse ye
the Lord, & that ryde on goodly affres, and
dwell beynt Sidon. And yet walk by the
wyres, make orkes. Where as the charrettes
were broken a peeces, where the hoste of oure
aduertises was broken, there shall they tell
of the iudice of the Lord, & how gracious was
the stronge God of Israel: then the people of
the Lord wente downe vnto the gates, & man
the makepe.

Up by Debora, up by and syng a songe, by
Barak and take the praye, thou sonne of Abi
noam. Then they that had escaped, vnto Is
rael pained out the prouder of the people. The
Lord sought amonge the stronge.

Samai was the first that destroyed Ama
lek. And after hym Ben Ammi, amonge the
people.

Of Ashtor came learned men in the lawe,
and of Zabalun that well coulede conuay
a hoste to warre.

The Lordes of Israhel were vnto Debora.
And as Barak, even so was Israhel sente in to
the battle a foote, and put his life in aduerture.
But in the diuisions of Ruben were great in
uinations of there.

Wherefore abodest thou amonge the shepe
folds, to heare the dicatynge of the flockes.
In the diuisions of Ruben greates were the
ymaginacions of there. Salaba abode on the
overt bye Jordan, and stered Dan in Byrron.
And he sat in the bawens of the sea, & as
he stode still in his owne coodes. But Zabulon
is a people that put theyr iures in to capere
of deathe, & Nephthalim in lyke manner, &
even vnto the topps of the feldes, kynnes came
and foughte. Then foughte the kynge of Ca
naan at Thana, vpon the warre of Hagar.
But the seluer that they couered, they cared
not awaye.

Frome heuen came batayle: for the heres
bryng in theyr course, fought agaynst Sisara.
The reuer of Aislon fought them awaye: that
sawnter cure, the reuer Aislon.

At the soule, recorde thou the myghte vnto
debora. Then theyr hostes stombered as they
fledde, that theyr myghty countres leste prau
sege.

Curse ye Decors, bad þe angelles of the Lord
cure, curse þe inhabytours therof, because they
came not foithe to helpe the Lord, to helpe
the Lord amonge the myghty.

Blisse be Jael the wyfe of Haber the Ken
ite.

mye, aboute other women: aboute other womyn
blesse be she in the tence.

Jud. 11.11

He asked water, but she gaue him mylke,
and broughte butter in a goodly byrre. She
caught a myle in her left hande, and a wo-
kinge hammer in her ryghte, and smote Ja-
sars and wounded his heeb, and peried and
tookt thowse his temples. Wherfore her face
be valued him selfe, fell bolue and laye still:
Wherfore her feete be spaulde and laye dead
like a wythe.

Wherfore a wyrdow loked Jasars mother
and doned out of her chambr, why abideth
his chaert so longe that it cometh not, why
carp the wyboles of his waggans? The wyrd
of his wiles answered her: yee, and the answer
ed her owne wyrdes her selfe, haplye they
haue founde, and dyde the people. I mayde,
ye two maydes for a pete / a people of byures
colours for Asias, a people of byures colours
with byouderd wythes, byures coloued,
byouderd wythes for the nethe for a praye.
So perishe all thine enemyes. Loide / had
they that loue the, let them be as the sonne of
syngie in his myght.

And the lande had rest fourety yeres.

¶ Israel is oppressed of the Madianites, because he
secured agayne into Idolatrye. Gedeon is sent
of God to be theyr deliuerer. ¶ The aultre of Baal is o-
uerthrowen.

CAPL VI.

And the chyldren of Israel commytted
wyrdemes in the syghte of the Loide.
And the Loide deliuered them in to
the handes of the Madianites seuen yeres.
And when the bande of the Madianites was
foure vnto Israel, the chyldren of Israel made
theyr dwellings in the mountaynes, and caues,
and stronge holdes. For when Israel had
towne, the came the Madianites, the Amate-
hites, and they of the East countrey vpon
them, and pitched their tentes agaynst them,
and deloyed the increase of the erth euen vnto
Arah, and left no sustenance in Israel, nei-
ther theye, nor of alle so they came with their
cattell and howsholde. euen as greyners
in multitude: so that bothe they and also their
camels were without nombe, and wasted all
that was theyr layde handes on. And they en-
teered the lande to destroy it. And so was Israel
euenlyng impouertished by the Madianites,
and cryed vnto the Loide. And when the chy-
ldren of Israel cryed vnto the Loide because
of the Madianites, the Loide sent a prophet vnto
them, and sayd vnto them. Thus sayeth the
Loide God of Israel. I set you from Egypte
and brought you out of the house of bondage,
and I led you out of the hand of the Egyptians,
and out of the handes of al that opprest you,
and ead them out before you, I gaue you theyr
landes. And I sayd vnto you, I am the Loide
your God, and therefore feare not the wordes
of the Amontes: (I) what land you dwelt, but
you wolde not obey my wyrd. And the aung-
ell of the Loide came and satte vnder an oke

in Ephraim that pertayned vnto Joas the fa-
ther of the Gileads. And his sonne Gedeon
pressed out where oute of the eares in a mylke,
for to flee from the Madianites. And the aung-
ell of the Loide appeared vnto him, and said:
the Loide is with the, thou man of myght.
And Gedeon answered him: Oh my Loide, if
the Loide be with vs, why is all this come
vpon vs: yet and where be thy myghtes which
our fathers tolde vs of, and sayde: the Loide
brought vs out of Egypt. But now the Loide
hath forsaken vs, and deliuered vs in to the
handes of the Madianites. And the Loide
looked vpon him, and sayd: So hence in this
myght, and deliuer I Israel out of the handes
of the Madianites: Behold, I haue sent the.
And he answered him. Oh Loide, wherewith
wolde I save Israel? Behold, my myghte is
the pooer in Madianites, and I am the least in
my fathers house. But then the Loide sayde
vnto hym: I wyll be with the, and thou shalt
impe the Madianites, as they were but one
man. And he answered him, yf I haue founde
grace in thy syghte, then thewe me a signe,
that thou art the Loide that talkest with me.
Depart not hence, vntyll I come agayne in
to the, and byngs myne offeringe, and have
set it before the.

And he sayd, I wyll scape vntyll I thowme
agayne. And Gedeon burnt and made wyrd
wyrd, and sweete cakes of an Ephra of floure,
put the floure in a basket, and the wyrd in a
pot, and brought it out vnto him vnder y
and presented it. And the aungell of God
vnto him: take the floure and the wyrd cakes,
and put them vpon this rocke, and pour ou
the wyrd. And he dyd so. When the aungell
of the Loide put forth the ende of the staffe that
was in his hande, and toucht the floure, and
the cakes. And there arose by fyre out of the
rocks and consumed the floure and the cakes,
and the aungell of the Loide banyshed out
of his syght. And when Gedeon perceyued that
it was an aungell, he sayd: alas my Lord!
mighte, that I haue sent an aungell of the
Loide face to face. And the Loide sayde vnto
him, yee be with the, and feare not: for the
Loide is with the. Then Gedeon toke ten men of
theire vnto the Loide, and called it: Jotham.
Jotham, which vnto this day is yer in Ephraim
that pertayned vnto the father of the Gile-
ads. And the same myght the Loide sayde vnto
him, take an oxe of thy fathers, and an oxle
of seuen yeres olde, and despoyle the aultre of
Baal that belongeth vnto thy father, and cut
downe the groue that is aboute it, and make
an aultre vnto the Loide thy God vpon the
top of this rocke and turne the it. And take the
stone oxe and offe burne sacrifice with the
woode of the groue whiche thou hast cut
out downe. When Gedeon toke ten men of his
seruants, a dyd as the Loide bad him. But
because he durste not do it by daye, for feare of
his fathers howsholde, and of the men of the
cite, he dyd it by nyghte.

When the men of the cite were by they
in the morninge: Behold, the aultre of Baal
was broken, and the groue that was aboute
it cut

Hil. Mas. 11.11
Jude. 11.11

for the hode and laye: here be the Loyde and Gedon.

And so Gedon and the thye hundred men that were with him, came vnto the fode of the hode in the beginning of the myddell watche and rayed vp the watche men. And they blew with thye trompettes, and brake the pitchers & that were in thye handes. And all thye companies blew with trompettes and brake the pitchers, and brake the lampes in thye left handes, and the trompettes in thye right, to blome with all. And they cryed, the thwene of the Loyde and of Gedon. And they shode spil euerye man in his place rounde aboute the hode: and all the hode ranne and cryed and roode.

L. Reg. xiii. c.
II. Para. xx. d.

And as the thye hundred blew with trompettes, the Loyde sent his thwene thoway all the hode, so that euerye one flew other. And the hode fled, vntill they came to Bethbaroth, to Zerach, and to the edge of the iherusalem beyde Zebach. And the men of Israel gathered together of the tribe of Josephaim, of Aser, and of all Gadassies, and so folowed after the Gadassies. For Gedon had sent messengers thoway out all mount Ephraim, saying: come thome against the Gadassies, and take from them the waters bothe of Bethbaroth and also of Jordan.

Then all the men of Ephraim gathered together, and came downe and toke the waters bothe of Bethbaroth, and also of Jordan. And they toke two captaynes of the Gadassies, Zebach, Zebach, and Zebach. And they toke the waters bothe of Bethbaroth and also of Jordan. And they toke the waters bothe of Bethbaroth and also of Jordan.

¶ Ephraim maketh insurrection agaynst Gedon, but is soon pacified. The inhabitants of Shoroth receive good Gedon and his armye. The towne of Shoroth is destroyed. Gedon is continued ruler over the Israhelites. He hath the scope and an honour. He dyeth.

C A P I. V I I I.

And the men of Ephraim said vnto him. Why haste thou feared by thus, thou callest be not when thou wentest to fight with the Gadassies: and they shode with him a good, and were weyngh at daggers drawing. And he said vnto them: What dede have I doone yhe vnto you: are not the cluders of Ephraim bitter then the wyne baruch of Abier? So doo theye dyed in to your handes the Loydes of Gadassies, Zebach, Zebach. And whye was I hable to doo yhe as you have doone: And then theye spyttes were pacified, and they well content with him, wher he hadde sayd that. And then Gedon came to Jordan and passed ouer bothe he and the thye hundred men that were with hym verye fayne and yet folowed the chafe.

Job. viii. f.

And he sayd vnto the men of Shoroth: giue I praye you cares of birdes vnto the people that folowe me: for they be faine that I may folowe after Zebach and Zalmona wynges of Gadassies. And the Loydes of Shoroth sayd,

see the hodes of Zebach and Zalmona now in thye handes that we shoulde giue birdes vnto the companye: And Gedon sayde, the day when the Loyde hath destroyed Zebach and Zalmona in to myne handes, I will create the fieshe of you with the thornes of the wilderness and with beeres: And he went thome to Shanael, and spake vnto them yhe wher. And the men of Shanael answered, as yhe vnto men of Shoroth, And he sayde also vnto the men of Shanael, when I come agayne to per, I will brake down this towne. Zebach and Zalmona were in Shoroth, and theye hodes with them vpon a fifteen thousande, whiche were all that were left of all the hodes of them of the East. And they that were fayne, were a hundred and twentye thousande men that were fwyere.

And Gedon went thoway thorn that dwelt in tabernacles on the East side of Shoroth and Zebach, and smote the hode: for the host by call no people. Zebach and Zalmona fled. But he folowed after them, and toke the two wynges of the Gadassies, Zebach and Zalmona, and difcomforyed all the hode.

And Gedon the sonne of Joas returned from batayle, the sonne bringe pet up, and caught a lad of the men of Shoroth, and requyred of him the names of the chiefe lordes and elders of Shoroth. And he wyote the lordes and elders of Shoroth, this Loyde and his wyne men. When he came vnto the men of Shoroth and sayde: Behold Zebach and Zalmona, with whiche he calle me in the trefte. For sayge: are the handes of Zebach, and Zalmona also in thye hande, that we shoulde giue birdes vnto the fayne men. And he toke the elders of the wyne, and thornes of the wilderness and beeres, and all to take them thertow. And he brake downe the towne of Shanael, and flew the men of the cite.

And then sayd vnto Zebach and Zalmona, what maner men were theye which ye shode Zebach? & they answered: they were chiefe yhe like in fauoure: and one of them crye as he were a knynges sonne. And he sayde: They were my brethren, even my mothers chyldren, & as truly as the Loyde lyeth, yhe had I used thye lyues, I wolde not see you. And he sayd vnto Zebach his eldest sonne, up and bid them, but the ladde byme not his fwyere: for he feared, because he was yet yonge. Then Zebach and Zalmona sayd. Wyte thou, and fall vpon us, for as the man is, so is his strength. And Gedon arose and dwelt them: & he take awaye the rapyng and charyngs that were on their camels neckes.

Then the men of Israel sayde vnto Gedon. Kynge ouer us, bothe now, thy sonne, and thy sonnes sonne: for thou haddest rescued us oute of the handes of the Gadassies. And Gedon sayde vnto them: I will not raygne ouer you, neyther shall my chyldren raygne ouer you, but the Loyde shall raygne ouer you.

¶ Euethelader Gedon sayde vnto them: I wolde desire a certayne requyt of you, & that

that you woulde grue me euery ma the eareprings of this paye. For they had golden eareprings, because they were Imaelites. And they saye we will m. And they spied a manfell and hpd call thert into euery man the eareprings of this paye. And the wepght of the golden eareprings was a thousand and tven hundred lyles of golde, besydes brouches, ouches and gemmentes of iaciter that were of phaynes of shaban, and besyde the chappes, that were about their camels neckes. And Gedon made an Ephod therof, and put it in his crite. And all Iffrael went a hyrpinge after him there, which thinge was the cwyne of Seirons house. Thus were the Shabianites brought lowe befoze the chyldren of Iffrael, so that they lyft vp their heddes no moze. And the contreye was in quetyn: for forty yeres in the dayes of Gedon.

And Zerobaball the sonne of Joas tomt and dwelte in his owne house. And Gedon had. ix. sonnes of his body begotten, for he had many wyues. And his concubynes that dwelt he called Abimelech. And Gedon the sonne of Joas dyed, when he was of a good age, & was buryed in the burial of Joas his father, cam in Ephiad that perclapned vnto the father of the Shabites.

But as sone as Gedon was deed, y chyldren of Iffrael turned awaye and went a hyrpinge after Baal, and made Baal a promyse that he shoulde be their God, and thought not as the lorde their God which had benewed remount of the handes of all their enemyes on euery syde. Neyther shewed they mercy on the house of Zerobaball, otherwyse called Gedon, accordinge to all the goodnesse whiche he shewed them.

Abimelech is oz begned a hyrpinge after he had kylled hys mother. When he himselfe was after kyled of a woman when he begned Gedon. The parable of Iosaphat concerning his brother Abimelech.

C A P L I X .

For Abimelech the sonne of Zerobaball wet to Sichem, vnto his mothers brethren, & counciled with them and with al the hole kyned both of his fathers syde and mothers also, sayng: saye I praye you, in the eares of all the inhabitours of Sichem: whether is better for you that all the sonnes of Zerobaball whiche are. iij. personnes saygne ourt you, eyther that one saygne ouer you. And remember theses, that I am your houses & your dylde. And his mothers brethren reherced of him in the audience of all the cytyzens of Sichem, al their wordes, and moued ther heretes to folowe Abimelech, in that they sayde how he was their dyochter. And they gaue him iij. peces of siluer out of the temple of Baal Berith, with which Abimelech byied Ithel & iij. personnes whiche went with him. And they went vnto his fathers house at Ephiad, and there all his byrtyen, the sonnes of Zerobaball, cum. iij. personnes vpon one done.

Forstehstandinge yet Iosaphat the pongo sonne of Zerobaball escaped, for he hpd bym selfe. And all the cytyens of Sichem gathered together with all the house of Aheilo, & went and made Abimelech hyrge & at a certen oke that was by Sichem.

And when it was tolde Iosaphat, he went and stode in the topp of mount Gatzyn, and lyfte vp his voyce and called, and sayde vnto them: Verken vnto me you cytyzens of Sichem, that God maye breken vnto you. The trees went to anoynt a hyrge ouer them, & a hyrge vnto the olyuete tree, sayng ouer vs. But the olyuete tree sayde vnto them: Woulde I haue my fatnelle whiche both God and man prayseth in me, and go to be promoted ouer the trees? Then sayde the trees to the fygge tree, come thou and be hyrge ouer vs. And the fygge tree answered them, Woulde I take my thornes and my good frute, & woulde go to be promoted ouer the trees? Then sayde the trees vnto the fyne, come thou & be hyrge ouer vs. And the fyne answered, Woulde I leaue my thorne that cheerd both God & man and go to be promoted ouer the trees? Then sayde all the trees vnto the & thorne whiche come thou and saygne ouer vs. And the thorne busse sayde vnto the trees: yf it be true that ye will anoynt me hyrge ouer you, the come and rest vnder my shadowe, and yf ye wyl not ye shall see that a fyne shall come oute of the thorne busse and make the fygge trees of Libanon.

And euen so now, yf ye haue done truly and incorruptlye to make Abimelech hyrge, and yf ye haue dealt well with Zerobaball and his house, and haue done vnto him accordinge to the deseruynge of his bandes, for as morche as my father fought for you, and aduentured his lyfe, and eyd you out of the handes of the Shabianites. And ye are eyfen vp agaynde my fathers house this daye. And haue slayne his chyldren, euen. iij. personnes & with one done and haue made Abimelech the sonne of his mayde steuauit hyrge ouer the cytyens of Sichem, because he is your brother, yf there ye haue dealt truly and truly with Zerobaball & with his house this daye: then crie yf ye in Abimelech, and let him also crie yf in you. But yf you haue not dealt truly, then I pray God a fyne maye come out of Abimelech and consume the lordes of Sichem and the house of Aheilo. And that there come a fyne oute of the cytyens of Sichem, and out of the house of Aheilo and consume Abimelech. And Iosaphat when he had sayde thus, can away and fled and went to Aher and dwelte there, for feare of Abimelech his brother. When Abimelech had saygned the prre, God sent a spicell mallice betwene Abimelech and the cytyens of Sichem. And the cytyens of Sichem began to desyre Abimelech, and wysshed that the wpreches done to the. iij. sonnes of Zerobaball myght come on him, and sayde the bloude of them vnto Abimelech their brother wherby slawe them, and vnto the other cytyens of Sichem whiche apoyd him in the hyrge of his brethren. And the cytyens of Aheilo

Some in the playne.

u. 20. ore. x. b. u. 21. c. u. 22. d.

* In this place it is called Syke.

* Gek. 2. 20.

Clap. 2. 10.

him for men to lape awaye for him in the toppes of the mountaynes and whyles they as- wayted his cominge they robbed all that came alonge his waye by them. And it was told to Abimelech.

D And Saal the sonne of Obed and his bre- thren went and gat them to Sichem. And the men of Sichem put theire confidence in him. And they went out in to the felde and ga- thered in shepes grapes and troabe them, and made wine; and went in to the house of their buncleth. And Saal the sonne of Obed sayd: What is Abimelech? and what is Sichem? **Gen. xxxviii. a**

For whyle I see him, he is not the sonne of Je- roboam? And Zebul is his officer? For such a one of Heinos the father of Sichem, for what reason is it that yet whyle I see him? And so the people were under my hande then I wolde put downe Abimelech. And one sayd unto Abimelech, make thyne boile grea- ter, and goe out. And when Zebul the ruler of the cite heide the wordes of Saal the son of Obed, he was wrooth and sent messengers unto Abimelech prince, sayinge: Heholde Saal the sonne of Obed and his brethren be come to Sichem: and beholde they set the cite against the. Now therefore arise by nyght both thou and all the people that is with the and lye in waite in the felde. And eke early in the morninge as soon as the sonne is up, I come upon the cite. And when he and the peo- ple they is with him come forth against the, so to him what thyne handes shall doo. And Abimelech rose up, and all the people with him, by nyght. And they layde awaye to the cite in foure companies. And Saal the son of Obed went out and stode in the entrepree of the gate of the cite. And Abimelech rose up, and the folke that were with him, came to the place awaye. Now when Saal sawe the peo- ple, he sayde to Zebul: Beholde, there come people to come fraime the toppes of the moun- tainnes. And Zebul sayde unto him: the Da- uides of the hillis have men with them, and thou art beset. And Saal answered a- gain and sayde: Se, there come folke to come by the mynde of the lande and an other com- panye come a longe by the Wetheroke. Then sayde Zebul unto him: Where is now thy courage that sayde, what felow is Abimelech that he shall keepe him? These are the peo- ple that thou hast beset. Go out now and fight with them. And Saal went forth be- fore the citizens of Sichem, and fought with Abimelech. And Abimelech charged him so that he fled before him, and many were quene- boun and slayne. And whyle they came unto the entrepree of the gate. And then Abimelech wente and dwelt at Arumah. And then Zebul shewd out Saal and his brethren, and wolde not suffer them to dwell in Sichem.

E And the wayward the people were forth in to the felde. And it was told to Abimelech. And he take his people 3 hundred them into three repauntes, and layd awaye in the felde. And whyle he was there that the people were come out of the cite, he ran upon them in and layde

upon them.

And Abimelech the companies that were with him, ran and stode in the entrepree of the gate of the cite. And the twoe other com- panyes ran upon all the people that were in the felde and slue them. And then Abimelech fought against the cite all that daye, & take it, and slue the people that was therein, and beset the cite a fowre sate in the place. And when all the men of the towne of Sichem heide that, they entred in to a stronge holle of the house of their God Baal Berith, wher they made a covenant to him and the place had Baal Berith name and was strongly kept.

And when it was told Abimelech, that all the men of the towne of Sichem, were gathered together, he gat him to mount Zal- mon, both he and all that were with him, a fowle tree with him and cut downe an arme of a tree, and take it up & put it on his shoul- der, and sayde unto the folke that were with him, what to doo ye for me up: the people said: we will do as thou sayst. And all the people cut downe also every man a booke, and followed Abimelech, and put them into the booke, and set the holde a fyre upon them: so that all the men of the towne of Sichem were slayne, about a thousand personnes what of men and women.

Then went Abimelech to Thebes and be- sieged it, and took it. But there was a strong towre in the myddes of the cite, and thither ran all the men and women, and all the citi- zens of the cite, and shut it to them, and set them upon the toppes of the towre, and shot upon the besiegers. Then came Abimelech unto the towre and fought against it, & went hardy unto the entrepree of the gate. He set it on fire. But a woman cast a peece of a mill stone upon his head and al to brake his harte panne.

Then Abimelech called his ladye unto the young man that bare his hairens, and sayd unto him: drawe thy sword and slue me, that men saye not of me, a woman slue me. And he layd hand upon his sword and he drew.

And when the men of Israhel sawe that Abimelech was dead, they departed, every man unto his owne house. And thus all the wyse hebenesse of Abimelech which he dyd unto his father, in slayinge his brethen, & shewing all the wysehednes of the men of Sichem, and dyd byrnyng upon their hecches: And upon them came the rustle of Joathan the sonne of Jerobaal.

E Thola and Jair Judges of Israhel. Thola was first and after they on Jair his sonne.

CAPIT. X.

After Abimelech, arose to defende Israhel one Thola, the sonne of Phuah, the sonne of Doob, a man of Israhel, wher he dwelt in Samir, in mount Ephraim, who judged Israhel. xxi. yere, and then dyed and was buryed in Samir. And after him arose Jais a Galadite, who judged Israhel. xxi.

[illegible]

¶ When the children of Ammon assembled & pitched in Galaad. And the children of Israel gathered them together and pitched in Bashan. And the company of the Princes of Galaad sayde one to another, who so ever will beginne the batell against the children of Ammon, we be heere our selfe all the inhabitants of Galaad.

¶ Jerubah the sonne of a harlot deliuereth Israel
from the Ammonites after they asked forgiveness,
of the hand of Jerubah.

CAPL XI.

AND there was one Zephthah a Salammish, a strong man, who was the son of an Amorite: Now he it Salammish begat Zephthah. But Salammish wife bare him sons, which wife they were come to age, thus saith our Zephthah, I sende unto him: Thou shalt not enterest in our fathers house, for thou art the sonne of a heauenly woman. When Zephthah had frame his bectizen and dwelt in the lande of Tob. And pyle people and robbers assembled often times to Zephthah, and wote

he took of the honpe in his handes, and went away, and came to his father and mother & gave them of the same. And they dyd care. **E** But he tolde not them, that he had taken the honpe forth of the cariaille of the Lyon. And when his father was come unto the woman: Samson made there a feind, for so bled the young men to do. And when her frendes saw him, they broughte thierse companions to breake him compaigne. And Samson sayde vnto them: I wyl put flesh vpon you. And ppepe can weate it within fewe dayes of the scale and hunte it oute, I wyl give you thyrty Hertes and thyrty change of garments. But ppepe cannot declare it me, then shall ye give me thyrty Hertes and thyrty change of garments. And they answered him, put forth the yble and let vs heere it. And he sayde vnto them. Wote of the cater came meate: and out of the strong came sweet nesse. And they coulde not in thye dayes expounde the ybble. So when the seuenth day was come, they sayde vnto Samson wyfe. Factor: ryngs yf handes, that he may be cleare by the ybble. or elles we wyl burne thee and the fathers house with fyre, vntill we be called by to make vs beggers. Then Samson wyfe wept vnto him and sayd, it is not to be vnto thee thou hated me and toucht me not, for the thou hast purposed a yble vnto the children of my folke and wylt not tell me what it meaneth. And he sayde: Weholde, I haue not tolde it my father ne yet my mother, and whyle I tell it thee: And he wepte vnto him seven dayes, while the scale lasted. So the seuenth daye he tolde her, because the lape so fore vpon him. And he agayne tolde it to the children of her folke. And then the men of the cyty sayde vnto him the seuenth daye before the sonne went downe. What is sweeter then honpe, and what is stronger then a Lyon? she sayd he vnto them: Yf ye had not plowd w my beette, ye had not founde out my yble. Then the spirit of the Loye came vpon him. And he went to Zibahon, and slew xxx men of them, and disposed thym, and gave thyr garments vnto thye which they bounde to the yble. And he was wyche, and wente up to his fathers house. But Samsons wyfe was giuen in marriage to one of his compaign ones that accompanied him.

C Samson tye his handes to foxes, and let them runne into the cove with the Jawebone of an Ass: the spirit of the Loye. Out of a great rocke in the Jure, God graunt him water.

C A P L X V.

B ut it chanced within a while after, in the tyme of wheate breuch, that Samson visited his wyfe with a kynde. And wote he thoughte to haue gone in vnto his wyfe into the chamber, her father wolde not suffice him to go in: But sayde: I thought thou haddest hated her, and therfore gaue I her to one of thy compaignons. Howbeit, her younger sister is fairer then she. Take her in stede of the other. Then sayde Samson vnto them:

How I am blamelesse concerninge the Philistines, though I too thym in displeasure. And Samson went forth and caught the twen tyres, and toke thyr handes, & fastenede them to caple, and put a fyre bande in the myddes betwene two caples. And he set the fyre bandes on fyre, and put them into the cove of the Philistines, & burnt by bothe the capes and also the standinge, with bynes and staves. Then the Philistines aske, who had done that deed. And it was tolde them that Samson the sonne in lawe of the Woman, because he had wedded him of his wyfe agayne by to one of his compaignons: the Philistines came and burnt bothe her and her father with fyre.

And Samson sayde vnto them: I wote not so: I wyl surely be avenged of you, when I wyl cease. And he smote them legges & thyr with a myghty plage. And then he went as dwelt in the toppes of the rocke Aiam.

Then the Philistines came by and pitched against Juba and laye in Xchi. And the men of Juba sayde. By aspe we come agayne to: And they answered to bynde the Samson men come, euen to vnto him, as he had bene to be. Then the thousande men of Juba went up to the toppes of the rocke Aiam, and sayd to Samson: wotest thou not, that the Philistines are euillis auct vs? Wherfore the thou handlest be thus? And he answered them, as they serued me, so haue I serued them.

Then sayde they vnto him, we are come to bynde thee, and to beuise the into the benches of the Philistines. And Samson sayd vnto them: I haue bene here, that ye shall not hurt me paine folowes. And they sayd, we will not hurt the, save onely bynde the, and bynde the vnto thyr handes: But we will merchly the. And so they bounde him with thre newe cordes and brought him downe from J. rocke. And whē he cam to Xchi, the Philistines shewed agaynst him. And the spirit of the Loye came vpon him, and the cordes that were by his asmes, became as flaxe that was burnt by fire, and the bandes loosed from his handes. And he bounde a Jaw bone of a corren ass, & put forth his hande and caughte 6. and 6. thousande men thertwith. And Samson set with the Jawe of an ass, haue I put thee backe: with the Jawe of an ass haue I slayd a thousande men. And when he had left thyr hynges, he cast awaye the Jawe out of his hand and called the place Ramath Xchi. But he was sore a thider, and called on the Loye, & sayde. Thou Loye hadst giuen this great wotye, thou hast the hande of the slayant. And now I must dye for thynd, and fall into the hands of the vncircumcised. But God breake a great rocke that was in the Jure, and thou camest water forth of it. And when he had bene, his spere came agayne, and he was refreshed, wherfore the name thereof was called, & the well of the caller on, wherewith Xchi, vnto this daye. And he lodged by the well in the dayes of the Philistines thertwith.

C 309

Thou shalt lift up the gates of Sion and cry:
Thou shalt say, I have been exalted.
Thou shalt say, I have been exalted.
Thou shalt say, I have been exalted.
Thou shalt say, I have been exalted.

CAPL. XVI.

Then went Samson to Gaza, and sat
there an halfe a day by her. And it was
told to the Philistines, that Samson was
come thither. And they went about, and lay
ambush for him all night in the gate of the
city, and were all about for him all the
night saying: we will kill him in the morn-
ing. And he arose in the morning that
it was day, and then let he kill them as he
doeth with the city. And Samson took
his wife at midnight, and arose at midnight
and cut the doores of the gate of the city,
and the two dyes of doores, and sent them of,
barnes and all, and put them upon his wom-
ens, and carried them up to the toppes of an
hill that iseth before Bethon.

And after that, he loned a woman, upon
 prayer of Joseph, called Malilah, unto whom
 came the Rodes of the Philistines, and sayde
 unto her, I lacter him and he toherin his great
 strength I say, and by what means we may
 have power ouer him, that we may dynie him
 and bynne hym vnder, and eche of vs shall
 aue the xi. hundred silverlings.

And Dabibah saide to Samson. Tell me where the great strength lieth, and what it is, whereby thou art able to buyde the and deafele. And Samson laide vnto hir. If thou touch me, with feuen green twiches, and then I will be to thee as a weake man, and as another man. And the Ladies of the Philistines brought hir feue twiches that were greene and neuer dyed, and she bound him with them. And when his hands were loosed, he went in strength in the chymbe. And the Ladye inuoyed him, the Philistines be upon the Samson. And he byake the cordes as a sheaf of olme breakech, when it seled fyre. And so it was not knownen wherein his strength laye.

Then sayde Dalila to Samson: Be thou
happie now and toide me thyse. Now per
celme 3 yeare the, whereby thou myghtest
be bounde. And he sayde: If I were bounde
with new ropes, that neuer were occupied,
then shoulde I be waker, and as an other ma.
And Dalila toke newe ropes and bounde
him fastly, and sayde vnto him, the philistines
be vpon the Samson. And there wroth
he in the chamber, and he brake the
rope from of his hande, and he was waker
at a thirde. And Dalila sayde vnto
him, shewest thou heli mocked me and toide
me thyse: I praye the yett tell me whereby
men maye binde the. And he sayde vnto her
It shoulde beken lockes of my head wyle
an breake lea and fasten them with a naple,
shall be weaker. And Dalila brd the, and sayde
vnto him, the philistines be vpon the Samson.
But he awaked out of his slepe, & plucke
them away with the nayle that he had
in hande of them.

Therefore, large unco plan; Dams can be the

Zarah and Sphaol, in the buryenge place of Ephraim his father. And he iudged Israel twenty yeres.

¶ Of Michas whose mother made him an Idol of silver. Of the younge peere of the iugare of Leui of Bethlehem.

CAPL. XVII.

IN those daies there was no hyge in Israel. And in those daies the rebe of Dan sought them an euerlaeste to dwell in, for till that tyme there fell none euerlastare vnto them amanges the rebe of Israel. And the childen of Dan sent forth of their kyn-

redes fyue men of aduylle, out of their countie out of Zarah and Sphaol, to breke lande and searche it out, and saye vnto the go and searche out the lande. And they came to moist Ephraim, vnto the house of Michas and lodged there. And when they were come vnto his house, they knewe the voyce of the younge man the Leuite, whose lodging they wist, and saye vnto him: Whio brought the byter? what maketh thou in this place? wite thou come bytest? And he sayd vnto the go and thus breaste Michas with me, I hath byred me to be his peere. And they saye vnto him: After of God we playe the, the weape knowe whether the weape we go, whelpe prosperous, so whether the thing shall take effect. And the peere saye vnto them: go in prae, the Lord regardeth your wayes the countie whiche ye go.

¶ Then the fyue men departed and came to Leui, and saue the people there dwylling casteile, and after the manner of the Amos, Gile, and without callinge of parcells, the no man made any trouble in the lande to wynde any womyn, and howe they were sent from the Amos and had no meyleng with any nation. And they came vnto their byrth to Zarah, and Sphaol. And their byrth saye vnto them: what thyngs bring ye?

And they saye, seple and ice be good vnto them, for we haue sent the lande, and be we beere good. Wherfor you therefore, and be we flourishall to departe, and to come againe the lande: ye shall come vnto a people that in thye me parls, and vnto a large countie. God hath gert into your pades a place wher is no lacke of any thyng in the moyle.

¶ Then departed thence of the kynnes of the Danites, out of Zarah and Sphaol. Whiche men appoynted w had lymities of wem. And they went and pyched in Kariathaim in Iuda. Wherfore the place is called Sepenay Dan vnto this daie, whiche is on the byrth of Kariathaim. So they wente reue, vnto mount Ephraim, and came to Siphon hour. Then answered the fyue men that theye to clype out the countrey of Leui, and saye vnto their byrth: wot ye not that there is in this house an Ephod and Images, and a gauen Image, and a molten Image? So therefore confesse, what ye haue to do.

And they turned forthward, and came to the house of the younge man the Leuite in the house of Ephias, and salued him peafably. And the vi. byrth men wot fensce wth weapons of warre which were of the childen of Dan, wode in the entree of the gate. And the fyue men that went to clype out the land went in together and robe the herud Images, the Ephod, and the molten Image. And the peere wode in the entree of the gate wth the six hundred men, that were armed wth battayle, whyle the other went to Siphon house, and set the herud Image, the Ephod, the herud Image, and the Image of molten. Then saye the peere vnto them: what doe ye? and they answered him, hope slyent, for we put thye hands vpon the moyle, and

Ephod is a paches appo:

Subaralia subspu

¶ The childen of Dan take the goddesse the peere of Ephias away. They becom Leui, and buye it agayne, and name it Dan.

CAPL. XVIII.

Den

Iosue. b

In those daies there was no hyge in Israel. And in those daies the rebe of Dan sought them an euerlaeste to dwell in, for till that tyme there fell none euerlastare vnto them amanges the rebe of Israel. And the childen of Dan sent forth of their kyn-

baah, the second day, and descended to the camp of the children of Israel once againe, xxiij. thousande men that before swered euerie man of them.

¶ Then the children of Israel and all the people burnt vp and came vnto gabbea house and went and sat there before the Lord, and fasted the same daye vnto euen, and offered burnt offerings and pear offerings before the Lord. And they asked the Lord: for there was the secke of the appointment of Gad, in those dayes. And whither the sonne of Eleazar, the sonne of Aaron offered vnto it at that tyme: and they saye, Shall we go out any more to battell against the children of Beniamin our brethren, or shall we cease? And the Lord sayde go: for to morowe I will beate them into your hands. And Israel set a spy to watche against Gabbaah roundabout and the children of Israel went against the children of Beniamin the thirde tyme, and put them selues in arraye against Gabbaah, as they hadde done the firste before. Then came the children of Beniamin against the people of Israel, xliij. they were between a great waye from the citye. And they began to smyte of the people and wounde them: as they had tyme before, so that Israel fled by the wayes of which one goeth vnto Bethell and the other to Gabbaah thoyou the felde) and fere vpon a thirte men of Israel. For the childre of Beniamin thought that the other had bene beaten before them, as at the firste tyme. But the children of Israel sayde, let vs see and pluche them awaye from the citye, vnto the hygh wayes.

¶ And then all the men of Israel rose by out of their handynge, and put them selues in arraye at Gabbaah. And yherowbbae the sene in arraye of Israel came forth oute of these places, out of the meadowes of Gabbaah, and came before Gabbaah: ten thousande chosen men out of Israel, a chere was a strong battayle. But the other wyl not that cypil was to myght them. And the Lord plagued Beniamin before Israel, so that the children of Israel destroyed in Beniamin the same daye x thousande and a hundred men, that theye swered euerie one of them. The children of Beniamin when theye did feare that theye shoulde be beaten before began to fle. And the men of Israel came some to Beniamin, because theye trusted vnto the layes in water to bynde theye had layd against Gabbaah. And the layes in water bynde and ran out of their holes bynd Gabbaah, and went and smote at the clyte vnto the edge of the fwynde. And they of Israel gaue the pryue watche theye watche: and that as sone as they hadde taken the wyte theye shoulde see it, that by the smoke theye shoulde see that the ctyte was wonne. And the men of Israel fled in the battayle. And Beniamin fled: as to smyte beed of the children of Israel, aboue thirte persones, for theye sayd, yherowbbae the other had ben put to flight before them. And in the last battell, xliij. began to smyte out of the citye a pryue of smoke and the Beniaminites fled: as the benymin

the wastynge of the hole ctyte began to ascende to heuen.

¶ Then the men of Israel turned againe, and the men of Beniamin were abashed: for they sawe that cypil appoynted them. And they fled before the men of Israel vnto the waye that leadeth to the wynternes, the other followinge the ac the hande byes. And before that theye perished of thirte ctytes aboute them were slayne in the same place. And they compassed Beniamin and chased them to Bethel: and duranne them before Gabbaah on the east side, and thre were slayne of Beniamin, xviij. thousande, all men of myght. And they turned and fled towarde the wynternes, and vnto the roche of pomegranettes. And the other stode by the waye of the rest of them, fyer thousande men: and theye vnto them vntill they came to Gabbaah, and fere two thousande more of them: so that all that were slayne that same daye of Beniamin, were xxiij. thousande men: that theye swered, and all men of myght: onely fere hundred men towarde and fled to the wynternes, vnto the roche of pomegranettes, and abode there foure monthes. And then the men of Israel turned backe againe vnto the children of Beniamin, and smote them vnto the edge of the fwynde in the clyte bothe man and beaste, and all that came to hande: and moreover sette all the ctytes theye shoulde come by on fire.

¶ The ctyte of Beniamin whiche was destroyed the thirde tyme: iherowbbae the sene wrote to the ctytes againe,

CAPIT.

XXI.

¶ And the men of Israel dwene in Gabbaah, sayinge there shal none of vs gine any daughter vnto any of Beniamin to wyfe. And the people came to Bethel: and abode there xliij. euen before Gad: and theye by the boyces, and wepte daye, and sayd, O Lord God of Israel, why is this chaunted in Israel, that there shoulde be this daye one tribel lacking in Israel? And on the morowe the people asseyed, and made there an aulter, & offered burnt offerings and prayes.

¶ And the children of Israel asked who are theye amonges all the tribes of Israel that came not with the congregation vnto the Lord, for theye had mnde a great othe concerning them that came not by to the Lord to Gabbaah, sayinge they shoulde cursy bye. And the children of Israel had pyre on Beniamin theye bynde, and sayd, there is one tribel cut of from Israel the daye: what shal we do vnto the rest of them, to get the wyces, for as much as we haue sowne by the Lord, that we wyl not gine them any of our daughters to wyces. And they sayd, what are theye of the tribes of Israel that came not by to Gabbaah to the Lord? and before theye came none of the inhabitants of Zabes Gabbaah vnto the congregation. So then the people were wroth: for in thirte men none of the inhabitants of Zabes Gabbaah there. And the congregation sent thirde xliij. thousande men of the strongest of them, and commaunde the

xxij. sayng

The prayer
of the people.

15

* Num. xxi.

Judges.

in the vineyardes. And when ye se the daughters of
 Israel come forth to dance in a circle,
 then come ye out of the vineyardes, & catch
 you every man a wife of the daughters of Is-
 rael, and get you unto the land of Benjamin.
 And of these fathers or brethren come unto us
 to complaine, we will say unto them, have
 pitye on them, because we refused not to
 eate man his wife in tyme of warre, & more-
 over because ye gave them none in due tyme,
 ye were to blame. And the children of Ben-
 jamin sware accordingly: and robe them wy-
 ves after the nombre of the daughters whiche
 they caught. And that done they went and
 dwelled unto thire inheritance, and buyld
 they cities and dwelt in them.
 And the children of Israel went thence at
 that tyme every one to his tribe, and to his
 inheritance, and departed thence every man
 to his inheritance. In those
 dayes there was no
 king in Is-
 rael:
 but every man did what
 seemed hym
 good.
 .i.

The ende of the booke of
 Judges.
 .i.

THE BOOKE OF

RVTH.

Elimelec goeth with his wyfe and chyldren in to
babilone of Elmoab. After his death his wyfe Mo-
ra reuereth agayne in to her countrey, and with her
Maay her daughter in lawe.

CAP. I.

I.

In the tyme when the
Iudges iudged, there felte a
famine in the lande. Wherefore a
certain man of Bethlehem
Iuda went to sojourn in the
countrey of Elmoab with his
wyfe and two sonnes. The name of the man
was Elimelec, and his wyfe Noemi: and the
names of his two sonnes were Mahalon and
Chilion, and were epphautes of Bethlehem
Iuda. And when they came in to the lande of
Elmoab, they abode there. And Elimelec Mo-
raes husbande dyed, and she remayned with
her two sonnes, whiche toke them porcions of
the meadows of the Moabites: the ones name
Ophrah, and the others Maay. And when they
had dwelled there aboute the space of ten ye-
ares, Mahalon and Chilion dyed, so that the
wyfe was bereaved of her two sonnes, and of
her husbande also. When she shode up with her
daughters in lawe, and returned from the
countrey of Elmoab, for she had heere sayd, be-
ying in the countrey of Elmoab, how the Loyde
had visited his people, and given them food.
Wherefore she departed forth of the place
where she was and her two daughters toge-
ther with her. And as they wente by the waye
returning vnto the lande of Iuda, Noemi
sayd vnto her two daughters in lawe: Good
and reuerne epper of you vnto your mothers
house, for the Loyde deale as kyndest with you,
as ye haue dealt with the dead, and with me.
And the Loyde graunte you maye synne lesse
epper of you in the house of youre husbande:
and so he will chuse them.

Then they crept and wepte, and sayd vnto
her, we will go with the vnto thy folke. But
Noemi sayd, turne agayne my daughters: for
what cause wolde ye goe with me? thinke
ye there be any moche choyse in my bowels
to be your husbandes? I louene agayne (my
daughters) and go: for I am to olde to haue
an husbande: also for I toke a man this nyght:
he thought I had receyved some sonnes/
woulde ye take for them, till they were of
age: or woulde ye for them so longe reuerne
some karynge of husbandes? Not so, my
daughters: for then ye shoulde be to olde to
marrye, and if greuerh me moche for pouer sa-
ke, that the hande of the Loyde is gone ouer
agayne me.

Wherewith they crept and wepte agayne/
vnto her, Ophrah kissed her mother in lawe
and departed: but Maay abode stille by her,
then she sayd, it, eoy siter in lawe is gone
backe agayne vnto her people, and vnto her
God: reuerne thou after her. But Maay
sayd: entreate me not to leaue the, and to

reuerne frome the: for whither thou goest,
I will goe: and where thou dwellest, there
I will dwell: thy people are my people, and
thy God is my God. Whence thou dyest, I will
dye, and there thou wilt be buried. The Loyde do
so to and to me: excepte that deathe onely be
parted thee and me asunder.

When the same she wolde needs goo with
her, the lesse spake hyge vnto her: and so they
went toge together, till they came to Beth-
lehem. And when they were come to Beth-
lehem, it was noyced thowgh all the cite, and
the women sayd: is not this Noemi? But
she sayd vnto them: call me not Noemi: call
me Moara, for the almighty hath made me
here better. I wente ouer full, but the Loyde
hath brought me home emptye. Wherfore
yeeden call me Moemi, for the Loyde hath
brought me low, the almighty hath brought
me vnto aduerlity. And the tyme when No-
mi with Maay the Moabitess her daughter
in lawe returned ouer of the countrey of El-
moab and came to Bethlehem, was in the be-
gynnyng of barley harvest.

Maay leselye cometh in the felde of Booy and ha-
beth fauour in his sight.

CAP. II.

II.

And Noemi had a kynsman of her hus-
bandes, a man of myghte, of the heynde
of Elimelec, named Booy. And Maay
the Moabitess sayd vnto Noemi: let me goe
to the felde and least and gather eares, as for
whome to eate. I sende grace in thy sight.
And she sayd vnto her: goo my daughter
and the twente, and came and gathered after
the harvest men, and yet thynke was to ga-
ther in the felde that pertained vnto Booy,
which was of the heynde of Elimelec. And be-
holde, Booy came from Bethlehem and sayde
vnto the harvest men, the Loyde be with you.
And they answered him, the Loyde bless the.
Then sayd Booy vnto the pong man that had
the ouersight of the harvest men. Whose da-
mouell is this? And the pong man that was
set to ouer the harvest men answered & sayd:
It is the Moabitess damouell that came with
Noemi ouer of the countrey of Elmoab: and
she sayd: lette me I praye the, lease and ga-
ther after the harvest men the eares that re-
maine, and so she came and hath conuyned
euery from the morning vnto now: & twente
not ones home.

Then sayd Booy vnto Maay: hearest thou
my daughter: goo to none other felde to ga-
ther, neyther goe frome hence, but abyde by my
maydes. Thynke yte are on a felde that will
be crept: goo after the maydens thesefo: for
I haue charged the younge men that they
couche the not. Wherfore when thou arte a
thydd, go vnto thy vessels and drynke of that
whiche the ladies haue draynen. Then she fell
on her face, and bowed her kisse to the ground
and

Some sayd.

of lande whiche was our brother Elimelecs. And I thought to doe the to wite, and byde thyng it betwix the inuadeours and elders of my people / If thou be disposed to calenge it, for thou art mee of kynred: but if thou wilt not purchase it, then tell me, that I may wite it. For there is none to calenge it, saue thou, and I next the. And the other answered I will purchase it.

¶ Then sayd Booz, what daye thou byest the fide of the bande of Noemi, thou must take also Ruth the Moabitte the wyfe of the dead, to doe by the name of thy dead husband upon his inheritance. When sayd the husband, I can not purchase it for: marriage of my owne name: rather than my righte to the, for I am content to leaue my righte here. Now this was the maner of olde tyme in Israel concerninge purchases and chaungeage, for to stablish the all thyng: that a man muste plucke of his shoe and geue it his neyghboure, and this was a worke in Israel.

¶ And the husband said to Booz, bye it thou: and so byed of his shoe. Then sayd Booz vnto the elders, and vnto all the people, ye are witnesses this daye, that I haue boughte all that was Elimelecs, and all that was Chilion and Mahelons, of the bande of Noemi. And moreover Ruth the Moabitte the wyfe of Mahelon, doo I take vnto me to wyfe, to stee by the name of the dead vpon his inheritance, that his name be not put forth among his brethren, and from the gate of his cite: ye see witness this daye.

¶ And all the people that were in the gate, & the elders sayd, we are witnesses: the Lord make this woman that is come in to thyne house like Rachel & Lea, whiche twayne did beget

the house of Israel, that the maye do better ouer in Ephraim, and be famous in Bethlechem, and that thyne house be like the house of Pharez, whome Haman bare vnto Iuda, euen of the seed whiche the Lord shall geue the of this yonge woman. And so Booz toke Ruth, and the Lord gaue that she conceived and bare a sonne. And the women sayd vnto Noemi: blessed be the Lord, whiche hath not left the without an heire this daye, that thou haue a name in Israel, and that thou shalt bying thy selfe agayne, and thou shalt the thyne olde age. For thou boughtest in law which thouest the, haue youne him that is better to thee then seven sonnes.

¶ And Noemi toke the chyldre and layde it in her lappe, and became nourse vnto it. And her neyghbours gaue her a name, sayinge: there is a chyldre byed to Noemi, & called it Obed: he is the father of Iai, the father of Dauid.

This is the genealogie of Pharez,

Pharez begat Hezon, Hezon be-

gat Ham, Ham begat Amiad-

ab, Amiadab begat Ra-

balon, Rabalon begat

Salmon, Salmon

begat Booz,

Booz be-

gat

Obed, Obed begat

Iai, Iai begat

Dauid.

(1.)

¶ Thus endeth the booke of Ruth,

Gen. xxviii

Pharez gene-
ration.

Math. 1. 4.

THE FIRST BOKE OF SAMUEL CALLED THE
FIRST BOKE OF THE KYNGES.

¶ Hannah had two wiues, Hannah and Phenennah. Phenennah was barren. Hannah because she was barren. Hannah after prayer made to God, begot a son.

CAPL

I.

THERE WAS A MAN of Ramathaim Zophim, of mount Ephraim, named Elihanah, the son of Jeroham, the sonne of Eliah, the sonne of Zuph an Ephraimite, which had two wiues, one called Hannah, the other Phenennah. And Phenennah had child but Hannah had none. And the sayd man went out of his cite every feare day, to praye, and to offer vnto the Lord of viuers: where he two formes of Sil, theophany and Phenennah were the Lord's viuers. And it fell on a daye as Elihanah had offered that he gaue to Phenennah his wyfe, and to all his sonnes and daughters portions. But vnto Hannah he gaue an honourable portion with a braue chere, for he loued her: notwithstanding the Lord had made her barren. And thus to her contentment Phenennah becke her face, ceasing her in the chere to the Lord: who had made her barren. And so byd the peccer by peccer as she as she went vp to the house of the Lord, and to chaunge her, where: Hannah wyfe, and she not. Then said Elihanah her husband to her.

Hannah, why wepest thou? and why earnest thou not? and why is thyne heart so troubled? am not I better to thee then ten sonnes? Then Hannah rose vp after that they had eate, and stoode in Siloh. And Eli the Priest sat vpon a stile by one of the fyre pipes of the temple of the Lord. And she was troubled in her spirit, and prayed vnto the Lord a wepe fast: and bynded a vowe and said, Lord, if thou wilt loke on I wechednesse of thine handmaide, and thine remembrance me and not forget thine handmaide, and thine grace vnto thyne handmaide a man child, I will giue him vnto the Lord all the dayes of his lyfe, and there shall neither raise of thine come vpon his head. And she continued praying before the Lord. Eli marked her mouth. For Hannah she spake in her heart, and her lips were byt but moue only, but her voyce was not heard. And therefore Eli saide her sayd when he bynded: put awake from the, the word that thou saidst. Hannah answered and sayde: not so my Lord. I am a woman sorrowfull in myne heart, and haue bynded myne vowe: not myne thynge bynded: but I haue poured out my soule before the Lord. I couer not thine handmaide: for out of the abundance of my meditation and griefe haue I spoken thyng.

Eli answered and said: go in peace, the God

of Israel shall graunt thee petition that thou hast asked of hym. Then the sayde, here cometh my grace: for the Lord hath heard the prayer of the woman. And she rose vp, and byd eate and loke no more to sadde. And they rose vp, and bowed them selfe before the Lord, and then returned and went to their house to Ramathaim. And Elihanah laye by his wyfe Phenennah, and the Lord remembered her. And in process of time she conceived and bare a son, and called his name Samuel: because she hadde asked hym of the Lord. And Elihanah and all his house went up to offer vnto the Lord bothe the offerings due for the feare: and also his vowes: but Hannah went not up to the sayde vnto her husband. I will eate until the child be weaned, and then I will bringe him, that he may appeare before the Lord, and there shalbe for me. And Elihanah her husband sayd to her: do what I meke the bride: I say I will had weaned him, onely the Lord make good his sayings. And so the women abode and gaue her some food, till she weaned hym. And then the sayd man took her, when she had weaned him, with bullocks and an Ephra of flour and a bome of wyne, and brought him vnto the house of the Lord in Siloh: where the child was presented. And they stode the bullocks and brought in the calves to Eli, a sheep for a shep my wyfe: as truly as thy soule lyeth vnto the Lord: I am the woman that doth by thee, praying vnto the Lord and for the child. I prayed, and the Lord hath giuen me thyng: whiche I asked of hym: and now so I also send him the Lord, as long as maps be sent the Lord. And so the sayd child was vnto the Lord.

¶ The song of Hannah. The offence of the house of Eli. Eli is rebused for the vniuersalite of the children.

CAPL

II.

AND Hannah prayed and sayde: my heart crieth vnto the Lord, myne hand is byged in the Lord, and my mouth is open vnto myne enemyes: for I reioyce in that thou hast deliuered me. There is none to dole as the Lord: no there is none like thee. Therefore there are thyngs that thou doest vnto me. Take notice of my prayer, let other thyngs depart out of myne mouth, for the Lord is a God of knowledge, and he setteth forth the workes. The bowes of thy strength are broken: and the wreake are much thyngs. Let that were full haue glad to seeu for byed, and they that were byed be satisfied: in so much that the barren hath borne: iuen and the that had many children be wretched. The Lord hath wrought and marked myne: bynged downe to hell, and setteth by euer. The Lord maketh poore, and maketh ryche, bynged to love, and

the Lorde, and also with men.

CAPL

III.

As the childe Samuel ministered into
the Lords before Hele and the woꝛde
of the Lords was bruyt in those daies,
for there was none opꝛation. And it chaun-
ced at that tyme that Hele lay in his place,
and his eye beganne to waꝛe byrme that he
coule not se. And at the lampe of Gods went
out, Samuel laye hym downe to slepe in the
temple of the Lords, where the arke of Gods
was. And the Lords called Samuel / and
he sayd, here am I. and he can unto Hele / and
he sayd, here am I. for thou callid me. But he sayde
I called theuon: go agayne and slepe. And he
went and laye him downe to slepe. And the
Lords called ones agayne Samuel / and
Samuel

Samuel arose and went to Beth and said: I am here, thou didst call me. And he answered: I called thee not, my sonne, go again and take thy spear, but as yet Samuel knew not that the voice was the voice of the Lord opened unto him. And the Lord proceeded and called Samuel the third time. And he arose and went to Beth and said: I am here, for thou hast called me. Then the Lord perceived that the Lord had called the child, and said unto him: go and stand, and I will call thee again, then he spake on the Lord for thy servant heareth. And Samuel went and layd him down in his place. And the Lord came and stood and called as before, Samuel! Samuel. And Samuel arose, for the Lord said to Samuel: behold, I will do a thing in Israel, that the eares of as many as heareth it, shall tingle. In that day I will perceive to Beth all that I have spoken concerning his house: I will begin it and end it. For I have told him that I will judge his house for ever. For the wickedness which he knoweth does his sons as ungodly, and he shall chastise them not. And therefore I have sworn unto the house of Beth, that the wickedness of his house shall not be purged with sacrifice nor offering, while the world standeth. And Samuel slept till the morning, and then opened the eyes of the house of the Lord.

But Samuel feared to shew Beth the vision. Then Beth called Samuel and said: Samuel my sonne. And he answered, here I am. And he said what is it that the Lord said unto thee? For thou bidest it not from me. The Lord too so and so to thee, if thou bidest a thing from me of all that he said unto thee. And Samuel told him every thing, and did it not from him. And he answered: it is the Lord, let him do what seemeth him good.

And Samuel grew, and the Lord was with him, and left none of his words unperformed. And all Israel from Dan to Berleah worshipped the sacred pillar Samuel was truly made the Lord's prophet. And the Lord appeared again in Shiloh: for the Lord opened him seeing to Samuel in Shiloh, to show the words of the Lord.

¶ The hatred of the Philistines against Israel. The Ark of the Lord is taken. His children by and he him self also.

CAPL

IIII.

¶ And Samuel spake unto all Israel. And Israel wente oute againste the Philistines to battell, and pitched besyde the helpe stone. But the Philistines pitched in Shiloh, and put their felices in aray agaynst Israel. And in the battell Israel was put to the worse before the Philistines. For the Philistines were alonge by the felices, about foure thousande men.

And when the people were come in to their tentes, the elders of Israel spake: wherefore hath the Lord beaten us this daye before the

Philistines? let vs seche the arcke of the appoyment of the Lord oute of Shiloh, and let it come amonge vs and save vs out of the handes of our enemies. And the people sent to Shiloh, and set from thence the arcke of the appoyment of the Lord of hostes which dwelleth betwene the Cherubyns. And there were the two sonnes of Eli, Hophni & Phineas, in the arcke of the appoyment of God. And when the arcke of the appoyment of the Lord came in to the host, all Israel shouted mightily, so that the earth rang againe.

¶ When the Philistines heerd the noyse of the host, they said: What meaneth this noyse of this mighty host in the hostes of the Philistines? And they understood that the arcke of the Lord was come in to the host. And the Philistines were ashyed: when it was tolde that God was come in to the host, and laye. And unto vs, for it was neare to before us. And unto vs, who shall deliver us out of the hande of this mighty God? this is the thing that smote the Egyptians with all manner of plagues in the wilderness. No stronger and more valiant felices the men of Philistines, there be not seruantes unto the heathens, as they have bene to you. We men therefore and fight. And the Philistines fought, and Israel was put to the worse and flew euery man to his tent. And there was a mighty great slaughter, so that there were ouerthrowne of Israel thre thousande foemen. And the arcke of God was taken, & the two sonnes of Eli, Hophni and Phineas were dead. And there was a man of Bethshamm out of the araye and came to Shiloh the same daye, with his clothes rent and ashyed upon his head. And when the man came in, Bethsatt upon a stone by the wayes side lokinge: for his hearte teached for the arcke of God. And the man came in and tolde it to his citye. And all the city ashyed.

¶ When Beth heerd the noyse of the crying, he asked what the noyse of rumoure meant. And the man tolde, and came in and tolde Beth. Beth was sore ashyed and eyghtene reed old. This sighte tolde him that he could not stand. And he said unto Beth, I am he that came from the araye, and shew thee of the hostes day. And he said, how is it fastened my sonne? And the messenger answered and said: Israel is fledde before the Philistines, and there is a great slaughter chaunced among the people: and thy two sonnes, Hophni and Phineas are dead: and therto the arcke of God is tak. And when he hadt ones named the arcke of God, Beth fell from his stoe backwarde towarde the gate: and his necke brake, and he dyed: for he was olde and vnderlopye, and he iudged Israel fouretye yeres.

¶ And his daughter in lawe Phineas wyfe was with childe, and nye the byrth. And when she heerd these rynges of the takinge of the arcke of God: and that her father in lawe and her husbande were dead, she bowed herself and traupled, for her paynes came upon her. And aboute the tyme of her beache, the women that stode aboute her, sayd vnto her: thou art not, for thou hast borne a sonne. And she

swere not, nor regarded it. And he named the
coper shabao, sayinge: because he departed
from Jherusalem. Because the arche of God was in
him, and he satther in lathe and her husbande
there was. And therefore the sayd: Jherusalem
was in his honour, by cause the arche of God was
taken.

¶ Upon the God of the Philistines is cast be-
cause the arche. The Philistines are played in the
seuer places. The habitauntes of Asaron refuse to
worship the arche.

CAPL. V.

¶ And the Philistines toke þe arche of God
and caried it from the helpe done unto
Asidon, and broughte it in to the house
of Asidon were then in the moynynge, beholde
Dagon laye grouelynge vpon the syde before
the arche of the Lord. And they toke Dagon
and set him in his place agayne. And whyle they
sate by the in the next moynynge, beholde Da-
gon laye grouelynge vpon the grounde before
the arche of the Lord, and the thre was thre
banes cut of vpon the chethole, that þe body
only was left on vln. And before next daye the
þe spertes of Dagon, as any man that cometh
in to Dagon house myght see on þe chethole
of Dagon in Asidon, vnto this daye.

¶ But the hand of the Lord was heavy vpon
them of Asidon, and he deuorped them & more
then with Smerodes, bothe Asidon and all the
cites thereof. And when the men of Asidon saw
that, they sayd: the arche of the God of Is-
rael that not adde here with vs, for his hand
is here vpon vs, & vpon Dagon our God. And
somer tyme and gathered all the Lordes of
the philistines vnto them and said: what shal
we do with þe arche of the God of Israel. Then
sayd they of Asidon, let the arche of the God of
Israel be caried about. And they caried þe arch
of the God of Israel aboute. And when they
had caried it aboute, the hande of the Lord
was in the cite with a myghte great playe, &
he smote the men as the cypes bothe smal and
great: and they were impetren in theyr secre-
tary places with the Smerodes. When they went the
arche of God to Asaron, and as soone as the
arche of God came to Asaron, the Asaronites
cried out, sayinge: they haue broughte the
arche of the God of Israel to be: so the vs
and our people.

¶ Then they leane and for all the Lordes of
the philistines vnto them and sayde: leane a-
waye the arche of the God of Israel, and let it
goe home agayne vnto his owne place, that
it be not with our people. For there was
a playe of belly thowome ouer all the cite, and
the hande of God was exceedinge grete there, in
so muche that they which died not, were smite
with the Smerodes: so that the crye of the
cype reachyd vp to heuen.

¶ Therefore byngs home the arche with the re-
uolues. The Asaronites were played after they
had seue the arche.

CAPL. VI.

¶ As to when the arche of the Lord had
ben in the countrey of the Philistines
treen monethes the Philistines were
for the pestilence and the for the famine, sayinge:
what shal we do with the arche of the Lord
tell vs wherewith we shal sende it home a-
gayne. They answered, if you send the arche
of the God of Israel home agayne, sende it
not emptye: But rewarde it with a sacrifice
offeringe: and then ye shall be hole: and it
shall be knowne to you why his hande depar-
teth not from you.

¶ Then saye they, what shall be the tre-
space offeringe, whiche we shall rewarde him with
and they answered: fyue golden asses with
Smerodes, and fyue golden mpre, accordinge
to the nombre of þe Lordes of the Philistines.
For it was one matter of playe I was on you
all, and on your Lordes to. Therefore ye shall
make pimages lyke to poure asses with Sme-
rodes, and pimages lyke to poure mpre that be-
stowed your lande, and shall gyue glorye vnto
the God of Israel: that he maye take his hand
from you, and from your goddes, and frome
your lande. Therefore shal ye haue ten poure
horses, as the Egyptians and Asaron: and
ten theyr horses, whiche for all tyme (when he
was well scourged) was fayne to let the pro-
ple goe and depart.

¶ Now therefore make a newe carte and take
two mylke hene, on whose necke neuer came
yoke. And tye the hene in the carte: and hepe
theyr calues at home frome them. Then take
the arche of the Lord, and put it in the carte
and put the Jewels of golde which ye rewarde
him with, for a trespass offeringe, in a foyle
by the syde thereof, and sende it awaye and let
it go. And in such, ye be good by the waye
that leadeth vnto his owne cost to Bethlame,
then it is be that god be this great euyl. But
ye be not, then it is not his hand that smote
vs, but it was a chauce that happened vs. And
the men did euen so: they toke two hene that
gaue mylke and tied them in the carte, & hepte
the calues at home: and they lapde the arche of
the Lord vpon the carte, and the fyue with
the mpre of golde, & the pimages of theyr asses
with Smerodes. And the hene toke þe waye
toke to Bethlame, bothe one waye: and as
they went, theyr rumynge noyseth to the right
hande to the left. And the Lordes of the
Philistines went after them, till they came to
the borders of Bethlame.

¶ And they of Bethlame were reppinge theyr
wheles in the valey. So they lyft by their eyes
and espied the arche, and reuolued when they
saw it. And the cart came into the groue of one
Joiaa a Bethlamite, and stode in there. There
was there also a greater stone. And they clawe
the woodde of the carte, and offered the hene a
brent offeringe vnto the Lord. And the As-
aronites toke vnto the arche of the Lord, & the
foyle that was vpon them the Jewels of
golde were, and put them on the greater stone.
And the men of Bethlame sacrificed burnt la-
cifice, and offered offerings that same daye
vnto the Lord. And when the fyue Lordes of
the

Exod. xlii.

xi.

xi.

the same day that he was born: and he was called
Hail. And he was a very goodly man, and
a very strong man, and a very brave man, and
a very wise man, and a very rich man, and
a very famous man, and a very great man, and
a very noble man, and a very high man, and
a very lowly man, and a very meek man, and
a very gentle man, and a very kind man, and
a very merciful man, and a very gracious man,
and a very loving man, and a very faithful man,
and a very true man, and a very honest man,
and a very pure man, and a very clean man,
and a very good man, and a very righteous man,
and a very just man, and a very upright man,
and a very sober man, and a very temperate man,
and a very continent man, and a very chaste man,
and a very modest man, and a very humble man,
and a very lowly man, and a very meek man,
and a very gentle man, and a very kind man,
and a very merciful man, and a very gracious man,
and a very loving man, and a very faithful man,
and a very true man, and a very honest man,
and a very pure man, and a very clean man,
and a very good man, and a very righteous man,
and a very just man, and a very upright man,
and a very sober man, and a very temperate man,
and a very continent man, and a very chaste man,
and a very modest man, and a very humble man,

And he was a very goodly man, and a very strong man, and a very brave man, and a very wise man, and a very rich man, and a very famous man, and a very great man, and a very noble man, and a very high man, and a very lowly man, and a very meek man, and a very gentle man, and a very kind man, and a very merciful man, and a very gracious man, and a very loving man, and a very faithful man, and a very true man, and a very honest man, and a very pure man, and a very clean man, and a very good man, and a very righteous man, and a very just man, and a very upright man, and a very sober man, and a very temperate man, and a very continent man, and a very chaste man, and a very modest man, and a very humble man.

¶ And the sonne of Ais leach his father's wife
was in the house.

CAPL IX.

NOW there was a maid of Ben Jamin
named Ais, the sonne of Abiel, the sonne
of Zerah, the sonne of Berchozah, the son
of Ephrah, the sonne of a maid that was a Jemite,
a man of strength, the same had a sonne
called Saul, a goodly young man, so young
the children of Israel there was none good-
lier then he, and was chosen from the thou-
sands to be king over all the other people,
and it chaunced by the will of this Ais Saul's
father were they so. When Saul was to Saul
his sonne, take one of the servants with thee,
so go to daye and seeke the asses, and they went
thou mount Ephraim, a thowen the lande
of Shalish, and founde them not. When they
went thowen the lande of Shalish, and there
they were not. When they went also thowen
the land of Jemini, and they found them not.
Then when they were come to the lande of
Zub, Saul sayd to the young man that was
with him: come let vs reuerne, for my father
saie saynge for the asses, and take thowen
for be And he answered him: beholde, there is
in this daye a wayfaryll man of God, and
all that he sayth, cometh to passe. Now then
let vs go thither: peradventure he shal finde
vs what waye we may go. Then sayd Saul
to his seruant, say to him, what shal we bring
the man? for our bread is all spent out of our
baggis, and there is none other present to
bring the man of God, what haue we? And
the young man answered to Saul sayng: and
sayd: I haue founde above myrre fourtye

partes of a sicke, that will we geve the man of
God to tell vs the waye.

¶ Before tyme that Israel when a man went to
seeke an answer of God, they wold be spake/
come and let vs go to the Bear, for he that is
now called a Prophet, was in y olde tyme cal-
led a Bear. Then said Saul to his young man,
well said of the: come let vs goo. And so they
went vnto y city where the man of God was.
And as they were going vp in to the city, they
met with damoies that came oute to buye
waier, a maid bare them: in thys bare a Beere.
And the maydens answered them, yea, beholde
he goeth before you. What haue now, for he
came this day to the city, for the people must
offer this day in y hys place. Where he be come
into the city, incontinent he shal fynde him, se
he go up to the hyl to cate, for the people will
not eate vntill he come, because he must blesse
the offeringe. And then cace they that be wode
to the flay. Now therefore get you vp, for euen
now he shal se fynde him. And they wente vp
in to the city, and when they were come in to
the nyders of the city, beholde Samuel came
out agaynst the, to go up to the hys place. But
the Lord be had tolde Samuel the daye before
Saul came, sayng: to morowe this tyme I
wyl fynde the a man out of the lande of Ben-
Jamin, byni thalke thou anoynte capayne
ouer my people Israel, that he maye saue my
people from the hande of the Philistines: for
I haue lothed vpon my people, and their eyes
is come vnto me. When Samuel saide Saul,
the Lord sayde to him: se, this is the man
whom I saye to y of. This saide Saul sayng
ouer my people.

¶ When went Saul to Samuel in the middle
of the nyght, and sayd: tell me I pray the where
is the Beares house? And Samuel answered
Saul, and sayd: I am the Beare, go up vnto
me vnto the hyl, for ye shall eate with me to
daye. And to morowe I wyl let the go cely, and
wyl sel the all that is in thys house, and as con-
cerning thys alkes that were lost the daye
a go, care not for thyn, for they nee founde. And
moreouer thou shal haue the beautiful young
goys of Israel: because thy roe to the, and thou
to all the fathers house: But Saul answered
and sayd: am not I the sonne of a Jemite of
the smallest tribe of Israel, and my father the
least of all the kindredes of the tribe of Ben Ja-
min: wherefore then spaketh thou to me?

¶ And Samuel coke Saul and his seruant
and brought them in to the parlor and made
them syte in the cyphers place amonges them
that were bydden / whiche were vpon a thir-
tye porcellen. Then sayd Samuel vnto
the cooke: Myngge for the that meale whiche
I gaue the, and as whiche I sayd, reuerne
this to an other tyme. And the cooke tye by
the shoulder and broughte it, and let it befoze
Saul. And Samuel sayd: Behold, that is lefe
set it befoze the, and cate: for I kepte it for
the vnto this tyme, when I called the pro-
phie. And to Saul did cate with Samuel that
daye. And wher they were come downe from y
hyl in to the clyue, Samuel continued with
Saul in the gallertie: and they reioysed.

Act. xiii.
v. 43. & 44.

Job. x.
v. 1. & 2.

Act. ii. about

about the spyinge of the daye Samuel called Saul in the gallery, saying: arise that I may sende the awaye. And Saul arose. And they went out at the moor, both he and Samuel. And when they were come almost to the towne cinder Samuel said to Saul: byd thy seruauit go before vs, and be went / but stande thou still a litle space, that I maye betwe the what God sayth.

¶ Saul is anoynted kynge, and Propheseth. Samuel declareth the people they faile, in that they aske a kynge. God sende the kynge yf.

CAPL. X.

¶ **A**nd then Samuel toke a boxe of oyle, and poured it vpon his head, and kissed hym and sayd: the Lorde hath anoynted the to be ruler ouer his inuicauance.

¶ **1. Reg. xiii. b.**

¶ And now when thou art departed from me, thou shalt meet two men by: * Rechele secretlye in the bowchers of Beth Jamin / euen at Zaisab. And they that saye vnto the, the alfe whiche thou wearest to skin, are rounde: but beholde the father hath the leste case of the alfe, and knoweth for you, saying: what shal I do to my sonne? Then thou shalt go forth thence and come to the oke of Thabor. And there shalt thou meet thre men going to God to Bethel / one carpenge thre addres, an other thre lours of vsiers / and the thyrde a vassel of wyne. And they shall geue the, and que the two lours of wyne whiche thou shalt receiue of thre handes. After this thou shalt come to the hyll of God: where the Philistines kepe threys watche. And when thou art come thither to the turre, thou shalt meet a companye of Prophets commynge downe from the hyll, with a psalter, a tymbell, a pipe, and a harpe before them / and they prophesinge. And the spyrte of the Lorde shall rest vpon the, and thou shalt prophesie with thym, and shalt be counted in to an other man.

¶ And when thre dayes are chaunged the, then so what thou hadst to do, so God will do the. And thou shalt also go before me to Gathai. And beholde I will come vnto the: for thou shalt sacrifice burnt sacrifice and peace offerings. * These for me seuen dayes, until I come and shew the what thou shalt do. And as sone as he had turned his shoulder to goe from Samuel, God gaue him an other manner of herce, and all those tokens to be effectu that same day. When they came to the hyll, beholde the companye of Prophets met him, and the

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

¶ **1. Reg. xiii. b.**

to seke the alfe, and when we saue them no where, we went to Samuel. Then said Samuel vnto you: tell me what Samuel sayd vnto you. And Saul answered his vnckle: he tolde vs the alfe were founde. But of the hyndome whereof Samuel spake, tolde he him not. After that Samuel called the people together vnto the Lorde to Bethshan, and saide vnto the children of Israel: thus sayth the Lorde God of Israel: I brought you out of Egypt, and deliuered you forth of the hande of the Egyptians, and forth of the handes of all theyngs that I oppressed you. And ye haue the daye said awaie your Lorde God that by him self holpe you out of all your aduersities and tribulations: and ye haue said vnto him: make us a kynge ouer vs. Now therefore stande before the Lorde by your tribes and your houses. And when Samuel had brought all the tribes of Israel, the tribe of Ben Jamin was laste: but by lot. When he had brought the tribe of Ben Jamin by thre kinckes, the lot fell vpon him: he was of Gether: and so went a lot vnto him: it came to Saul son of Cisai. And they sought him, but he could not be found. And when he asked the Lorde further, whether the man shoul come thither or no. And the Lorde answered: beholde, he hath hid him self among the bush. And they ran and set him thence. And when he stood among the people, he was byr thene of the people, from the shoulders upward. And Samuel sayde to all the people: se, whome the Lorde hath chosen, and how there is none lyke hym among all the companye. And the people shouted and sayde: God sende the kynge yf.

¶ Then Samuel tolde the people the tale of the exaime, and wrote it in a booke, and layd it vp before the Lorde: and so sent all the people awaie, euerie man to his house. And Saul also went home to Gabaab. And there went by him an holle, such as God had touchd the herce. But the children of beniamin saw: how shall he saue vs: and despyred hym, and brought hym not to pfectiue. And he was as though he had not brede it.

¶ The people beinge deliuered from the hande of Agag, renewe the kingdom of Saul.

CAPL. XI.

¶ **T**hen Agag the Ammonite came and besieged Jabes in Gilaad. And all the people of Jabes sayde vnto Saul: we will make a couenauent with vs, and we will be thy seruantes. And Agag the Ammonite sayde: to this will I make a couenauent with you, euen so that ye shall all your right eyes, that I maye make all Israel ashamed of you. Then sayde the elders of Jabes: Oure seuen dayes respite, that we maye sent messengers vnto all the colles of Israel. And then if there come no man to helpe vs, we will come ouer to the. Then came the messengers to Gabaab where Saul dwelleth, and tolde this storyng in the eares of the people. And all the people yf by thir voyces and weel-

[illegible]

Then sayd Samuel vnto his people: come
and lette vs goo to Gulgall, and renue the
kingdome there. And the people went to Gulgall,
and made Saul kinge there before the
Lorde in Gulgall. And there they offered vian
offerings be: ore the Lorde. And there Saul
and all the people exulted greatly.

(Samuel being an innocent Judge: the people themselves to witneſſe argueth the people of unkindneſſe: becauſe they demanded a King. From that repenteth and briefly, God ſorryly, becauſe of his people.

CAPL

XII.

[illegible]

this annoyed is wretched this charge, that pe-
ple founde nought in my handes, And they
answered: we are wretched. Then saide Sa-
muel unto the people: It is the Lord of Sabaoth
that name Hoise and Aaron, which brought your
fathers out of Egypte. Now therefore stande
up! and lette me reason with you befoze the
Lord, of all the merces of the Lord, whiche he
hath wrought vnto you and your fathers.
After this Jacob was come in to Egypt, your
fathers, and he was with them, and he was
with Hoise and Aaron, and brought your fa-
thers out of Egypte, and made them dwell
in this place. But afterward they forgate the
Lord their God: And hee tolde them in to the
hande of Siffra their captiue of Tabim
kinge of Bazo, and in to the hande of the
Philistines, and in to the hande of the kinge
of Moab whiche sought against them. Then
they reped vnto the Lord and sayd: we haue
sinned, because we haue forgotten the Lord
our God, and haue serued Baalim and Asherim. But
now we haue turned vnto thee, O Lord our
enemies, and we will serue thee. And the
Lord sente Jacoball a Baban, Serubbah, and
Samuel, and deliuered you out of the han-
des of your enemies on every side, so that ye
dwelled without feare. And for all this
when you sawe that Siffas the kinge of the
chaldens of Ammon came against you, ye said
vnto me: not so, a hynde shall eate you, ye
woulden get the Lord your God was your kinge.
Then therefore behold the king whiche ye daunt
with your speere, and your bowe, and your
swords, he shall come against you, and he
shall moue you, and he shall saye: why
would ye feare the Lord and his seruice, a
hynde his voice, and not disdaine the mouth of
the Lord: and that bolde ye and the hynde
that eate you, you would folowe the Lord
your God. For ye shall not haue him
that the voice of the Lord, but shall disdaine
the Lordes mouth: then shall the hande of
the Lord be vpon you, and on your fathers. For
also haue ye and the great hynde: it is not
the voice of the Lord, he before you: it is
not the voice of the Lord, he that shall
call vnto the Lord, and he shall come
and take. Wherefore receyue and vnder-
stande, how that youe wickednesse is great
whiche ye haue done in the sight of the Lord
in calling you a hynde. And when Samu-
el saide vnto the Lord, the Lord sate him-
self and saide the same thus. And all the peo-
ple feared the Lord and Samuel exceedingly.
And he and all the people vnto Samu-
el sayd: for thy sake, O Lord, we haue
said: that we be not: for we haue feared
a hynde, befoze all the hynde
that eate we vnto.

Then sayd Samuel vnto the people: feare
not. And though he haue wont all this wor-
kednesse, yet depart not from the Lord: in any
case: For heere by much all yonge heires,
hereafter turne ye after vaine thinges whiche
shall not profyte you nor be able to deliuer
you, for they are but vaineities. And the Lord
will not forsake his people, because of his
greate names sake: because the Lord hath

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Exo. xxxiii. b.
Deuter. ix. c.
Iosue. viii. b

mas, and the other southward to waite Gabaab. Then sayde Jonathas to the young man his harnesbearer: come and let vs go as we went the handring of these uncircumcised, peradventure the Lorde will worke with vs: for the Lorde is habile to saue eyther with manye or with fewe. And his harnesbearer sayd vnto him bo all that is in thine herte: set the forwarde: for I am with the, as thine herte lordeth. Then sayd Jonathas: beholde, while we go out vnto the men, and whete our selues vnto them: yf they sape on this wyse to us: theye shall be come to you, then we will stand still where we be and not goe vp vnto them. But yf they so sape vnto vs: come hither vnto vs, then we will goe vp, for the Lorde hath prepared them into our handes. And this shall be a signe vnto vs. And when they had both shewed them selues vnto the garrison of the Philistines, the Philistines sayd: se, the Hebrewes come out of the holes where they had byd them selues in. And the men of the garrison answered Jonathas and his harnesbearer and sayde: come vp to vs, we will becom vs a thynge. Then sayd Jonathas vnto his harnesbearer: come after me, for the Lorde hath prepared them into my handes of Israel. And Jonathas came vpon his knee and fete, and his harnesbearer after him. Then they fell before Jonathas: and his harnesbearer felle them after him. And the firste daughter which Jonathas and his harnesbearer made, was vpon a twenty men, within the compass as it were aboute an halfe aker of lede. And there was a fence in the hille that was in the isle, and among all the people: was moche that they that kept the hille, and they that wente to tobe, were asleap already: and the earth trembled, and there was a steepe sente of God. And the watchmen of Saul in Gabaab Ben Jamin, sawe. And beholde, the people scattered and ran byther and byther. Then sayde Saul vnto the people: what is with him: noblye: for he who is gone away from vs. And when they had tolde: behold, Jonathas and his harnesbearer were not there. And then Saul sayde vnto Abia: bringe me the Arke of God. For the Arke of God was at that tyme with the children of Israel. And whyle Saul talked vnto the people, a loud storme beganne in the host of the Philistines, and it increased and was hard with a great noyse. And Saul sayde vnto the people: to daye we thynge hande. And Saul assembled all the people that were with him, and went to the hille. And se, euery mannes sword was against his fellowe, a there was great slaughter done. Whocouer the Hebrewes that were with the Philistines before that tyme, were come with them in all parties of the hille, and to the children of Israel that were with Saul and Jonathas. And they also which had byd them selues in moist Ephraim, hearing that the Philistines were fled, came thow selues in peace with Sauls men, and smited the Philistines, and so God holpe Israel that daye. And the battaile continued till they came to Betaven. And the men of

Israel layed them selues together that daye: and Saul aduers the people sayng: Cursed be he that eateth anye foode breyf night, that I maye be auenged of myne enemies. And so there was none of the people that tasted anye foode. And all the land came to a wood, where hony laye vpon the ground. And when the people were come into the wood: behold, the hony droped. Howe be it there was no man that moued his hande to his mouth, because that the people feared the curse. But Jonathas heere not when his father aduersed the people, wherefor he put forth the end of the staffe that was in his hand and bypte it in an hony combe, and put his hande to his mouth and forthwith his eyeen receyued their old vueue and courage. Then spake one of the people and sayde: thy father aduersed the people, sayenge: Cursed be the man that eateth anye foode this daye, and yet the people were saynt. Then sayde Jonathas: my father hath troubled the land: for beholde my eyeen haue receyued their power and strenght, because I tasted a little of this hony: how then if all the people had eaten of the spoyle of these honynges which they found, had there not bene then a moche greater slaughter amonge the Philistines: And they layde on the Philistines that daye, frome Bethchamas to Gialon. But the people were exceeding saynte.

Then the people gat them to the spoyle, and toke thepe oren and calures, and fette thepe on the ground, and byd ate with the blood. Then men tolde Saul, sayenge: Beholde the people synne against the Lorde, in that they ate with the blood. And he sayde: ye haue trespassed, but towe a greater thynge vnto me now, and go ahynde amonge the people and byd them bynpe euery man his oxe, and euery man his shepe, and slay them here, a synne not against the Lorde in eatynge with the blood. And the people brought euery man his oxe in his hande by nyght and fette them there. And Saul made an aultare vnto the Lorde, and that was the best aultare that he made vnto the Lorde. And Saul sayd: Let vs go wone after the Philistines by nyght: and let vs make haubte amonge them: for it is he daye in the morning, and let vs not leaue one of them. And the people answered, what aultare thou thinkest best. Then sayd the people: Let vs come byther vnto God. And Saul asked of God: Shall I goo wone after the Philistines: and wyle thou gyue them into myne handes? But he answered him not at that tyme. Then sayde Saul, let the people come byther out of all quarters, a knowe and se, in whome this synne is clauyned this daye: for as truly as the Lorde speaketh, whiche hath saued Israel, I thought it be in Jonathas my sonne, or Saul dye for it. But no man answered him of all the people.

Then he sayde vnto all Israel: Were on one spoe, and I and Jonathas my sonne wyle be on an order. And the people sayde vnto Saul: What thou thinkest best thou do. And Saul sayde vnto the Lorde God of Israel: gyue perfect knowledge. And Saul and Jo-

Jonathan.

Deuter. xlii.

f

nathas

*Erotyl.
370-380 D
Dewitt, J. H.

[illegible]

¶ Dauid is anoynted kinge : and receyvethe the ho-
ly ghost. An euill spiritte commeth vpon Saul whi-
ch bewaith when Dauid playeth.

CAP L. XVI.

[illegible]

Take not on his sack on no; on the height of
his nature, for I have raised him. Because
it is not as man feareth; for man looketh on the
outwarde appearance; but the Lord behol-
deth the heart. When Jai called Abinadab,
e made him come before Samuel. And he sayd:
Neither hathe the Lord chosen this. When
Jai made Samah come, and he sayde: ney-
ther yet hathe the Lord chosen this. When
made Jai feurm of his sonnes come before Sa-
muel. And Samuel sayd, the Lord hath cho-
sen none of these.

¶ Then ſaith Samuel to Jſai: Are there all
theſe children? And he ſaith: The yongueſt is
yet beſide me: Beholde, he keepeth the ſheep. ¶
Then ſaith Samuel unto Jſai: ſende and let
him fo: we will not let him to mee till he
be come hither. And he ſent and brought him
in. And he was ruddy and a goodly creature
of a ſtature, and as ſoft ſweet ſounding voice.
And then the Lorde ſaith arſe and ſelect
him: for this is he. And Samuel ſaith: I have
wrought with the ointment and anointed him in
pretence of his brethren. And the ſpirit of
the Lorde came upon David, from that day for-
thward. ¶ Then Samuel aroſe and went to
Bethleem. But the ſpirit of the Lorde de-
parted from Saul, and an evil ſpirit ſent of
the Lorde to trouble him. ¶ Then ſaith Saul
unto Michai: Behold, an evil ſpirit ſent of God
tormenteth thee, let our Lorde thyſeize command
his ſervantes to ſeeke a mā that is a coming
upright ſpirit upon an harp. And then when the
evil ſpirit ſent of God, ſomewhat upon thee, he may
play with thy hand, and thou ſhalt be eaſed.
And Saul ſaith unto his ſervantes: ſeeke me
a man that can play on the harp, ſo that he may
come and ſit downe with me. ¶ Then ſaith
one of his ſervantes unto Saul: Behold, I have
found a yongue of Jſai the Bethleemite, that can play upon mūſi-
mentes, and is an active fellow, and a man of
warre, and wiſe, and well made, and the Lorde
is with him, whereupon Saul ſent meſſengers
unto Jſai, and ſaith: Send me David thy
yongue which is with the ſheep. And Jſai reſe-
ndeth him. And when David was with Saul,
he was a yongue, and ſent him to ſit with
his yongue unto Saul. And David went to Saul,
and came before him, and he loved him more
well, fo that he was made his page. And
Saul ſente to Jſai, ſaying: Let David re-
turne with me, for he hath done ſomewhat
in my ſight. And when the ſpirit of God came
upon Saul, David took an harp and played
with his hand, and ſo Saul was refreſhed,
and was merry, and the evil ſpirit depar-
ted from him.

**The battopie of the Philistines against Israel.
Hittell David overcometh great Goliath.**

CAPL. XVII.

The Philistines gathered their hosts to
battayle, and assembled at Socoh in Ju
da, and pitched betwene Socoh and
Azekah, in the ende of Doonim. And Saul and
the men of Israel came and pitched in Ocher
dale

Goliath.

baile, and put them felues in arape, to f-gote agaynste the Philistines. And the Philistines stode on an hyll on the one syde, and Iſrael on an hyll on the other syde, and a balce betwene them. And then came a man and stode in the myddes, out of the centres of the Philistines named Goliath, of Beth ſyre cubers and an handysyrth long, and had an helmet of brasse vpon his heed, and a coote of myale aboute him. And the wyght of his coote of myale was fyve thousande syckles of brasse. And he hadde harness of brasse vpon his legges, and a syckle of brasse vpon his shoulteres. And the shaft of his speere was lyke a wyeres beame. And his speere heed was fyve hundred syckles of yron. And one bearynge a spylde went before him.

And he stode and called vnto the hoste of Iſrael, and sayde vnto them: whar neadeth dar ye stonde out in arape to battaile? am not I a Philistine, and you seruantes to Saule: thole you a man, and lett hym come downe to me, I shal be able to fight with me and to beate me, then we wyl be your seruantes. But if I can ouercom hym and beate hym: ye shall be our seruantes and serue vs. And the Philistine sayde: I haue despyd the hoste of Iſrael this daye, gyue me a man and let vs fygte to gyther. When Saul and al Iſrael heerd those wordes of the Philistine, they were discouraged and greatly afrayed. Now Dauid was þ son of an Ephraimite of Bethleem Iuda, named Iſai, whiche Iſai hadde eyght sonnes. And was an olde man in the dayes of Saule amonge the people. And the thye eldest sonnes of Iſai went and followed Saul to battaile. And the names of his thye sonnes that went to battaile, were: Eliab þ eldest, and the mylcomit Abinadab, and the thyrde Amasai, and Dauid was the youngest. And when þ thyr eldri were gone after Saul, Dauid went and departed from Saul, to kepe his fathres shepe at Bethleem. And the Philistine came for the curty moynge, and euenynge, and continued thus foure dayes. And Iſai sayde vnto Dauid his sone: take for thy byrthen this spon of parched coyne, and thirte ten shoues, and run to the host to the byrthen, and carye these ten feede thyss but to the captayne; and loke how thy byrthen fare, and ser out there pledges. And Saul and thyr and al the men of Iſrael were in the balce fyghting with the Philistines. And Dauid aroſe by telye in the moynge, and lefte thy shepe with a brece, and toke and went as Iſai had commaunded hym, and came wher the hoste laye. And the hoste was goinge out in arape, a brouche in battaile, for Iſrael & the Philistines had put them felues in arape, the one agaynſt the other. Then Dauid put þ panter from him, vnto the handes of the kepe of the vessels, and ranne in to the host & came and greted his byrthen. And as he talked with thyr Bechor, there stode a ma in the myddes Goliath the Philistine, by name, of Bethleem whiche came out of the arape of the Philistines, and spake in the maner aboute reherced,

that Dauid heerde it. And all the men of Iſrael when they sawe the man, ranne awaye from him, and were foye afrayed. And curty ma of Iſrael sayd: Se ye this ma th-t is comynge euen to cursle Iſrael to be come, and to wreth beateſt him wyl the kyng gyue great riches, and wyl gyue hym his daughter thence, and make his fathres house fre in Iſrael. Then spake Dauid to the men that stode by and sayde: What shall the man have that breket this Philistine and taketh awaye the shame frome Iſrael? for what is this brumyng Philistine, that he shal wreth the hoste of the Iuyngge God? And the people answered as is reherced, sayenge: thus wyl he be rewarded that canne barynaye the him. And Eliab his eldest brother heerde when he spake vnto the men, and was angere with Dauid sayde: Why cameste thou amaye? and with whom hast thou left those fewe shepe in the wilderness? I knowe thy pyte and thynneſſe of thyne beere, that thou arte come to be the daſt. And Dauid answered, what haue I now done? is there any meate in a weat? And departed from him into an other fenne, and spake in the same maner, and the people answered hym agayne, as before. And the thye that heerde the two; bro which Dauid spake, herſhed them before Saul, whiche caused hym to be fer. And Dauid sayde to Saul: Let me mane heere fayne, for dyde of myn. Thy seruant wyl go and fight with this Philistine. And Saul sayd to Dauid agayne, thou art not able to go vnto this Philistine, to fygte with him. For thou arte but a chyld, and it hath bene a man of warre eue from thy youth. Then sayde Dauid vnto Saul, as the shepe kepte his fathres shepe, there came a Lyon, & I strake myse a Beare, and toke a shepe out of the flocke. And I went out after him, and smite him and toke it out of his mowth. And when he arose agaynſt me, I caught him by þ heate and smote him, and sleme him. For before a Lyon and also a Beare hadde thy seruant slayne. And this brumyng Philistine shall be as one of them, for he hath defiled the hoste of the Iuyngge God. And Dauid this moynoure, the Lynde that depured me out of the handes of the Lyon and out of the handes of the Beare, shall depure me also out of the handes of the Philistine.

Then sayde Saul to Dauid goo, and the Lynde be with the. And Saul put his armour vpon Dauid, and put an helmet of brasse vpon his heed, and put a coote of myale vpon him, and girded Dauid with his owne thirde tye of his caperent. And he assayed to be heolden for, he neuer yoweth it. Then sayde Dauid vnto Saul: I can not go in this, for I haue not bene the b there, and put them of him. I toke his baste in my hand, and choſe þ myse in the honer out of a baste, and wyl hym in a shepchydes bagge whiche he hadde, and toke his spynge in his hande, and went to the Philistine.

And the Philistine came and stode nether Dauid, with the man thir dace a spylde.

for him. And when the Philistine looked and sawe Dauid: he disdained him, for he was but a youngling, coughe and goodly to looke vpon. And the Philistine sayde vnto Dauid: **I** am I a dogge, that thou comest to me with a staffe? and he cursed Dauid in the name of his Godes. And he sayd to Dauid: come to me, & I will giue thee sheepe vnto the fowles of the ayre, and to the brailles of the field. And then sayd Dauid to the Philistine: thou comest to me with a sword, a spear, and a shield: but I come to thee, in the name of the Lorde of hostes, the God of the hostes of Israel on whom thou dost relye. This daye shall the Lorde giue thee into my hand, and I will smyte thee, and take thine head from thee, and I will giue the carcase of the host of the Philistines this daye vnto the fowles of the ayre, and to the brailles of the earth, and all the world shall knowe, that there is a God in Israel. And all this companye shall knowe, that the Lorde fighteth not with the sword and spear. For the battaile is the Lordes, and he shall giue you into our hands.

And when the Philistine arose and came and stood neere vnto Dauid, Dauid had a stone to fight agaynste the Philistine. And Dauid put his hand in his poke and toke out a stone and flange it, and smote the Philistine in his forehead, that the stone sonke in to his forehead, and he fell grouelling to the earth. And Dauid ouercam the Philistine with a sling and a stone, and smote the Philistine and slew him. And because Dauid had no bowe in his hand, he ran and stoode vpon the Philistine, & took his sword, and byrde it out of his sheath and slew him and cut off his head therewith.

And when the Philistines sawe their champion dead, they fled. And the men of Israel and of Iuda arose and shouted and followed after the Philistines, till they came to the battaile and vnto the gates of Asharon. And the Philistines fell downe dead by the waie to Samamuen vnto Geth and Asharon. And then the children of Israel returned from carrying after the Philistines, and they led their wives. And Dauid toke the head of the Philistine, and brought it to Iherusalem: but he put his armour in the tent. But when Saul heard Dauid slay forth agaynste the Philistine, he said vnto Abner the captaigne of his host: about, whose sonne is this young man? And Abner answered, as truly as the soule lyueth, I knowe, I can not tell. When sayde he kynges: Enquire thou, yf he be some noble man of some. And so when Dauid was returned from the slaughter of the Philistine, Abner toke him and brought him before Saul, with the head of the Philistine in his hand. And Saul sayde vnto him: Whose sonne art thou, thou young man? And Dauid answered, the sonne of the seruante of the King is he.

¶ The fight betweene Dauid and Jonathan, Sauls sonne, and howe he slew him: Dauid married the daughter of Saul.

¶ And when he had made an ende of these things vnto Saul, the soule of Jonathan was knyt with the soule of Dauid. In so much, that he loued him, as his owne soule. And Saul toke him that daye & would set him go no more home to his fathers house. And Jonathan and Dauid bound them selues the one to the other, for Jonathan leuen him as his owne selfe. And Jonathan put of his bowe and that was vpon him, a gaine to Dauid, and thereto his mantle, his sword, his bowe, and his gyrbie. And Dauid went out to all that Saul sent him, and beheld him selfe twise. And wise Saul had set him ouer his men of warre, he pleased all the people, and especially them that were Sauls seruantes.

¶ And it happened as they went, when Dauid was returned from the slaughter of the Philistine, that women came out of all cities of Iherusalem singing & dauncing, agaynste Saul, with tymbrells, with tresples, and with fennells. And the women thus played, sang, & daunced, and sayde: Saul hath slayne his thousande, and Dauid his ten thousande. When wee Saul exceedinge worse, and the sayinge displeased him, and he sayd: They haue altered vnto Dauid ten thousande, and to me but a thousande, and what can he more haue come of the henge? wherefore Saul looked a waye on Dauid from that daye forthward. And it happened on the morowe, that the eurylyte sent of God came vpon Saul, so that he was pynched in the myddes of the house. And Saul played on the instrument with his hand, as he was daily wont. And Saul had a spear in his hand, and would be it, intendinge to haue napped Dauid to the wall. But Dauid awaked out of his presence two tymes. For Saul was afearde of Dauid, because the Lorde was with him, and was departed from Saul. And then Saul put Dauid from him & made him a captaigne ouer a thousande, and he went out and in before the people. And Dauid was wyse in all his wayes, and the Lorde was with him. Wherefore when Saul sawe he was exceedinge wyse, he was afearde of him. But all Israel & Iuda loued Dauid, because he went out and in before them. When sayde Saul to Dauid. Behold my eldste daughter Michol, her I will giue thee to wyfe: Onely play the man and fight the Lordes battailes. For Saul thought myne hande shall not be vpon him, but the hande of the Philistines. And Dauid answered Saul: what am I? and what is my life or the herche of my father in Israel, that I shoulde be sonne in lawe to the kynges? But when the tyme was come that Michol Sauls daughter shoulde haue been giuen to Dauid, she was giuen vnto Achishlech, to wyfe. Nowe becom Michol an other of Sauls daughters loued Dauid. And when it was tyme, Saul: the thinge pleased him well. And he sayde: I will giue him her, that she maye be a laue to him, to bring the hande of the Philistine vpon him. And

¶ 2. Sam. 17.

¶ 2.

¶ 2.

¶ 2. Reg. 1.

¶ Saul

Saul saide to Dauid: thou waiste this daye by my sonne in law agayne. And Hauke commended his seruantes, to comen with Dauid (scetsepe and saye): Beholde the kynge hath a tansoure to the, and all his seruantes lone the, be therefore the kynes sonne in lawe.

¶ And Hauke seruantes spake those wordes in the eares of Dauid. But Dauid answered: I feare it is now a lyght tynge for the kinges sonne in lawe, when I am a poore man and of small reputation: And Hauke seruantes tolde him agayne, saying: in this maner answered Dauid. Then saide Saul: this wyse saide to Dauid: the kynge catched for no other dowrye but for an hundred foresheppnes of the Philistines to be aduenged of the kynes enemies. for Saul thought to make Dauid fall in to the handes of the Philistines.

¶ Then his seruantes tolde Dauid this wordes, and it pleased Dauid well to be the kynes sonne in lawe. And shortly after Dauid ascended with his men, and went and siewe of the Philistines, two hundred men, and broughthe eger foresheppnes, and nombred them vnto the kynge for to become his sonne in lawe.

¶ 1. Sam. 18.

¶ And so Saul gaue him Michol his daughter to wyffe. And when Saul sawe and vnderstode, that the Lozbe was with Dauid, e that Michol his daughter loued him, he was the more askepe of Dauid, and became Haukes enemye for euer. And when the Philistines went out to warre, Dauid bequethed him selfe more wisely then all the seruantes of Saul: for that his name was more set by.

¶ Saul commaunded to slea Dauid. Michol his wyfe teacheth him by a proper feat, and accepteth her father. Saul is also amonge the prophetes.

CAPI. XL.

¶ **T**hen Saul communed with Jonathan his sonne, and with all his seruantes, that they walke with Dauid. ¶ And Jonathan Hauke sonne had a greatesonnes to Dauid, and tolde Dauid sayinge: Saul my father goeth about to sle the. Now therefore take heed to thy selfe in season, and abyde in some secret place and hyde thy selfe. And I will go ouer and stande by my father in the felde where thou art, and will comen with my father of the, and if I can perceyue ought, I will tell the.

¶ 1. Sam. 19.

¶ And Jonathan spake good of Dauid vnto Saul his father and sayde vnto him: let not thy prayer be against his seruante Dauid: for he hath not trespass against the, and his wordes are towards the very good. For he hath put his lyfe in his hande, and siewe of Philistines, and the Lozbe gaue a great victory to all Israel. And thou hast let it, and thou restoredest, wherefore then shouldst thou vyne against innocent blood, and sle Dauid for ought? And Saul hath kind vnto the wordes of Jonathan and sweare: as truly as the Lozbe liveth, he shall not dye. Then Jonathan said vnto Dauid and shewed him all these wordes,

¶ 1. Sam. 20.

and broughthe him to Saul. And he was in his presence as in yeres past. And the twelue began agayne, and Dauid went out and fought with the Philistines and made a great slaughter, and put them to flight. And the custome of the Lozbe was vpon Saul as he fast was: he would haunge a Iauelinge in his hande, and Dauid playeth with his hande. And Saul pretended to sayle Dauid to the wall with the Iauelinge: But Dauid sayd: I am selfe come of Dauid's presence, and to be in the space to the wall. But Dauid fled and hid him selfe that nyght. Then Saul sent mensengers vnto Dauides house, to lye in a snare of him and to sle him in the morning. But Michol his wyfe tolde him, sayinge: Yet thou canst not thy selfe this nyght, to morow thou shalt be dead man. And so Michol let Dauid to come throught a wyndow, and he went and fled and saved him selfe. And then he toke an Image and sayde it in the bed, and put a pylowne betwixt his godes heade vnder the head of it, couered it with a cloth. And when Saul his messengers to seeke Dauid, he sayde that he was sick: Then Saul sent the messengers to se Dauid, sayinge: bring him to me, on all, that he maye be slaine. And when his messengers were come in: Michol, she lay an Image in the bed, with a pylowne of gowse heate vnder the head of it. Then saide Saul to Michol: Why hast thou made me and thou art aware myne enemye that he is slaine? And Michol answered Saul: Behold vnto me, let me go, as I do I will hye me. So Dauid fled and escaped and went to Ramoth in Ramath and told him at that shalldone to him. And he, and Samuel went and dwelt in Ramoth.

¶ And it was tolde Saul sayinge: Michol, Dauid is at Ramoth in Ramath, then Saul sent messengers to sle Dauid. And when they sawe a compaignie of prophetes prophesying, and Samuel reachinge them, the spirit of God fell vpon the messengers of Saul, the spirit of the prophesied. And when it was tolde Saul, he sent other messengers, and they prophesied to lyke tynge. And Saul sent messengers agayne the thirde tyme to the prophesied. So then went he him selfe to Ramath, and when he came to a greete well that is in Ramoth, he asked and sayde: Where are Samuel and Dauid? And they sayde: See they be forth in Ramath, and as he went thence to Ramoth in Ramath the spirit of God came vpon hym also, and he wente prophesying, till he came to Ramoth in Ramath, then the spirit of God was vpon him. Samuel in lyke maner, and fell vnto all daye and all that nyght, wherefore it is called plyers?

¶ And Dauid began in temperate compassment vnto Jonathan. Jonathan bequethed him. Spelt to word betweene them by which Dauid quailed the instant of Saul.

CAPI. XL.

[illegible]

*What is the rock of pterid

1220 **S**ay to Saul: **W**herefore gressed thou an
 to mens wounds, that saye, **D**ominus
 1225 **E**xultabo: Beholde, this daye thyne eye
 seeth, that the **L**orde hath deliuered the
 myne hande in the cause. And when they
 1230 say, the myne eye had compassion on the
 3 **I** saye: 3 will not lay my handes on my
 face, for he ye 3 **L**oues anointed, but he
 1235 will lay his handes on the head of the
 lap of the coole in my hande. **A**nd thou
 as 3 willer the not alio, toben 3 cure
 1240 thy coole, and beridme and fe, that thy
 neyther euyl ne rebellion in me, and thou
 1245 haue not synned against the. And per the
 effect my loale to beleave it. **A**nd the
 be iudge betwene the and me, and the
 1250 **L**orde shall be the. **B**ut myne hande be not
 the. The exprobing: **A**nd thou shalt
 1255 beholde all preade out of the myne
 myne hande shall not be upon the. **A**fter
 1260 theye thou come out, thou sayest of **I**saiah
 what is he yomre thou chafed? certes
 a deeth bynde, and a sicr. **T**he **L**orde be
 1265 and let him berme betwene the and me, an
 and wyche my cause, and deliuer me oute
 1270 of the hande of the. **B**ut he shall be made
 thyng all theye their wordes to be
 1275 saye: is this thy hope my forme **D**ominus
 1280 he liyff by thy voyce and wepce, and saye
 1285 **D**ominus: **A**nd thou acceptesthough then 3
 3 thou halt rewarded me with good, 3
 1290 acquyted the with cury. And thou hast
 1295 toben this daye tobo iourlyng thou hadst
 1300 with me. **A**nd thou the **L**orde nor, for
 1305 thou hadst thyne the **L**orde nor, for
 1310 toben he shall thyne the **L**orde nor, for
 1315 beperat in a good waye. **W**herefore: the
 1320 separate the with good, for that thou
 1325 vnto me this daye. And now forsaith
 1330 as 3 thou affeure that thou hast be
 1335 and that the kingdom of **I**saiah. **W**alke
 1340 bylyben in thyne ponde: **S**tore vnto me
 1345 the 3 god, that thou shalt not be
 1350 name out of my fatherhouse: for thou
 1355 vnto Saul, **S**o Saul went home, **B**ut
 1360 vnto **D**avid, he shall me to vnto an
 1365

¶ David flyeth into Engaddi and there heareth him. Saul cometh in thyt her to do his ealment and David cutheth at the border of his miter. David goeth out of the cave after Saul and speaketh to him.

CAP L. XXIII.

When Saul was come againe from the Philistines, there were that tolde him, sayinge: behold, Dauid is in the wilderness of Engaddi. Then Saul took thre thousand chosen men out of all Israel, and went to theb Dauid, and his men in the rocks, where thence hanged barbylly goers. And he came to the flocks of thye, by a wayes the whete was a caue. And Saul went to couer his feet. And Dauid and his men lay along by the fyes of the caue. And the men of Dauid said vnto him, the flocks are, I suppose the Lozies. And he answered, I will requite thye enemye into thye hand, and thou shalt do with him what he pleaseth thee. Then Dauid arose and out of a lappe of Sauls coat prysly. And forthwith Dauides heart smote him, because he had cut of a lappe of Sauls coat. And he lapte vnto his men: I would reue me from hence that thinge into my maister that is the Lozies annointed, to lape mine haire vpon him, ffor he is the Lozies annointed. And he Saul heard his seruantes willy moouers, and fadred theym not to sit by him. So Saul was wroth, and was cruell to the caue, and went forth to slay him. And Saul arose and went out of caue and cerryed aces Saul, saying: My lord myn. And Saul lashed byrtyne him. And Dauid crouched to the earth and bowed him self, and

As much hath Dauid sayd to the wilderness
of Pharan. He is angry with Abigail: but is
perswaded by the wisdom of Abigail. Abigail sayd,
Dauid marreth Abigail.

CAPL XX

Then Samuel dyed, and all Israel asembled and lamented him and buried him in his own bouſe at Ramath. But afterwards he gat him to the wilderneſſe of Beare. And there was a man in Baon, whoſe name was Samiell, & the man was of a mighty might, & had tryed thouſands of ſouldiers, & he was ſwearing his ſouldiers to the death. And he was dwelling in Samiell. The name of the man was Samiell, & the name of his wyfe was Abigail, & ſhe was a woman of good wifedome & a ſervant of the Lord. But the man was thruſt out of the houſe of his father in law, & he dwelt in the wilderneſſe. And he was a ſervant of the Lord, & he was a ſervant of the Lord.

of the hande of Abai, and hath kept his seruant from euill, and heare auct the wickednesse of Abaiell upon his owne head. So Dauid sent to summon with Abigail, to thine ent to take her to his wife. And when the seruantes of Dauid were come to Abigail to Carmel, they spake vnto her, sayinge: Dauid sent vs vnto the, to take the to his wife. And the aucte and fell on her face to the erthe and sayde: Beholde, thy hande maye be a seruauit to waite the fete of the seruantes of my Lorde. And Abigail haied and arofe and gat her by vpon an Asse, with 12. damoyselles of hers that went at her side, and went after the messengers of Dauid and was his wife. Dauid also take Achinoan of Ysrahel, and they were both his wives. But Saul gaue Michol his daughter Dauids wife to Ishbair the sonne of Nais of Gath.

¶ Saul sleape in his tent, And Dauid taketh a troop his speare and a culet of water, that Abai as his speare.

CAP. XXV.

After that came 3. Ziphites vnto Saul to Gabaab, saying: Dauid hyerth hym self in y^e hill of Bachilah before 3. wilderness. When Saul arofe and went to the wilderness of Ziph and thre thousande chosen men of Ysrahel with him, to take Dauid in the wilderness of Ziph. And Saul perched in the hill of Bachilah to the left before the wilderness, by the wayes side. But Dauid dwelt in the wilderness. And when he came that Saul pursued him into the wilderness, he sent forth espies and vnderholde that Saul was come in the.

Wherefore Dauid arofe and went to the place where Saul had perched, and behelde the place where Saul lay with Abner the son of Ner, his chiefe capitaine. For Saul laye within a rounde bancke, and the people perched counts about him. When answered Saul and spake to Abner the chiefe and to Abisai the sonne of Nais and to others to Joab, sayinge: Who will go to me with me to Saul to the house? and Abisai sayde: I will go to me with the. And so Dauid and Abisai came to the people by nyght. And beholde, Saul laye sleepinge within a rounde bancke, and his speare perched in the ground at his head, Abner & the people laye round about him. When sayde Abisai to Dauid: Thou hast inclosed thyne enemy vnto thyne hande this daye. For the therefore let me smyte him 3. sayp the with my speare to the earth, but one stroke, and it shall nere no more. But Dauid sayde to Abisai: Destroy him not, for who can laye his hande on the Lordes anoynted, and be guiltlesse? And Dauid sayde furthermore: as thou seest as the Lorde lyeth, onces 3. Lorde shall smyte him, or vj. daye shall come to dre o: he shall becomde into bacell and there perseyde: the Lorde kepe me from laying myne hande vpon the Lordes anoynted. Now the sake the speare that is at his head, and the

croffe of water, and let be goo. And Dauid toke the speare and the croffe of water that was at Sauls head, and they gat them away and no man saw of what it was. For they were all a slepe, because the Lorde had sent a slomber vpon them. When Dauid went on to thoseth syde and rode on the toppes of a hill a faze of (a great space) beyng betwene them, and cryed to the people and to Abner the sonne of Ner, saying: Answered thou not Abner? and Abner answered and sayd: What art thou that cryest to the kynge? and Dauid sayde to Abner: art not thou a man, and why is lyke the in Ysrahel? But wherfore haue I not kept thy Lorde the kynge? for there none of the folke to destroy the kynge thy Lorde. It is not good that thou hast done. For cause ye haue no better kepte the Lorde anoynted. And now he to bere the kynge lyng is, and the croffe of water, that was at the head.

When Saul hearde Dauids voyce: he sayde: Is this thy voyce my sonne Dauid? and Dauid sayde: It is my voyce my Lorde kynge. And he sayd further to wherfore toke my Lorde pursue his seruauit? for what haue I done? what euill is in myne hande? Some haue therefore (my Lorde kynge) the woordes of the seruauit. If the Lorde haue senced the by against me, let him smell the sacrifice. But they be the chylde of men, cursed be they before the Lorde. For they haue called me on: that I can not dwell in the embertowne of Lorde, sayinge: Hence go thoue other Lorde. And yet I hope my blood shall not fall to the earth before the face of the Lorde, though the kynge of Ysrahel be come out to hunt me out, as men hunt the parterges in the mountains. When spak Saul: I haue synned: come agayne my sonne Dauid for I will not do thee no more harme, because my soule was perigred in thorne eyes this daye. Beholde, I haue plucked the sole and haue reed exceedinge much. And Dauid answered and sayde: Beholde thynges speake, let one of the young men come and let it. The Lorde reuenge our righte wronge and sated: for the Lorde hath uttered the into my hande this day, but I will not laye myne hande vpon the Lordes anoynted. And as thy lyfe was more let be the spme in myne eyes: so be my lyfe let by the eyes of the Lorde, that he deliuer me out of all tribulations. And Saul sayde to Dauid: Blessed arte thou my sonne Dauid, for thou shalt be a harp and also habie to bringe to the end. And so Dauid went his way, and Saul turned to his place agayne.

¶ Dauid fleeth to Achis kynge of Geth, which se with him ychery to dwell in the hill of the Philistines. And when Achis heard of his anoynted: that he had such, he se with him nichylyl and sent and deceptuilly hym prisoner.

CAP. XXVII.

Then thoughte Dauid in his heart: I preid at one daye or tye by the side of Saul. There is no better thinge than

then to flee in to the lande of the philistines,
 that Saul of bereydispaye to fynde me, may
 call thynges me any more in all the cootes of
 Israel: for to I may escape his hand. And Dauid
 and aule and he and the three hundred me that
 were with him went vnto Achis the sonne of
 Achish kinge of Geth. And Dauid dwelte w
 Achis at Geth, dothe he & his men, euery man
 w his household, and Dauid with his two
 wyues: Abinoam the Getherite and Abigail
 the Gabaite wyfe of Carmell. So whyle it was told
 Saul & Dauid was fled to Geth, he soughte
 no more for him. And Dauid said vnto Achis:
 yf I haue founde grace in thyne eyes, let me
 haue a place in some towne in the felde, that
 I maye dwell there. For what haue the thy
 seruants done, in the heed of the kingdome
 of thee? Then Achis gaue him Zikeleg the
 same daye for which cause Zikeleg perchaunty
 into the kynges of Iuda vnto this daye. And
 the tyme that Dauid dwelte in the countrey
 of the philistines, was a yere and foure mo
 nethes. And Dauid and his men toke and ran
 vpon the Getherites, the Achites, and the A
 malaites, whiche nations were from the be
 gynnynge the inhabitants of the lande, as
 men go to Aue, and to Isyth to Egypt. And Da
 uid smote the lande, and sette neither man ne
 woman alyue, and toke the shepe, the oxen, the
 asses, camels, and clothes, and remoued & came
 to Achis. And Achis sayde: haue ye not bene
 a myghty this daye? And Dauid answered: yea
 in the southe of Iuda, and in the southe of the
 Getherites, and in the south of the Achites.
 And Dauid saued neither man nor woman a
 lyue to bypyn to Geth, sayng: I wold
 speake agaynste me: Thus sayd Dauid, and so
 was he made all the while he dwelte in the
 countrey of the philistines. And Achis blessed
 Dauid, sayng: Ye haue brought moche mi
 sery agaynste vs people Israel, and therefore he
 shall be my seruant for euer.

¶ The Philistines moue warre agaynste Saul and
 the Israelites. Saul requyret counsell of God but
 had no answer: and then seeketh after an out
 cast, who carryeth vp the spirit of Samucl.

CAPL XXXVII.

¶ I thanned in thys daye that the Phil
 istines gathered there doct to gather to war,
 I myghte to fight with Israel. And Achis
 sayde to Dauid: Be sure thou walke goo oute
 with me in the day, and the men also. And Da
 uid said agayn to Achis: then thou shalt know
 what thy seruants can do. And Achis sayde to
 Dauid: When I will make the hepe of my
 lyne for euer. Samucl was then dead, and all
 Israel had lamented him, and buried hym in
 Betleham by aboute eue. And Saul had put the
 women that had spyces of prophete, and the
 forerunners out of the lande. And the Philistines
 gathered together, and came & pitched in Be
 than, and Saul and all Israel gathered to
 gether and pitched in Gelboe. When Saul saw
 the hoste of the Philistines, he was afearde, &
 his heart was sore altoned. And Saul asked
 counsell of the Loide: But the Loide answered

him not, neither by dreame, nor by pyetie, nor
 yet by the prophete.

¶ Then said Saul vnto his seruantes: there me
 a woman hauntyng the spirit of prophete: that I
 maye goo to her and aske of her. And his ser
 uantes sayd to hym: If there is a wyf that
 hath a spirit of prophete at Enon. And Saul
 chaunged his clothes, and put on other rai
 ment, and then went he & two men with him,
 and they came to the wyfe by nyghte, and he
 sayde: prophete vnto me by the sypre, and
 byng me hym vp towhom I wai name bnde the.
 And the wyfe sayde vnto him: Whiche thou
 knowest what Saul hath done, how he hath
 beseyged the women that hadde prophete
 spures, & the forerunners out of the land. Where
 fore then sayd thou a mer for my soule to kyl
 me? And Saul swoze to her by the Loide, sa
 yng: as surely as the Loide liueth, thou shalt
 not haue chaunce for this thyng. Then
 sayd the wyfe: towhome shall I fetche by vnto
 the? and he sayd: byng me vp Samucl. When
 the woman sawe Samucl, she reved to a loud
 voyce and spake to Saul, sayng: why haue
 thou moche me: for thou art Saul, and the
 kyng said vnto her, be not afearde: But what
 seek thou? And the wyfe sayd vnto Saul: I
 fe a God ascendyng vnto out of the erth, and he
 sayde: what facion is he of? And the woman
 sayde: there cometh vp an olde man with a
 mantel vpon him. And Saul perceyued that it
 was Samucl, and clowped with his face to
; grounde and bowed hym selfe. And Samucl
 said to Saul: why hast thou vnkyned me, to
 make me brought vp? And Saul answered: I
 am sore entombid. For the Philistines make
 warre agaynst me, and God is departed from
 me, and answered me no more, neyther by pro
 phetes, neyther by dreames: & therefore I haue
 called the, to tell me what I shall doe. Then
 said Samucl: wherefore meth thou aske of me?
 whyle the Loide is gone from the, & is thynne
 enuemy: the Loide wyl do to the as he sayde
 by my hand. For the Loide wil cast the kynge
 dome oute of thynne hande, and geue it thy
 neighbour Dauid, by cause thou obeyest not
 the voyce of the Loide: nor executed his senten
 ce vnto the ammentes. Therefore hath the
 Loide done this vnto the this daye. And further
 the Loide wyl deliuer Israel with the in to
 the handes of philistines: & to moouen shall
 thou and thy sonnes be with me, and I Loide
 shall geue the hoste of Israel in to the handes
 of the philistines. Then Saul fell forthwith
 flatter on the erth, and was laye a byrde of the
 wyddes of Samucl.

¶ And therto there was no strength in him, for
 he hadde not eaten all the daye before. And the
 woman came vnto Saul, & sawe he was sore
 troubled, and sayd vnto him: Se, thynne vnto
 maye hath ouerth thy wyke, and haue put
 my soule in my hande, & haue harken vnto thy
 wordes, whiche thou saydest vnto me. Howe
 therefore hasten thou also vnto the voyce of
 thynne handynayre, and let me see a moyst
 of bread before the, & eate and get the strenght
 to go thy iourneys. But he refused it and sayd:
 I wil not eate. But his seruantes & the wyfe
 cogit: yre

so he was wounded of the Hotters. Then said Saul
unto his harness bearer: + byawe out thy sword
and thrust me thowyn the belly, lest this bo-
restrawled come thyn me thowyn, and make
a murthering doctre of me. But his harness bea-
rer would not; for he was sore afraid. Where-
fore Saul toke a sword and fell upon it. And
when his harness bearer saw that Saul was
deed, he fell likewise upon his sword & dyed
with him. And so Saul dyed and his chy son-
nes, and his harness bearer, & all his men that
same day together. When the men of Israel
that were of the syde syde the valley, & they
of the other syde Jordan heide that the men
of Israel were put to flight, and that Saul &
his sonnes were deed; they left the cities and
ran away, and the philistines came & dwelt
in them. * On the morow when the philisti-
nes were come to steyp them that were slain,
they founde Saul and his chy sonnes lyinge
in mount Gelboe. And they cut of his head, &
stripped him out of his harness, and sent to
the land of the philistines every where, to pu-
slyste in the houses of theyr goddes, and to
the people. And they hanged up his carcasse in
the house of Achish, but they hanged up his
carcasse on the wallies of Bethsan. When the
inhabitantes of Iabes in Galaad herd what
the philistines had doone to Saul, they arose
as men of warre, and went all
nyght and toke the coips of Saul, and the
coips of his sonnes from the wallies of
Bethsan and brought them to Je-
bus, and + burnt them there,
and toke theyr bones and
buried them under
a tree at Je-
bus, and
sailed suen
dayes.

Saul and his
harness bearer.

* 1. Sam. 31.

* 1. Kings 4.

¶ The battell betweene the philistines and Isra-
el. And Saul and his chy sonnes are slayne
in the battell.

¶ The battell betweene the philistines and Isra-
el. And Saul and his chy sonnes are slayne
in the battell.

CAP. XXXI.

¶ And as the philistines fought agaynst Je-
rael, the men of Israel fled away fro the
philistines, & fell byones deed in mount
Gelboe. And the philistines make after Saul
and his sonnes; and slew Jonathan, Abinadab
and his chy sonnes, and Sauls sonne. And the battell
was by agaynst Saul, in so moche that the
men of Israel had slayne him, and he was

¶ The ende of the fyrste booke of Sa-
muel, whiche they commonly
call the firste of the
Iudges.

he husband followed her, and came to the house of her father, and they came to Hebron. Then said Abner unto him, goe and returne. And he returned. And Abner had communication with the elders of Israel, saying: Ye have long gone about that David should be kinge over you. Nowe then do it: for the Lord hath said of David, by the hande of my seruante Natan, I will saue my people Israel out of the handes of the Philistines, and out of the hande of all they enemies. And semblable wordes hadde he with Beniamin, and then wente to tell in the eares of David in Hebron, all that Israel was consent with, and the hole house of Benjamin. So when Abner was come to David to Hebron, and thirtie men with hym / David made hym, and the men that were with him a feast. Then Abner said unto David, I will aske and goo gather all Israel unto my lord the kinge, that they maye make a bonde with the, that thou maydest be a kinge ouer all that thyne beere belongeth / and so David let Abner departe, and he wente in peace. And loo, the seruantes of David and Ioab came from challenge cubites, and broughte a greates bowe with them. But Abner was not with David in Hebron: for he hadde sente him awaye to departe in peace. When Ioab and all y^e host with him were come, men tolde Ioab saying: Abner the sonne of Neri came to the kinge / and he hath sent hym awaye that he is gone in peace. When Ioab wente to the kinge, and said: What hast thou done? He answered vnto I^e, why hast thou sent him awaye that he should escape free? Thou myghtest knowe Abner the sonne of Ner that he came to flatter the, and knowe thy conuersion and haue out, and to knowe all thy doings. And when Ioab was come oute from the kinge, he sente messengers after Abner, whiche broughte hym agayne from the well of Siray on the waye to David. So when Abner was come agayne to Hebron, Ioab toke hym aside in the gate to speake with him p^{ri}uately, and there smote hym vnder the throte rybes that he dyed, for the blowe of Ababel his brother.

¶ And when it afterwarde came to Davids eare, he sayd: I and my handmaiden are gylelesse before the Lord: for sure concerning the blowe of Abner the sonne of Ner, I fall therefore on the bed of Ioab, and on all his fathers house: that the house of Ioab be neuer without one: or other that hath runnyng iudice / with out spears and gores on crouches, and that fall on the sword, and that lacke byed. And the cause toby Ioab and Abisai strowe Abner, was that Abner had slayned eby: brother Ababel at Gabaon in battaile. And David sayde to Ioab, and to all the people that were with him, rent your clothes, and put on sacke cloth and mouene before Abner / and kenne David him selfe followed the bier. And when they had buryed Abner in Hebron, the kinge left vpon his horse and tempt ouer the graue of Abner, and to bryd all the people. And the kinge beuoyled Abner and sayde: Abner dyed not as a wythe: the death. Thy handes were not ma-

naced, ne thy feete shakled with fetters: but as men saile before wynded wynde, so stode thou / and all the people yet meane than him.

¶ And whan all the people came to eat meate with David, whyle it was yet daye, David smate, sayinge: so do God to me and to y^e, if I eate bread or oughte elles. If the sonne be downe, and the people wyll it, and it please them, as well as all other good thinges that the kinge shal in the syghte of the people. And all the people, and all Israel vnderstode that daye how it was not y^e kinges mynde, to the end that he should the sonne of Ner. And the kinge offered vnto his seruantes: knowe ye not, that I am a Lord, and that a greute, fallen this waye? If I am this daye tender, though I be annoynded byng. And these men the sonne of Zamaab be to good for me to rule? But I orde rewarde the doer of euill according to his wickednesse.

¶ Baanah and Rech ad they Kethob: the founte of Saul,

C. API.

III.

¶ When Sauls sonne herd that Abner was dead in Hebron, his handes fastened all Israel was troubled. Nowe, y^e Sauls sonne had two men that were borne captaynes ouer the southerly, the one called Baanah, and the other Rechab the sonnes of Beniamin: for Berobah was rector of the captaynes to Benjamin. And these Berobahs fledde to Bethaim, and sloummed there the same tyme. And Jonathan Sauls sonne hadde a sonne lme on his feet: true yere was he, when epynges came of Sauls sonne nathas out of Jersabel. And his mother lme hym up, and slede awaye. And as the nathas halde to sle and was amazed, the chyld first and became halte and was called Rechabab. And these sonnes of Beniamin the Rechab, Rechab and Baanah went and censed the deate of the daye to the house of Jonathan: he slepte on a bedde at mont. And when they came in to y^e house as though they had bought toby, and smote hym vnder the throte rybes, and slede. For they thought the heule as he slepte on his bedde in his chynge chamber, and smote hym and strowed him, and beched hym, and toke his heed and gaue them awaye toward the Lake all nyght. And they broughte the heed of Jonathan to David to Hebron, and sayde to the king: Beholde here the heed of Jonathan Sauls sonne thine enemy, which sought thy death. But the Lord hath ameked my Lord the kinge this daye, of Saul and of his host. Then David answered Rechab and Baanah his brother, the sonnes of Beniamin the Rechab, and sayde vnto them: as surely as the Lord liueth, who hath directed my hande out of all aduersities: hym that told me that Saul was dead, thynkinge to haue brought me good epynges, I caughte and slewed

246. **And he gave him a reward for his ty-**
hinges bringing. And how much more ought
he to be dealt with by him, now that he
has a righteous person in his own house
upon his hands. Now therefore thyne he that
will not scourge his bloude of your han-
ds, and take you frome the earth? And he
did gawe a recompensment to his serua-
nts, and they lette them and cut of their han-
ds, and they set, & haged them up by the pole
in syon. And they robe the beed of Zio-
n, and burged it in the sepulchre of adner
in syon.

And thus he yet againe anoynted him; and toke
his drinke frome shew. he called men that were
for him. he married moe wyues and gettyng moe
children he stretcheth the dynallines.

CAPL V.

Then came all the knyghes of Israel to
Dauid in syon, and sayde: if, we are
thy bones and thy fleshe. And further in
times past when Dauid was hynged ouer by
you, is not Israel to and out. And the Lorde
sayd: thou shalt be for my people Israel,
and shalt be a captayne ouer Israel. And so
all the chylde of Israel came to the hyng
to syon. And hyng Dauid made a councoun
with them in syon: befoze the Lorde; / and
they anoynted Dauid hyng ouer Israel.
Dauid was thyrty yere olde what tyme he
begyn to reygne, and he reigned forty yere.
In syon he reigned ouer iuda, iuden yere,
and ierusalem: and in ierusalem thyrty
and thre yere ouer all israel and iuda.

Then went the hyng and his men to Je-
rusalem, into the Jebusites inhabitauntes
of the lande. And they sayd unto Dauid: ou-
er lord thou take away the bynde and the lame,
thou shalt not come in hyther, meaning thereby
that Dauid shold not haue come in thither,
for ierusalem Dauid toke the holde of syon,
which is in the cite of Dauid. Then said he
and the lame day. Who so euer cleeth the Je-
busite, and bymeth the courses of his house,
and draweth the lame and the bynde thre-
myne into Dauides house. And therefore it is a po-
uere: the bynde and the lame shal not come
into the house. And Dauid dwelt in the tow-
re, and called it the cite of Dauid. And he buyld
countre about it from syello inward. Dauid
ward geate, and the Layde God of hostes
was with him. And ierem hyng of Xer sent
messengers to Dauid with Cedar trees and
carpets and malons, to buyld Dauid an
house. And when Dauid persecuted the Lorde
he had established hym hyng ouer Israel, and
had assumed him byngdome for his people
Israel take. And Dauid toke him no con-
ceit hyng and byng ouer of ierusalem, after he
was come home syon, and no sonnes and
daughters were borne to Dauid. These be the
names of the sonnes that were borne hym in
Jerusalem: Samua, Sobab, Nathan, Salu-
mon, Ithabab, Eliua, Rephe, Iapha, Eli-
as, Sibab, and Eliphalet.

And thus he yet againe anoynted him; and toke
his drinke frome shew. he called men that were
for him. he married moe wyues and gettyng moe
children he stretcheth the dynallines.

And the arche was brought forth of the house of Abi-
nadab. And it is spoken and writt because he touch-
ed the arche. The arche is brought in to the house
of Abner & dom, and frome thence in to ierusalem.
Dauid dauntly befoze it, and is therofor despit
of his myghte which.

CAPL VI.

After this, Dauid chose out all the chief
younger men in Israel to the number of
thre thousand, and arose and went, and
all the folke that were with hym of the men
of iuda, to set a wynde the arche of God, upon
which is called the name of the Lorde of hostes,
that dwelth betwene the cherubyns. And they
put the arche of God on a new cart, & brought
it forth of the house of Abinadab that dwelt
at Gabab. And Dab and also the sonnes of
Abinadab byue the new cart. And when they
brought it oure of the house of Abinadab that
dwelt at Gabab with the arche of God, &
he wente, befoze the arche / and Dauid and
all the house of Israel playde befoze the Lorde
with all maner instrumentes of syer wooode,
with harpes, psalteries, tymbrellles, & cyllis
andymbals.

And when they came to Bethon thers
bynged house, Dab put his hand to the arche
of God and fel it, for the oxen stumbled. And
the Lorde was wroth with Dab, and God
smote him in the same place for his fault, and
there he dyed by the arche of God. And Dauid
was displeased because the Lorde had erred
with. And the name of the place was called Pe-
tes Dab till this daye. And Dauid was then
akeape of the Lorde, and sayd: how shold the
arche of the Lorde come to my house? And so
Dauid wold not byng the arche of the Lorde

1. Paral. xvi.

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with him in to the citie of Dauid, but caried it in to the house of Obed Edom a Gethyr. And the arcke of the Lorde continued in the house of Obed Edom the Gethyr the monethes; and the Lorde blessed Obed Edom, and all his household. And when it was tolde hyngre Dauid that the Lorde hadde blessed the house of Obed Edom, and that he belonged vnto him, because of the arcke of God, he went and brought the arcke of God frome the house of Obed Edom, vnto the citie of Dauid with gladnesse. And euer when they that bare the arcke of the Lorde hadde gone far pafles, he offered an oxe and a fatter shepe. And Dauid danced before the Lorde with all his myghte in a linnen Ephod gyrd vnto hym. And Dauid and all the house of Israel brought the arcke of the Lorde with shouting and trumpet blowing.

Michol.

And as the arcke of the Lorde came in to the citie of Dauid, Michol Dauides daughter lechd thowme a wyndome and fatter hyngre Dauid hyngre and daunte before the Lorde, and therfore dyspled hym in her herte. And when they hadde brought in the arcke of the Lorde, and had set it in his place, euen in the tabernacle that Dauid hadde prepared for it: Dauid offered burntofferings and prayorofferings before the Lorde; and as soone as Dauid had made an ende of offeringe burntofferings and prayorofferings, he blessed the people in the name of the Lorde of gods, and gaue amonge all the folke, euen amonge the hole multitude of Israel, as well to the women as men eueri one a cake of bryed, and a peece of fleshe and a flaket of wyne. And so the people departed eueri man to his house. Then Dauid returned to salute his household. And Michol the daughter of Saul came out agaynste hym and sayde. Why how glorious was the hyngre of Israel to daye, whiche theyr hym selfe this daye before the eyes of the mapshens of his seruantes, as a leight bryad shewes is want to reppre hym selfe. But Dauid sayde agayne to Michol, I will make spoile before the Lorde, whiche chose me before thy father, and before all his mynne, commaundynge me to be euer over all his people Israel. And I will be yet more vble then he, and will be meke in myne owne sight: and shall neuertheless that of thy deere same maye seruantes whiche thou spaken of, be made in honoure. But the sayde Michol broughte to Saul, hadde no chyld vnto the daye of her tery.

¶ Dauid of a good purpose intended to buyde an house vnto the Lorde, the foundation of God the prayeth that the promise of God may be fulfilled.

CAP. VII.

Paraltib.

And in piosse as the hyngre dwelle in his house after that the Lorde had gyuen hym rest rounde aboute frome all his enemyes, he sayd vnto Nathan the pioseth: beholde, I dwell in an house of cedarres, but the arcke of God dwelleth in the

myddes of curtaynes. Then sayd Nathan vnto the hyngre: go and doo all that is in thy herte, for the Lorde is with the. But that same nyght the woide of the Lorde came vnto Nathan, sayng: goo and tell my seruante Dauid, thus sayth the Lorde: Where thou go buyde me an house to dwell in? for I have not dwelte in any house: I haue dwelt in the tabernacles of the hyngre. I brought the chyldren of Israel out of Egypt, vnto this daye: but haue dwelt in a tent and in a tabernacle. In any way when I wente amonge all the chyldren of Israel, spake I one woide with anye of the hyngres of Israel, whiche I commaunded to bld my people Israel, sayng: why buyde ye me an house of cedarres? Nowe therefore saye vnto my seruante Dauid: thus sayth the Lorde of hostes, I toke the out of a caverne frome folowynge shepe, to be a ruler ouer my people Israel. And I was with thee in all thou wentest to, and haue destroyed all thine enemyes oute of the syghte, and haue made the a greate name. Ike vnto the renowne of the grete men of the worlde. And I will appoint a place for my people Israel, and will plant it, and they shall continue in ouerpland and shall moue no more, neyther shall theyr people trouble them any more: as theyr was in the begynnyng, and thithens the tyme I commaunded Iudges to be ouer my people Israel, and I will gyue the rest from all thynne enemyes. And the Lorde reherd the that he sayd buyde the an house.

And when the daye be fulfilled, and the sayde to ede with thy father, then I will set by thy feet after the, whiche shall puse out of thy body, and will establish the kingdome, he shall buyde an house for my name, and I will establish the seate of my hyngre home for euer: I will be his father, and he shall be my sonne: in so moche that if he synne, I will but rebuke hym with luche a rebuke: men be rebuked with, and with luche ples as the chyldren of men be plegen with. But my mercie will I not take awaye from hym: as I take it from Saul, whome I synne before the and thyn house, and thy hyngres shall endure without ende after the, and the seate shall be established for euer. Whom more than hadde tolde Dauid all thec woide, and all this vison, then went Dauid and set downe before the Lorde and sayde: what is the Lorde almyghty, and what is my hyngre that thou shouldest haue brought me this vison? And is this a small chynge in my sight? Lorde almyghty, but that thou shouldest speake also of thy seruantes house for a grete woide to come: Is this a luche amonge the Lorde almyghty? And what can Dauid set more vnto the, ithe thou knowest the seate of the Lorde almyghty? Turne for thy woide, and accordinge to thynne owne hert hast thou doo all these grete chynge to make thyn house vnto thy seruante.

Wherfore thou art great, O Lorde God: there is none lyke the, neither is there anye like thee, accordinge to all that we haue sayd with our eares. And may our people with

[illegible]

Herke Iosef sente and tolde Dauid all the
 purpurgings of the war, and charged the mes-
 sengers, saying: When thou haile made an
 end of telling the thpings of the warre bu-
 to the kyng yie begyn to lurie and say bu-
 to: wherfore appoyched ye so nye nare the
 tyer to fyghe: whye ye not that men wolde
 houlte and Moore frome the walles: Whoo
 smote Abimech sonne of Jeroboam? Byd
 not a woman calle a peece of a myllstone by
 him frome one of the walles, that he dyed in The-
 ber: why then went ye nye the walles? Then
 say thou, thy seruante Dickas the Berthe is
 here as thou.

[illegible]

David is reprimond for ſlaughter of Urias, and
then repenteth. The child conceived in aduoutry
birth. After it is Salomon borne.

CAPL.

XII

And the x.ij. of these Dauid wrote this
And he came unto him and layd his
to hym: these were two men in one
a, a wife and a poore. And the spirit had
recoynged great abundance of things and often.
And the poore hadde notynging faire one sely
lambe, whiche he boughte and noursysshed vp.
And it grew by twy dyng and his cythrien,
and byp was of his owne meat and drynke of
his owne cuppe. And slepe in his bosome, and
waken in his arm. And by this tyme
these came Dauides wyf to the man.
And he coude not fynde in his herte to make
of his owne thepyn nor of his breddes to pre-
pare for the draughte that was come unto
hym. But toke the poore mannes lambe, and
blessed it for the man that was come to hym.
And Dauid was extreamely wroth with
the man, and sayde to Dauid: as tawly as the
Roie spured the fawste that hath done this
thyng is worthy of deathe and shall receyve
y lambe fourty shekels. And by this tyme
was the x.ij. of these Dauid wrote
you are the selfe man. This was the x.ij.
of Job of Isreal: I annoynted the braye ouer
Isreal and yd the out of the handes of Saul:
and I gaue the thy maystern house, and thy
masters wyues in to thy bosome, and gaue the
the house of Isreal and of Iuda, and wolde
yet that hadde bene to letic: how graunt the
thyng to moche more. Wherefore had thou be-
sedyed the commandement of the x.ij. to
be so to the selfe. And the righte iustice had
takyn the Dauid with the swerde and hadde
taken his wyf to thyselfe, and had slayne hym
with the sword of the chylidren of Ammon.
Some therefore the fawste had neuer depart
from thyng bove, because (sayd the Roie)
thou hadt drissyn me and taken the wyf of
terres the heylie, to be thy wyf. Thus
sayd the Roie: beholde I will thee up
euell I asagente the cuse of thyne owne houle
and will take thy wyf bove thepyn, thyne eyen,
and graue thyrm bove thepyn neyghbores.
And the Roie sayd: I will take the cuse of
the fawste. And thou dydest it. I saye yet wil
I do this thyng befoze all Isreal and in the
gyn soune lyght.

[illegible]

馬、山

[illegible][illegible][illegible]

¶ Tinnon Dauids sonne helpeth his sister Thamar. Absalom therefore killeth Tinnon and after fleeth for feare of his father.

[illegible]

49cbje. 5a=
 lomoh.
 50abj.f.

4. Paralel. a

*f. 19Ar.rr.b.

3400H.

CAPIT. XIII.

And it chanced that Absalom Dauides
sonne hadde a fayre syster named Tha-
mar, whome afterwarde Amnon an
other sennic of Dauid loued. And this Amnō
was so viced that he fell inke for the loue of
his sister Thamar: for it thoughte him hard
to come by his purpose of her, sicke he was
yet a heppill. But Amnon hadde a companion

good as badde: and therfore the Lorde thy God be with the.

Then the hnge answered and sayde to the woman: hye not frome me I praye the: the thinge that I shall aske the. And the woman sayde: let my Lorde the hnge saye on. Then sayde the hnge. Is not the hande of Ioab in the in all this matter? And the woman answered and sayde: as surely as the soule lyeth, my Lorde the hnge, it is myghte on the right hande as on the left. And my Lorde the hnge bathe spoken. For the seruauant Ioab bad me, so he put at these wordes in the mouth of thyne hande mayde. And that I woulde thus raine my sale an other waye, wylde me the seruauant Ioab. And so I fe that my Lorde is true, euen as an Angell of God, to vnderstande all thinges that are in the earth. Then sayde the hnge to Ioab, behold, I am content to to this thinge.

So therfore let home the pessenger Absalom. And Ioab fell to the grounde on his face, and bowed him selfe, a blessed the hnge, and sayde: now thy seruauant knoweth that I haue founde grace to thy hnge of my Lorde the hnge in that he hath fulfilled the request of his seruauant. And so Ioab arose and went to Bethur, and brought Absalom to Jerusalem. Then sayde the hnge: let him returne to his owne house, and let he come not in my presence. And so Absalom went to his owne house, but came not in the hnges presence. Whereouer in all Israel there was not so goodly a man as Absalom, or to greatly pryed, from the sole of his foot to the top of his head, was no blemish in him. And wher he shewed his head (for at every yere enue he shewed it because it was heuie on him, a three saye he shewed it) the beate thereof was as two hundred cycles myghte of the hnges myghte. And this Absalom had thre sonnes boie him and one myghter named Thamar, whiche was a fayre woman to lobe upon. When Absalom had dwelt two yere in Jerusalem with out commynge unto the hnges presence, he sent for Ioab, to thinke, so haue sent him to the hnge. But he woulde not come to him. And he sent agayne, & yet he woulde not come. Then he sayde vnto his seruauant: behold, I haue a parcell of lande fast by myne, I haue bathe therein. Go and set it on fyre, and Absaloms seruauants went and set it on fire.

Then Ioab arose and came to Absalom vnto his house, and sayde vnto him: wherfore haue the seruauants burnt my felde with fyre? And Absalom sayde to Ioab: behold, I sent for the, desiringe the to come, because I wold haue sent the to the hnge, for to say: wherfore am I come frome Bethur? It had bene as good for me to haue dwelt there still. Some therfore let me come to the hnges presence, as thou of there be any trespase in me, hit me. And Ioab went to the hnge and tolde him, and he sent for Absalom: wherby whan he was come, fell to the grounde on his face before the hnge. And the hnge kyssed him.

¶ Absalom maketh insurrection agaynst his father, Dauid is fayne to flee for feare of him.

After this, Absalom got him chariots and hostes, and spyre men to followe him. And theto he vied to myghte easily in the moynings, and to stande by wayes for that led to the gate of the cite. And all the men of Israel that had competes and came to the hnge for iudgement, he called vnto him and sayde: of what cite art thou? And when the other answered: the seruauant is of such a tribe of Israel. When sayd Absalom vnto him: se, me thynke the matter is good and righteous, and yet no man hath appointed of the hnge, to heare the. Then Absalom sayde further: Wh, that I were iudge in the lande, and that all men which haue lutes and matters in their lawes, woulde come to me. For I woulde in them iudice. And whan any man came myghte to him to do his obedience, he put forth his hande and toke him to him, and kyssed him. And on this maner by Absalom to all Israel that came to the hnge for iudgement, and thus he wonne the hearts of the men of Israel. And at fourty yeres ent Absalom sayde to the hnge: let me go to Bethon, and paye my home where I haue vowed, vnto the Lorde: for the seruauant vowed a vowe when I was in Gilead in the lande of Siria, sayinge: if the Lord shall brynge me agayne to Ierusalem, I will sette the Lorde. And the hnge sayde: goen peace. And so he arose and went to Bethon.

When Absalom sent spyes thowout all the tribes of Israel, sayinge: as soon as ye heare the voyce of the trumpet blowe, say: Absalom sayneth hnge in Bethon. And with Absalom thorn two hundred men forth of Jerusalem were called. And they went with pure hearts knowinge nothinge of the matter. Absalom sent also for Achitophel the Gilonite Dauids counsellour, and set him out of his cite Gilead, wher he sacrificed sacrifices, wher he wrought stronge sorcery. And the prophetes to Absalom in great thonges. And there came a messenger to Dauid and sayde: The heartes of the men of Israel are to the sonne of Absalom. Then sayde Dauid to all his seruauants that were with him at Jerusalem: arise and let vs flee, for we shall not otherwyse escape Absalom. Make speede to depart: let he come suddenly and catch vs, and brynge some of these vpon vs, a smyte the cite with the sword of the swerde. And the hnges seruauants led to him: behold, thy seruauants are ready to followe my Lorde the hnge whal appoynt. Then the hnge & all his house departed to a cite. And he left behinde him ten women, where his concubynes, to kepe the house. And so the hnge & all the people went forth & set a trespas farre frome the house, & all his seruauants went by his fote. And all the concubynes & all the chyldebednes, & all the wetheres euen, by hundred men but it was come farre frome Beth, went before the hnge. The sayde & hnge to Zebai the Gethite, wherby wyldest thou go with vs also? It cometh and abyde with the hnge, for thou art a Gethite.

the hyngre sayde: turne and stande here. And he turned and stood. And beholde Chusai came and sayde: God spyrnges my liffes for his, as he hable hath quyeted the this daye out of the handes of all that arose agaynste the. And the hyngre said to Chusai, is the lad Absalom safe? And Chusai answered, the cunnynge of my Lorde the hyng and all that spye agaynste the, to haue the, be as thy sonne is. And the hyngre was moued and went vp to a chamber ouer the gate and wepte, and as he wept thus he sayde: my sonne Absalom, my sonne, my sonne, my sonne Absalom, woldest thou to God I hadde dyed for the Absalom, my sonne, my sonne.

¶ Dauid is restored to his kyngdome, and broughe agayne to Ierusalem.

CAPL XIX.

IT was tolde Joab, that the hyngre wepte and mourned for Absalom. And the victorie was turned that daye in to mourning vnto all the people. For the people knewe that daye, howe the hyngre forsooke for his sonne, and the people wente fasteing in to the cyty, such as people conuincunt he heale awaye, when theye die in battell. And the hyngre had his face and reed with a loude voyce: my son Absalom Absalom my sonne my sonne. Joab therfore went into the house to the hyngre & sayde: thou hast abolished this daye the faces of all thy seruantes, whiche this daye haue laurd thy lffe, and the lffes of thy sonnes & wighters, and the lffes of thy wyues & conuyners, in that thou lovest thine enemyes and death thy selfe. Thou hast crucied this daye that thou caest neyther for thy capteynes nor seruantes, for now I suddenlye perceiue, if Absalom had luyed, and all we byed this daye, then he had pleased the well.

Now therfore aske and come abrode, & speke kindly vnto thy seruantes, I sweare by the Lorde onces thou come oute, there will not cease one man with the this nighte, whiche thinge will be tooke vnto the, then all the euill that fell on the frome thy pouerthe vnto this hour. Then the hyngre arose & sat downe in the Gate. And it was tolde vnto all the people, howe the hyngre sat in the Gate. And then all the people came before the hyngre. And Jisai did euer man to his tent. And all the people were at stande thowm oute all the wyckes of Ierusalem, sayenge: the hyngre deliuered vs out of the hande of our enemyes, and he deliuered vs out of the hande of the ybittyns. And now he is led out of the land for Absalom. But Absalom whome we annoynted ouer vs is dead in battell. Some therfore whp are ye to this, that ye bynges not for hyng agayne? And hyngre Dauid sent to Sathak a Shaitan the preeles, sayenge: Sprake vnto the eldres of Iuda and sate: whp would ye be the last that shoulde hyngre agayne for hyng to his house. For the sache bynges is come for all Ierusalem vnto the hyngre such as his house: ye are my brethren, my bones and my fleshe:

wherefore then shoulde ye be the last that shoulde come to bynges the hyngre home agayne? And saye to Amasa: art thou not my bone and my fleshe? And God be to me and so, onke thou be captayne of the hoste to me for euen in the roome of Joab. And he bowed the herte of all the men of Iuda, as a man would bene the hert of one man: so that theye first thought to the hyngre, that he shoulde returne with all his seruantes. And the hyngre returned and came to Ierusalem. And Iuda came to Dauid to requyte to make the hyng and carrye him ouer Iordan. And Shimei the sonne of Gei was the sonne of Geimi whiche was the sonne of Gei, haled and came with the men of Iuda to mete hyngre Dauid, and a thousand men of Beniamin with him, and a thousand men of the house of Saul, and his seruantes, and twentye seruantes with him. And theye byppte ouer Jordan before the hyngre. And there went ouer a woite to carrye vnto the hynges household, and to his men pileres. And Shimei the sonne of Gei fell before the hyngre, as he was come ouer Jordan, & saye to him: let not my lord accompt wickednes vnto me, ne let him not remember the wickednes that thy servant dyde. For the hyngre departed forthe of Ierusalem, the hyngre shoulde take it to detre. For the hyngre would haue his office. And Shimei beholde, I am the laste this daye of all the house of Iosaph that am come to mete my lord the hyngre. But Shimei the sonne of Gei answered and sayde: Shall Shimei dye for these wordes that he crucied the Lorde annoynted? And the hyngre sayde: What matters is betwene you and me, ye Iones & Zambab, that ye shoulde this daye be crucied vnto me? Thou Shalno man byde this daye in Ierusalem for I knowe I am mete the daye hyngre ouer Ierusalem. And the hyngre led vnto Shimei: thou shalt not dye, and thou shalt be with me.

And Shiphthoth the sonne of Beolam also came to mete the hyngre, and had nereythered his fere, ne shauen his beade, ne washed his clothes, frome the tyme the hyngre departed, till he came agayne neare. And whyle was come to Ierusalem towards the hyngre, the hyngre sayde vnto him: Wherefore wast thou with me Shiphthoth? And he sayde: For I loude hyngre, my seruant decepted me for the seruante sayde: that I shoulde not myne alle fabled to speke theore. For I loude the hyngre, because thy seruante is lame. And he hath therto complained on the seruante vnto my Lorde the hyngre. But my lord the hyngre is as an angell of God: doo thynges what tyme best in thine eyes. For all my lffes house were but dechmen vnto my lord the hyngre: & yet bydest thou put me amonge theyn that eate at thyne owne table. And righte therfore haue I yet, to cepe myne selfe vnto the hyngre? And the hyngre sayde: thou dost the not to speake anye more. For I knowe by the, that thou and I the shall liue together betwene you. And Shiphthoth sayde to the hyngre: yet let him take all: for I knowe

as my lord the kynge to come in prax to his own house.

And Beseleth the Galaadite came frome Hozaim, and dwene oure Jordan with the kynge, to accompanie him oure Jordan: whiche Beseleth was a very aged man, and foure thysynte olde, and had wounded the kynge of shamelesse people he save at Madanaim: for he was a man of very great substance.

And the kynge sayde unto Beseleth: come thou with me, that I maye fele the with me in Jerusalem. But Beseleth sayde unto the kynge, of what age am I, that I shoulde go with the kynge into Jerusalem? I am this daye foure thysynte olde: and therefore can not dwene awaye home any more, neyther haue I the seruante pfecture in that be catched of dyneity: or for delectation in the songes of my women. I (as we be) that the seruante be a durtien unto my lord the kynge: let the seruante goo a lytle waye oure Jordan with the kynge, for whiche shoulde the kynge yelde me such a reward? But let the seruante turne backe agayne, that I maye dye in myne owne churche, and be buried by the grave of my father and mother. But loo, here is the seruante Chamaam, let him goo with my lord the kynge, and do to him what shall please the.

And the kynge answered, Chamaam shall go with me. And I will do to him that thou shalt command. And he and Chamaam sayde vnto the kynge: we have heard that thou shalt do for the. And all the people went oure Jordan: and when the kynge was come oure Jordan, he prayde Beseleth and blessed hym, and he went backe agayne vnto his owne place. And then the kynge went to Gulgai, and Chamaam went with hym. Nowe, all the men of Juda were at the bypynge oure of the king, and but halfe the men of Israel.

Wherfore all the men of Israel came to the kynge and sayde vnto him: why haue our brethren the men of Juda stolen the awaye, and haue broughte the kynge and his household and all Dauid with hym oure Jordan? And all the men of Juda answered the men of Israel: for the kynge is neere of hym to: wherfore be ye angrye for that matter? Forneke that we care of the kynge's cosse, that the kynge greuech vs any greife: And the men of Israel answered the men of Juda and sayde: we haue ten parties in the king and haue therto moze right to Dauid the kyng. Wherfore do ye despyse vs, that one adurist hath not bene fynde hadde in this kynge oure kynge agayne? And the wordes of the men of Juda were sweeter then the wordes of the men of Israel.

And the forme of Bochim warlike Ithael against Dauid, Jacob is hereby Amasa pray: rowle. The men of Seba be delivered to Joab. Dauid's receyue was numbered.

C A P I.

X X.

There happened also to be an birthperton named Seba, the son of Bochim, a man of Gath, whiche was a rebell

the kynge: we haue no part in Dauid, nor interest in the sonne of Ithael, & Ithael, let us departe therto: every man to his owne land. And all Israel went from Dauid and followed Seba the sonne of Bochim. But the men of Juda cleue faile vnto the kynge, frome Jordan to Jerusalem. And when Dauid was come to his house to Jerusalem, he toke the thre women his concubynes that he had left behynde him to kepe the house, and put them in ward and prepared all thynges vnto them: but Ieue no moze with them. And so they were claid vnto the daye of the death of them, and used a wyddowes life.

Then sayde the kynge to Amasa: assemble me the men of Juda within the daye a yere: I will yelle thee. And Amasa went to assemble the men of Juda: but taryed longer then the tyme appointed him. Wherfore the kynge sayde to Abisai: nowe that Seba the son of Bochim be worthy to vs the thre women. Take thou interest the matres seruantes and fellowe asse him: I will be get him walld cyrles and chape vs. And they went oure after him: Joab and the Archers and the Byshoppes and men of strength. And they departed oure of Seba altho he put Seba the sonne of Bochim. And when they were come to the great dene in Gabaon, Amasa met him. And Joab made his garment that he had about him, laye vnto him, and had his gyte thorow a knye: and toke his lorde in a sherte out of wyche he might safely come forth. And Joab sayde to Amasa: at all thynges in erd and prax my brother: and Joab reth Amasa by the chynne to the right hande, as though he wolde haue killed him. And Amasa toke no heed to the knyfe that was in Joab's hande, with whiche Joab smote him in the throtte yddres, and drew oure his bowelles to the grounde, and smote hym but one stroke, and he dyed. And then Joab and Abia his brother pursued Seba the son of Bochim. And oure of Jacobs men that stode by the deere crosse of Amasa sayde: What is he that he wolde be as Joab, and what is he that he wolde be as Seba in the deere of Joab? And Amasa laye malowynge in bloud in the middes of the waye. And there was a man that sawe howe all the people stode kyll to gae vpon him, and he rowled Amasa out of the waye into the felde, and cald a clothe vpon him. And as soon as he was combed oure of the waye all the people went after Joab, to pursue Seba the sonne of Bochim.

And he went thownd all the tribes of Israel vnto Abi Bethmaach and all Israhel. And the people gathered vnto him and were also after him. And they came a byrge than in that Bethmaach. And they call by a wall against the ryke. And it was beleeged. All the people that was with Joab labored hardly to ouerthowle the wall. And they cryed a wyll to man out of the crosse, harken, harken, I will do as that he come hyther, to thysset I thape speake with him. When Joab was in the thre women sayde: atre thou Joab? And Joab answered, I am. And the sayde is him: heare the wordes of thy handmaide, and he sayde: I am

Seba

B

C

Joab hereby Amasa.

D

Seba and Ithael

E

I thape was man.

F

Seba

repe to deare. And the lapde: it hathe bene a common sayinge in olde tyme / men muſte aſke in Aſer: ſhe it come to good paſſe. Abel is one of the quereſſed and ſapthfull cities that are in Iſrael. And thou goſt aboute to deſtroye a citty that is a mother in Iſrael.

Whyſe ſaydeſt thou the inheritance of the Lozde? And Joab answered and ſayde: God ſaypde, God ſaypde it me, that I ſhoulde ſpeake agaynſt yo. And ſaydeſt thou: ſhe it come to good paſſe. Abel is not ſo: but there is a man of mount Ephraim, ſheba the ſonne of Borch: by name, who hath ſpit up his hande agaynſt hynde Dauid. Deſpice vs him only, and I will depart from the citty. And the woman ſayde vnto Joab: Wholye, his deed ſhall be thy own charge: the wall to the. And then the woman went vnto all the people in her wyſdome.

And they ſmote of the hed of ſheba the ſonne of Borch, and caſt it to Joab. And he bleſſed the ſcrape, and they ſhattered from the citty every man to his tent. So Joab returned to Jeruſalem vnto the kynge.

And Joab was the ſecond captaine ouer all the hoſt of Iſrael. And Banai the ſonne of Joab: was ouer the ſtreethers: & the ſhe lictures. Abueam was ouer ouer the ſtrethers. And Joſaphat the ſonne of Achitub was recorder. ſheba was ſcribe. Samach and Abiathar were the ſpeakers. But Iſra the ſonne was counſellour euen to Dauid ſelf.

¶ Theſe were theſe. The vengeance of the ſpennes of Dauid lighted on his ſeuen ſonnes, whiche are hanged foure great battles, whiche Dauid fought agaynſt the Philistines.

CAPL XXI.

Then there fell an hongre in the dayes of Dauid three yeres inſenſible, and Dauid enquired of the Lozde. And the Lozde answered: it is for ſauls ſake and the houſe of bloud, becauſe he ſlew the Gabaonites, and ſayde vnto them. (Nowe theſe Gabaonites were not of the children of Iſrael, but a remnant of the Ammonites, for the children of Iſrael had ſworne vnto them, ſet ſaul ſought to ſley them, of a ſyle he had to ſouldiers of Iſrael and of Iuda.) Dauid therefore ſayd vnto the Gabaonites: What ſhall I do for you? and wherewith ſhall I content you, that ye may bliſſe the inheritance of ſaul? The Gabaonites ſayde vnto him: Our maintenance is not byen ſiluer & gold but againſt ſaul and againſt his houſe: neither haue we any man that we woulde ſpy in Iſrael. The he ſayd:

¶ And then ſayd I to ſo for you? And they ſayd vnto the kynge: the man that confounded and ſmagned to brynge vs to nought, hym we ſought to deſtroy, that not one of his ſtock be left: ſo all the conſe of Iſrael, let the ſcud men of Iſra ſonnes be deliuered vnto vs, that we may hange them vp vnto the Lozde, in Gath, of ſaul ſometime the Lozdes elect.

¶ And Dauid ſayde: I will geue them you. And when he had compaſſion on Achitub: ſayd the ſonne of Jonathan, the ſon of ſaul,

becauſe of the Lozdes oth that was betwixen Dauid and Jonathan the ſon of ſaul. And he toke the two ſonnes of Achitub: ſayd the ſonne of Achitub which he bare vnto ſaul, Amnon and Achitobabel, and the ſpur ſonnes of Achitob the daughter of ſaul which he bare to Achitob the ſon of Beryſai the Achitob: deliuered them vnto the honours of the Gabaonites, and they hanged them in the hill before the Lozde. Theſe kyn were all hanged: at once in the ſixth daye of Iune: ſom beginninge of ſeuer heere.

¶ And Achitob the daughter of Achitob the ſon of Achitob and ſpied it vnder her vnto the ſea, euen from the beginninge of Iune, until rayne droppod vpon them out of heauen and ſuffered neyther the drynes of the aye to fall on them by daye, nor deadnes of the ſylly by night. When it was tolde Dauid vnto Achitob the daughter of Achitob the ſon of Achitob: ſaul had done, he went and toke the bones of ſaul & of Jonathan his ſonne, of the ſonnes of Iabes in Galaad, whiche they had hid from the ſtrete of Bethſan, where the Philistines had hanged them in the dayes vnto Achitob. And he brought thence the bones of ſaul and of Jonathan his ſon, and they ſet away the bones of them that were hanged, and buried them with the bones of ſaul and Jonathan his ſonne in the countrye of Beniamin, in Zelai, in the ſepulchre of Eliſa his father.

¶ And when they hadde performed all that the kynge commaunded, God was appeaſed by the lande. And the Philistines had yet againe warre w Iſrael. Dauid therefore went down and his ſeruantes with him, and fought with the Philistines. And Dauid towey ſayde:

¶ I ſleut of ſaul one of the ſonnes of Achitob: muſt ſpeake hee wayed the hundred ſhils of ſhille, and was gyde with a newt: wought to haue ſlayne Dauid. But Achitob the ſonne of Zarathai ſuccoured him and ſlew the Philistine and ſpied him. Then the ſeruantes of Dauid ſware vnto him ſayinge: Thou ſhalt go no more forth: wch be to ſleut, that the ſpght of Iſrael be not put out. And there was yet after this, battell betwixt the Philistines at Gath, in whiche Achitob the ſon of Achitob ſayd of the ſonnes of Achitob. And there was yet the third battell w God, with the Philistines, where Achitob the ſon of Achitob ſayd, a ſerſe, ſlew one ſoldier a ſerſe: ſayd of the ſon of Achitob ſayde was as ger as a wrenes cloth beate.

¶ And there was yet battell in Geth, where was a man of a great ſpght, who had receyue hande ſix fingers, and on euer ſote ſcore. xxiii. in all. And was alſo of the kynne of Achitob, and deſtroyed Iſrael. And Jonathan the ſonne of Achitob for by order of ſaul was ſlew him. Theſe foure were of the ſonnes of Achitob in Geth, and were ouerthrew by the hande of Dauid and his ſeruantes.

¶ Theſe ſonnes of Dauid for his deliuerer from his enemies.

And Dauid spake the wordes of this balade unto the Lorde, what tyme the Lorde had deliuered hym oute of the handes of all his enemyes, and oute of the handes of Saul. And he sayde: the Lorde is my rocke, my caltell and my sauour. God is my strength, and in hym trust I truste: my strength is the boune that defendeth me: myne hynde boide and refuge, my sauour, saue me frome perichell.

I will praye and call on the Lorde and he shall be saued frome myne enemyes. For thynges of death haue closed me about, and the boundes of helial haue feared me. The corners of hell haue entommed me, and the snares of death haue ouertaken me. In my tribulation I called to the Lorde, and crie to my God. And he heere my voyce out of his cele, and my crye entred into his eares. The earth trembled and quake, and the foundations of heauen moved and shoke, because he was angry.

Smoke went out of his nostrilles, and consumede the oute of his mouth, that it syned colles. He bowed heauen & came downe, and brekethim vnder nettes his feete. And he toke vpon archubim and Armo: and appeared vnto the wynges of the wynde. And he made himselfe a charre: and he about him, he brayn cougled in these clymes. Of f brighte lighte that was before him: colles were set on hye. The Lorde thundred frome heauen, and sent out hynde put out his voyce. He thotte arrowes and scattere them, and hurled lighte wynde and tymorred them. And the bottomes of the see appeared, and the foundations of the wynde were scie, by reason of the reburage of the Lorde, and thow to the biallinge of the wynde of his nostrilles. He sent frome about and set me, & plucked me out of myngers wynde. He deliuered me from my myghter enemy, and frome them that hated me, and here to deliuge for me. When they had deigned me to the bage of my affliction, the Lorde thote me up. And he brought me out at large and deliuered me, because he deliued in me.

The Lorde rewarded me after my rightwyse, and accordinge to the pureteie of my handes he requited me. For I kept the wayes of the Lorde, and committed no perichell by forgyng my God. But I had all his lawes in my sight, neyther I turned my face from any of his ordinaunces. But was pure and without aine, and kept my selfe frome vngodlye.

And the Lorde dyd to me againe, according to my rightwyse, and after my pureteie & I had in the sight. With the holy thou shalt be pure, and with the man that is incorrupt, thou shalt be incorrupt. With the pure thou shalt be pure, & with the towarde thou shalt be without also. And the people that are in the world, thou shalt helpe. And on the proud thou shalt cast thyne eye, to pull the towne. Thou art my light (O Lorde,) and the Lorde shall light my darkness. Which thy helpe I will truste vnto an houre of myn, and by the eye of my God shall I praye over a wall. The

maye of God is intepred, and the moeste of the Lorde spied as golde, and he a wynde to al that trust in him.

Who is a God haue the Lorde, & who mighte saue our God? God is my strength in war, and euerdeth the waye cleere before me, and make me my feete as swifte as an hynde, & settech me fast vpon my hynde hoies.

And teacher my handes to fighte, that a botme of halfe is to breake for myne armes.

And thou hast saued me with thy wynde, & thy gentylnes hath multiplied me. Thou madest me space to walke in, that my feete shoulde not slugge. I followed myne enemyes and deliuered them, and turned not agayne: yea I had consumed them. I washed them as I do bynded them, that they coude not arise: but fell vnder my feete.

And thou dydest compasse me about with myght to baciell, and madest them that rose against me, to sloupe vnder me. Thou made myne enemyes to turne their backs to me, & them that hated me, & I deliuered the. They looked for helpe: but none came to saue them. Vnto the Lorde they cryed, but he vcebe the not. I will beate them as final as the bul of the carthe, and will slampe them as the wynde of the heate, and will spredde them abroad.

Thou deliueredst me from the byndens of my people, and hepest me to be an hed ouer nations, for the people which I knew not became my seruantes.

And the straungers shall make resistance against me, and shall obeye me at a wynde.

And the almes that shalke awaye shall tremble for feare in thre vntuned places.

The Lorde lyc, and blessed be he that is my strength: and exalted be God the desirer that sauerth me. It is God that aurengeth me, and bringeth downe the people vnder me, and deliuereth me from myne enemyes, thou lightest me vp on hynde frome them that aske against me, and deliuerest me frome the wynde that wille.

And therefore I will praye the (O Lorde) amonge the thynges, and will praye vnto thy name. For thy great and manyfolde thinge of thy hynde, and thy wynde metty vnto thyne annoiours, euen to Dauid, and his seede for euer.

The last communication of Dauid, and the bescreypon of the myghty men to hym belonging.

CAPL.

XIII.

These be the last sayenges of Dauid the soune of Isai. The man which is made the hynde annoiours of the God of Jacob and pleasant Psalmist of Isaiel sayde: & forthe of the Lorde spake in me, & the words were on my tonge. The God of Isaiel spake vnto me, and the strength of Isaiel sayde: be thou beareth rule ouer men, he that ruleth vntill in the feare of God, shall be as the moynge nere when the sonne shyneth in a moynge in which hee no cloudes to lette the brightnesse, and as the graue of the earth.

THE THYRDE BOKE OF KYNGES, BUT AFTER
THE HERBES, THE FYRST OF
THE KYNGES.

¶ The younge virgin **Abisag** kepte Dauid in his
chambre. **Ag. Adon** occupeth the realme vnto
ysage to his father. **Salomon** is anointed kynge
and then **Adonias** flyeth.

CAP. I.

When **King** **Dauid**
was waxen olde a day-
en in yeres, thynge
they couered hym with
clothes, yet he caught
no heate. Wherefore his
seruauntes sayd vnto
him: let there be sought
for my **Lorde** the kynge, a younge mayden to
stand before him and to cheere hym. And let
her lye in thy bosome, that my **Lorde** the kynge
may get heate. And so they sought for a feyre
damoysell (whoso cutt all the corners of his feet
and fauoure one **Abisag**, a **Sunamite**, and
brought her to the kynge, and the **Damoysell**
was exceeding feyre, and cheeryed the kynge
and ministered to him: but the kynge had not
to do with her.

Abonias. But **Adonias** the sonne of **Agath** exalted
him selfe sayinge: I will be kynge. And he
gat him a chace, and hostmen, and fflye men
to runne before him. And his father rebuked
him not at any tyme nor sayd he much to him
as wyl well thou so. And he was thereto a
goodly man and his mother bore him next af-
ter **Abalom**. And he communed with **Joab** &
sonne of **Zarubab**, & with **Abiathar** the prest.
And they holpe **Adonias**. But **Adath** & prest
Abanab the sonne of **Joabab**, **Nathan** the
prophet, **Bemai** and **Kisai** the men of mighte
which were with **Dauid** fauored not **Adonias**
& **Adonias** sacrificed wyne and oren and fat
kynges at the done of **Zobabel**, which is said
by the tael of **Reuel**, and had wyne and fat
wherther the kynge (sonne), and all the men
of **Yuda** the kynge's seruantes. But **Nathan** the
prophete and **Abanab** and the myghte
men and **Salomon** his brother he had not.

Nathan. Whereupon **Nathan** spake vnto **Beithabe** the
mothers of **Salomon**, sayinge: hast thou not
heard how **Adonias** the sonne of **Agath** wyl
raigne vnto us? vnto our matter **Dauid**?
Nowe therefore come that I maye geue thee
counsell, how to lase thyne owne life, and a
lyfe off thy sonne **Salomon**. Hence and get
thou mynynge **Dauid**, and saye vnto him: ha-
uest thou my **Lorde** kynge sweete vnto thy
handmayde, sayinge? **Salomon** thy son shall
raygne after me, and he shall sette vpon my
seate, whys then **Adonias** made kynge? And
se, whyle thou yett talkest therewith the kynge
I will come in after thee. and will end the
mathe.

C So **Beithabe** entred vnto the kynge into
the chambr. And the kynge was very olde a
shyng that **Sunamite** requyred vnto him.

And **Beithabe** souped and made oberfauour
vnto the kynge. And the kynge sayde: what
is thy matter? He answered and sayde: my
lord, thou swarest by the **Lorde** thy **Gode** to
thyne handmayde: **Salomon** thy sonne
shall raygne after me, and shall sette vpon
my seate. But now se, **Adonias** is kynge and
thou my **Lorde** kynge woldst it not, he hath
ordered oren, fatkynges, and wyne aboute
ly, and hath called all the sonnes of the kynge
and **Abiathar** the prest, and **Joab** the cap-
tayne of the host. But **Salomon** thy sonne
hath be not bydden. And now my **Lorde** kynge
the eyes of all **Israell** wepe on the, to tell
them who shall lye on the seate of my **Lorde**
the kynge after hym. For elles when my
Lorde the kynge is layde to rest with his fa-
thers, I and my sonne **Salomon** shall be
kings.

And **Beithabe**, whyle she yett talked with the
kynge, **Nathan** the prophete was come. And
they tolde the kynge, sayinge: here cometh
Nathan the prophete. And when he was come
before the kynge, he made oberfauour vnto
the kynge vpon his face vnto the ground, & ser-
ueth **Lorde** kynge, hast thou sayd, **Adonias** shall
raygne after me, and he shall sette vpon my
seate? For he is gone to wone this day and hath
ordered oren, fatkynges, and wyne plentifully
and hath called all the kynge's sonnes and the
captaynes of the host, and **Abiathar** the prest.
And se, they are and drinke before him &
Gode laue kynge **Adonias**. But me thy seru-
ant **Adath** the prest and **Abanab** the sonne of
Joabab, and thy seruant **Salomon** he hath
not called. Is this thyng boone of my **Lorde**
the kynge and yett woldst not thou me thy
seruant, who shouldest sette on the seate of my
lord the kynge after him?

Then kynge **Dauid** answered and sayde:
Call me **Beithabe**, and she came in and sette
before him. And the kynge swaie, sayinge:
As swete as the **Lorde** (that hath the rebeyre
soult out of all aburthine) lyeth: thus I
swaie vnto the by the **Lorde** **Gode** of **Israell**,
sayinge: **Salomon** shall raygne after me,
and he shall sette vpon my seate for me, so will
Gode this daye. And **Beithabe** bowed on the
face to the carthe, and had ob-ysance vnto
the kynge, and sayde: I praye **Gode** my lord
the kynge **Dauid** maye lasee this cause. Then ser-
uynge **Dauid** call me **Adath** the prest and
Nathan the prophete, and **Abanab** the
sonne of **Joabab**. And when they came before
the kynge / The kynge sayde vnto them:
Take with you the seruantes of your lord,
and set **Salomon** my sonne vpon mynynge about
Israell, and care him home to **Jerusalem**, and
sette **Adath** the prest, and **Nathan** the
prophete anointe him thereto. To be with
ouer **Israell**. And then be theye went a com-
pette, and lase: **Gode** laue kynge **Salomon**.
And then come up after him, and let him
kne

[illegible][illegible][illegible]

Salomon. And Salomon said to hym: get
the to thyne house,

¶ Dauid breath. Adonias requesteth to haue Ithias to his courubine, and therefore Salomon commaundeth to slep him. Ithias is put from his place: hode. Hemi and Ithas are slayne.

CAP L

11.

When the dayes of Dauid were pasten
 aye that he should dye, he charged Sa-
 lomom his sonne, sayinge: 3 must walke
 by the waye of all the world, neuertheless
 be stronge, and quere thy selfe manfully. And
 (so thou kepte thy appointment of the 2. booke
 of God, that thou walke in his wayes, and
 hepe his commaundementes, o)dinances, la-
 wes and testifimanes; as it is writen in the
 lawe of Moyses, that thou mayste vnderstande
 all that thou ouersight to do, and all that thou
 shouldst medle with, that the Lord may
 make good his promise, whiche he hath pro-
 mised me, sayinge: if thy children shall keepe
 my commaundementes, they shall be with me
 in euery thinge which they shall do, and I will
 alpe thy soules: all that thou walke nere
 be withoute one synne on the case of Je-
 rusalem.

* **Reioyce** thou wastell howe Ioad the sonne of Zazualy hath secured me, and what he hath done to the two captiuities of thos
* **ses** of Aisael: vnto Adner the sonne of Her, and vnto Amasa the sonne of Zether/ how he
knewe them, and wrede the bloude of warre in
tyme of pear, and put the bloude of warre
vpon his gyrdle that was aboute his lorne.

and in his thorne that were on his feete. **Deale**
with hym the thyngs ascorpunge to thyr wyrdom
and he thow byrge nor hye geayr dyed downe
to the grave in pene. * And wher hym kyned
into the tounne of Bercham the Salabanye,
that was a tounne in the countee of Salabany
viable, because theyr to claue to the when 3
fro from Abolom to the broghter. * And so thow
halt with thy, he cometh the tounne of Bere the tounne
of Gemis of Bahum, which cured me with
a better cure, but that yme 3 wente to Alfabanum.
But to camy agaynste me to Jozan; and
I wente to camy by the tounne, lapinge. 3
that was a tounne in the countee of Salabany
thou hem to. 3 howd a matt of wyfdom,
and haire knote wyf to be to hym; he therfore
thow thus byrge his geayr dyed to the grave
with bloud; And so Dauid cured with his fa-
thers; and was buryed in the tyepe of Dauid.
And the dayes whyle Dauid reigned upon
Israel tene thouseth yere; seven yere in He-
bron, and 3 Salomon tye yere upon the tyepe of Dauid
his father. And his kynedome was stablyshed
unpetyrly.

木位銀位北位

*ii. Reg. 44.6,
and 44.6

35

*il.Regist.

* ii. 18c, xviii.

✱ 1. 3d, 4d, 5d, 6d

ჩვენს ბიზნესს

kingdome was mine, and that all Israel set thier eyes on me that I shoulde reigne, how be it the kingdome was turned away and given to my brother, for it was appointed him of the Lord: and now I aske a petition of thee, wherof denie me not. And the kingdome was turned unto him: tell what it is. Then he saide: I praye thee, vnto Salomon the kinge: (for he will not saye the naye) that he graunt me this petition: I will praye for the vnto the kinge. And thereupon he shalbe welcome vnto kinge Salomon to praye vnto him for Adonias. And the kinge rose vp agaynste him and bowed him selfe vnto him, and sat him downe on his seate. And there was a feast set for the kinges mother, and she sat on the right side. Then he saide: I muste desire a speciall petition of thee: saye me not naye. And the kinge sayd vnto her: Write on my mother: for I will not saye the naye. And she sayd: I shalbe the Sunamite: be graunt to Adonias thy brother to wife. And kinge Salomon answered and sayd vnto his mother: why doest thou alke Abisag the Sunamite for Adonias? Saye, rather alke for vpon the kingdome, (for he is myne eldest brother): Euen so; him alke it, and so; Abisag the Syrian, and so; Joab the sonne of Zeruiah. Then kinge Salomon turned by the Lord, sayinge: Good so to me and so, if Adonias haue not spoken this word agaynste him selfe. Now therefore as surely as the Lord liueth, who hath established me and set me on the seate of Dauid my father, and who hath made me an house as he promised me, Adonias shall dye this daye. And kinge Salomon sent by the hande of Banaiah the sonne of Jehoiada, and smote him so that he dyed. Also vnto Abisag the Syrian he sayd: Get thynges, get thee to thine owne house, for thou artt wordly dyed: but I will not at this tyme kepe thee, because thou hast cutt the arche of the Lord: Soo betide Dauid my father, and because thou haste cutt my father in all his afflictions. And so Salomon put away Abisag from beinge present vnto the Lord: to witte all the wordes of the Lord whiche he spake ouer the house of Eli in Bethel. Then there came to Joab: for Joab had not trusted after Adonias, but not as he is alone. And thereupon he shalbe welcome the father of the Lord and caught bothe on the horses of the asules. And it was told king Salomon how Joab was sicke vnto the father of the Lord, and stood by the asule. Then Salomon sente Banaiah the sonne of Jehoiada, sayinge: go and smyte him. And when Banaiah was come to the inheritance of the Lord he sayd vnto him: thus saith the king, come out. And he sayd naye. But I will dye here. And Banaiah brought the kinge word: sayinge: thus sayd Joab, and thus he answered me. Then the kinge sayde: too euen as he hath sayde: smyte vpon him and burye him, and take awaye the bloude whiche Joab shedde careleslye from me, and from the house of my father: and the Lord bynges his bloude vpon his owne head, for he smote two men righte

trier and better then he. And slew them both that he slewed, my father vnto myne: euen the sonne of Jer, captayne of the host of Israel, and Amasa the sonne of Jether, sayd awaye of the host of Iuda, and theye bloude returned vpon the head of Joab, and on the head of his seed for euer, and proscription be vnto David, and vnto his seed, and vnto his house, and vnto his seed of the Lord for euer. And Banaiah the sonne of Jehoiada went vp and smote him, and slewed him in the court of the house in the temple: and the kinge Banaiah the sonne of Jehoiada in the column ouer the doore, and put Saboth the priest in the column of Abisag. Then the kinge sent and called Hemei, and sayd to him: burye the man in the house in Jerusalem, and dwell there, for thou goest not thence any more. For hee thou hast it, the daye thou goest out and thou shalt see the eyer of Adonias thou shalt see it, and thy bloude shall be on thine owne head. Hemei sayd vnto the kinge: it is well saye: my Lord the kinge hath sayde, so will I seruauit to. And Hemei dweltes in Jerusalem many a daye. And he chaunted at the entree of the pree, that two of the seruantes of Hemei ranne awaye vnto his sonne of Zeruiah king of Ged. And he told him that he, the seruantes be in Ged. And Hemei came vp and saluted him alle, and get him to Ged to shewe to see his seruantes, and he brought them againe from Ged. But he was tolde Salomon how Hemei came from Jerusalem to Ged, and was come againe. And the kinge sent and called Hemei and sayd vnto him: Why I not smyte by the Lord, and recorded vnto the sayinge: be not wofe to euen thou goest out and walkst about any whither, thou shalt dye? And thou answeredst me: it is good thynges that I haue dyed. Why then hast thou not kept the word of the Lord, and the commaundment that I commaunded thee? And then the kinge sayde to Hemei: * thou rememberest alle the thynges whiche thyne heere knoweth that thou dydest to Dauid my father. The Lord therefore reuenge agayne thy wickednesse vpon thine owne head: and king Salomon be witness, and the seate of Dauid be witness by the Lord for euer. And the kinge commaunded Banaiah the sonne of Jehoiada: whiche wente out and smote him that he dyed. And so was the kingdome settled in the hande of Salomon.

¶ Salomon taketh Pharaons daughter to wife. And he dyde agaynste to him, and grew with him manye. The plearing of the two fathers was set oute the hynges child: and Salomon remaied therein.

CAPL

III

Then Salomon dyed: and his sonne was Pharaoh king of Egypt, and reue his daughter, and brought her in to the court of the king, and he had made an ende of burying his owne house and the house of the Lord.

and the wallis of Ierusalem counbe aboute.
Only the people sacrificed in autiers made
offices, because there was no house buyt
for the name of the Lorde, till those dayes.
Salomon doubtlesse loved the Lorde, & wal-
ked in the eyghen of the Lorde his father,
save only that he sacrificed and offered incense
in autiers in offces.

And the henge wente to Gaboon to offe
the: for that was a greates offering place.
And there Salomon offered a thousand burnt
offerings upon that autier. And in Gaboon
the Lorde appeared to Salomon in a dreme
by night. And God sayde: What wilt thou
say? And Salomon sayde: thou hast ther-

with unto thy servant: And thou my father great
mercy: because that he walked before the in
justice and in wickednesse, and playnted of
him with the. And thou hast kepte for him
this greates mercy, that thou had given hym
a sonne to sytte on his seate: as it is come to
pass this daye.

And now Lorde my God, it
is thou, that hast made thy servant henge in
the column of Wand my father. And I am
a henge ladde, and not not to order my
selfe. And the servant is in the myddes of the
people, whiche thou hast chosen, a people that
are in meane that they can not be folow nor
maner for multitude.

And thou my father, thou hast
made thy servant, an understandinge wiche to
rule the people, & to desire to becom good
and badde, for who is habile to judge this thy
wayes? And it pleased the Lorde
well, that Salomon had desired this thing.

Wherefore God sayd unto him: because thou
had asked this thing, and had not asked long
yet, neither hadst asked thyselfe, nor the issues
of thyne enemies, but hadst asked the discre-

tion to understande equite: And, I have wote
according to thy petition: and herebye, I
have given thee a wylle and an understandyng
here, so that there was none lyke thee before,
neither after the: And I have given thee that thou
shouldst not, bothe reproche and honoure: so
that there shall be no henge lyke the, all thy
dayes. And if thou wyldest walke in my wayes
in kepe myne ordeynances and commaunde-

ments, as I have thy father dyd walke, I will
lengthen thy dayes also. When Salomon a-
waked, he understonde this was his dreme.
And he came to Jerusalem and presented hym
selfe before the arche of the Lordes coue-
nant, and offered burntofferings and peace-
offerings, and made a feaste to all his ser-
vantes.

And came two women that were barlofs
unto the henge, and stood before hym. And the
one of them sayde: My Lorde, I and this
woman dwelt in one house. And I was deli-
vered of a chyld the sixth daye in the sabbath.

And the other sayde: I was delivered, & was
nurtured also: the two henge together, and
no danger to be in the house save the two a-
lone. And this wyse chyld dyed in a nyght,
for he was overlaid. And then the arose at
myght, and toke my sonne from my syde,
thylke thyne handwyse slepte and laye: it is

her bosome, and put her deede chyld in my bo-
some. And when I arose up in the morninge
to give my chyld sucke: lo, it was dead. And
when I had looked more diligently upon it
in the morninge: Behold, it was not my
sonne whiche I had weare. And the other wo-
man sayde: It is not fo: but the Iuyng sonne
my sonne, and the deede thylke. And the sayde
agayne: thou sayest butte, for the deede is the
sonne, and the Iuyng myne. And thus they
chydred before the henge. Then sayd the henge:

thylke one sayth: this that is alme is my sonne,
and the deede is thylke. And the other sayth
the naye: But thylke sonne is the deede, and the
chylde alme is myne. Then sayde the henge:
dylenge me a swerde. And they broughte a
swerde before the henge. And the henge sayde:
I wyll be the Iuyng sonne in two, and give
the one halfe to the one, and the other to the
other.

Then spake the woman that was mother
to the chylde alme unto the henge: (so the bar-
wellen prynced upon the sonne) and sayde: I
desire the my Lorde, give her the Iuyng
chylde, and in no wyse lye it. And the other
sayd: it shall be neither cyrie nor myne, but
dylenge it. Then the henge answered and said:

Give her the Iuyng chylde and firste, not
for the is the mother thereof. And all Israel
heard of the judgement wiche the henge had
given, and feared the henge: for they percey-
ved that the wylsome of God was in hym to
do iustice.

Then spake the woman that was mother
to the chylde alme unto the henge: (so the bar-
wellen prynced upon the sonne) and sayde: I
desire the my Lorde, give her the Iuyng
chylde, and in no wyse lye it. And the other
sayd: it shall be neither cyrie nor myne, but
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Give her the Iuyng chylde and firste, not
for the is the mother thereof. And all Israel
heard of the judgement wiche the henge had
given, and feared the henge: for they percey-
ved that the wylsome of God was in hym to
do iustice.

The Dynes and rulers under Salomon.
The prouision for his wyse. The nombre of his boyes
se, and of his parables.

CAPL

IIII.

Salomon henge ouer all
Israel. And these were his wyse: Asa-
el the sonne of Saboth the gersy, Elipha-
zer the sonne of Abiath the recorder, and
Banaiah the sonne of Benaiah was ouer the
hoste. And Saboth and Abiath were gersy-
les. And Asaiah the sonne of Athan was
ouer the generall receyvers. And Zabud the
sonne of Athan was a wyse, and the kyn-
ges companion. And Abiath the sonne of
Benaiah, and Banaiah the sonne of Benaiah
were the receyvers. And Salomon had twelve
generall receyvers ouer all Israel, whiche susteyned
the henge and his householde, eche man his
moerth in a yere. Whose names are these:

The sonne of Bur in mount Ephraim: the sonne of
Dehaiah in Schem, in Schem in Bethsalem,
in Schem and in Bethsalem: the sonne of Beir
in Aruboth, and to him presynced Saboth, and
all the lande of Iudith: the sonne of Adma-
dab, whiche had all the regions of Ier, and
Iapheth the daughter of Salomon was his
wyse: Banaiah the sonne of Abiath had Ba-
nach in Iudith, and all Bethsalem whiche is by
Zathanah betwixt Ierusalem, and from Beth-
salem to Beth Bethsalem, and vnto beyond Jeru-
salem. The sonne of Gaber had Kamaoth

Galad.

Galad.

Galad.

Galad.

Salad, and his were the towns of Iate the sonne of Canaan, which he in Salad, and his was the routes of Argob in Basan, these he gave: it was with walls and battes of brasse.

Admahab the sonne of Ado, hadde Mahanaim: Aunmay hadde Asaphthaim, and he hadde taken Basemath the daughter of Salomon to wife: Baanah the sonne of Huias hadde after and Aloth: Tolaphat the sonne of Baruah hadde Ziachar Simeon: the sonne of Ziahab hadde Beniamin: Gabre the sonne of Terep, hadde the countreye of Salad and the lande of Sheon hyng of the Amontes / and of the hyngs of Basan / and hee also receyved in the lande. And Zada and Ziaziel were maupes / such as the lande of the lee in nombe / strange, bynhyng, and makynge weape. And Salomon raygned ouer all kynngdomes from the eyre ryuon to ouer all the lande of the Philistines, vnto the borders of Egypte / and they broughte preciousnes, and itrued Salomon all dayes of his life.

¶ And shew.

¶ And shew.

And Salomons reyne of boundles was euey daye thre quarters of a nether floure, and the fyre quarters of mele / tenne halied ewen and thre quarters oute of the pedures / and an hundred shepes and gootes, besyde benyon of hartes, buckes, and buballes, and fat pulcherye: for he ruled in all the regions on the eyre side of Euphrates, from Tisaphah to Garsa, and also ouer all the hynges on the other side the fyre Euphrates. And he hadde prynces with all his seruantes on euery side. And Zada and Ziaziel dwelt in his house, euey man vnder his hyne and vnder his bygette, from Dan to Beisabe, all the dayes of Salomon.

And Salomon hadde fourtye thousande shaltes or holdes for charrettes / and twelue thousande buskenes. And the kyngs gyfte generally receyved made pencepaunce to hyng Salomon, and for all that came to hyng Salomon table: euey man his wyth, to that there lacke nothing. And as for theyr and sheap: for the byddes and milke, they broughte vnto the place where the offes were, euery man in his offer.

¶ And shew.

¶ And God gaue Salomon wysdome and vnderstandynge exceedynge moche, and a large heart / such as the lande along by the see buncle: in that Salomons wysdome exceede the wysdome of all them of the East countrey, and all the wysdomes of the Egyptians. And he leuyned all men in wysdome, both the kyngs the Egiptes, the Syrians, the Arabes, the sonnes of Israhel. And his name spred abrode amonge all nations on euery side. And Salomon wyote the thousande prouerbes. And his songes were a thousande and fyue. And he disposed of trees, such as the Cedar tree that groweth in Libanon, vnto the Yfoppe / and gylteth ouer the wall. And he disposed of beastes, foules, wyrmes, & fishes. And there came of all nations to heare the wysdome of Salomon, and from all hynges of the earth wyote haddeth of his wysdomes.

¶ And hee gaue Salomon the Cedar tree to the house of the temple. The description of the wyote.

CAP. V.

And when hyngs of Tyre sent his seruantes vnto Salomon: for he hadde heard that they had anoynted him kyng in the towne of his father. And therto Daram was cur a iouer of Dauid. ¶ And Salomon sent agayne to Daram, sayng: thou knowest of Dauid my father, how he could not buye an house vnto the name of the Lord his God for wante: whiche he had on euery side, sayng: I wote had put them vnder his foot. And now the Lord my God hath giuen me rich maner: so that there is no richer aduancer any kynge place. And therefore I am disposed to buye an house vnto the name of the Lord my God, as he promysed Dauid my father, sayng: thy sonne which I will put vpon thy seat in the, he shall buye an house vnto my name. ¶ Nowe then commaunde that they bringe to me cedar trees in Libanon. And let my seruantes be with thyre: & I will giue thee, the hye of the seruantes in all furte thynges as thou shalt requyre: for thou knowest that there is nor amonge us that can chyll to better thyng like vnto the Cedars.

When Daram heere the wyote of Salomon, he was ioyed greatlye and sayde: Whiche be the Lord this daye, whiche hadde set vnto a wyte sonne ouer this myghty people. And Daram sent agayne to Salomon, sayng: I haue alowmed the requyre whiche thou hast set to me, and will satisfye all thy lust: eueryng thynde of Cedar trees and fyre: thy seruantes shall bringe them from Libanon to the see. And I will conuoye them by the see vnto the place that thou shalt assigne me, and I will cause them to be discharged there, that thou mayest receyue them. And thou shalt be me this pleasure agayne to gyue me gratytowarde my housekeepinge. And so Daram gaue Salomon Cedar trees, and fyre trees, as muche as he desired. And Salomon sent thre mynde thousande quarters of wyte to his householde wyth, and thre mynde of pure oyle. And to moche gaue Salomon to Daram yearly.

And the Lord gaue Salomon wisdom, and he promysed him. And there was peace betwixt Daram & Salomon, and they were in a league together. And hyng Salomon raygned a thretye thowse out all Iisrahel. And the eyrbur was thretye thousande men, whiche he sent to Libanon, ten thousande a moneth by course: so that they were oue moneth in Libanon, and two monethes at home.

And Daram was twice ouer the trybute. So Salomon hadde thre ioure and thretye sende that bare burdens, and thre ioure and ten thousande that hewed in the mountaynes, besyde the Lordes he hadde to ouer the mothe, in nombe: thre thousande and thre hundred: who gouerned the people that broughte in the wyote. And as the commaundment

of shew.

off the hyng, they bought greates stones, and that four domes, and bewes therto, to laye in the foundation of the house. And Salomon masons, and the masons of Iherusalem byd hure them, with them of the byrders. And so they repared both rymbe and dome to buye the theydons.

¶ The frame and forme of the temple bothe and altare.

CAPL

VI.

And it came to passe in the foure hundred and foure score yere, after the chyldren of Israel were come oute of the land of Egypt, and the fourthe yere of the bygge of Salomon upon Israel, and the six hundredth called a Zif, that he began to bygge the temple unto the Lorde. And the wyde of Salomon bygge for the Lorde was the foure cubites longe, and twentye hye, and thyside cubites hye. And the poynce that was before the bodye of the temple, was twentye cubites longe, after the measure of the byrdeth of the house, and tenn cubites of the byrdeth of the house. And he made unto the house, wyndowes to open and shut.

¶ And under the wallies of the house, he made galeries rounde aboute, bothe aboute the temple, and also the quere. And so made sphe rounde aboute. And the uttermost galerye was fyve cubites byde, and the myddle galerye was thre, and the thyside seuen cubites byde. So he made the wallies without wheron the beames laye, euer thynner and thynner / so that they were not fastened in the wallies of the house. And the house was bygge of stone made preste aroope as it was broughte thyside: so that there was neither hammer nor axe, nor anye toole of yron herde in the bygge, bycause it was in buyldyng. And the wyde of the myddle galerye was in the ende of the house on the righte syde. And men wentes byt with wyndyng scales in to the myddle galerye, and oute of the myddle in to the thyside. And so he bygge the house and finished it, and couerte it with beames of Cedar tymbre, made bolmes and ioyned together. Then he bygge domes ouer all the temple of fyve cubites byde, and couerit the house together with beames of Cedar.

¶ And the wyde of the Lorde came to Salomon, sayng: concerninge the house whiche thou hast buyldyng, of thy wyse walk in myrte ordynances, and execute my lawes, and kepe all my commaundments, to walke in them: then sayd I make good vnto the, my sworne: whiche I promysed Dauid thy father. And I will dwelle amonge the chyldren of Israel, and will not forsake my people Israel. And so Salomon bygge the house and finished it, and spred the wallies of the house within, with byrdes of Cedre tymbre: euen from the pavement vnto the rouffe, byd he spred it within, and byd he the house of the house with pannes of hyng.

¶ And he spred twentye cubites in the ende of the temple, bothe the quere and wallies with Cedar, and byrked it within to be the quere, and place moodle holpe. And the fyfte house, that is to saye, the bodye of the temple, was fourety cubites longe. And the Cedar of the house within, was heuch with knoppes and grauen with flowers, and all was Cedar tymbre, so that no haue was fene. And the quere that was within the temple, he prepared to see the arches of the Lorde tabernacle. And the quere was thynne cubites long, and thern eye in byrdeth, and twentye in byrdeth. And he sleit it with pure golde, and byrded the aulter with Cedar. And Salomon spred the house within also with pure golde. And he made golden baces rounde alonge the quere, whiche he had couered with golde. And the hole house he ouerlaped with golde, whyl he was endit it. And the aulter that was in the quere, he ouerlaped with golde also. And when the quere he made two a Cherubyns of olyue tere, ten cubites byde a yere, and euey wynges foue cubites longe / so that from the uttermost pance of one wynges, vnto the uttermost pance of the other, were ten cubites. And the other a Cherub was ten cubites byde also / so that bothe the Cherubes were of one measure and one eye. The height of the one Cherub was ten cubites, and so was it of the other. And he put the Cherubes in the myddle of the aulter house. And the Cherubes stretched theyr wynges / so that the one wynges of the one touched the one wall, and the one wynges of the other touched the other wall. And the other two wynges of them touched one another in the myddle of the house. And he ouerlaped the Cherubes with golde.

¶ And the wallies of the house rounde about he garnysed with wyde of Cherubes and palmes trees, and grauen flowers, bothe within in the quere, and withoute in the temple. And the floor of the house he couered with golde / bothe within in the quere, and also withoute in the temple. And in the entering of the quere he made two doores of olyue tere, with the upper and two syde postes, fyue square. And the two wyces of olyue tere, he graued with graunp of Cherubes and palmes trees, and graued flowers, and couered them with golde, and layde golde ouer the Cherubes, and also the palmes trees. And in fyfte meter vnto the wyde of the temple, he made postes of olyue tere foure square, and two doores of fyfte tere, and euer wyce with thre saydng lynes, and graued theron Cherubes, palmes trees, and flowers, and couered them with gold made playne by a ruler. And then he bygge the inner court with thre rowes of hewed stone, and vnto the of Cedar tymbre.

¶ In the fourth yere of his bygge was the foundation of the house of the Lorde layde: euen in the moneth Zif, and in the eleuenth yere in the moneth Bul, whiche the righte moneth, it was full finished in all that perteyned therto, and fawced as it shoulde be to all pannes. And so was he fawced yere as buyldyngs of it.

C The

¶ The building of the house of Salomon. The house of Hiram was daughter. ¶ The temple of the pillars of Hiram, of the Golden Sea. &c.

CAPL.

VII.

And Salomon built his stone house in thyrsene tree space, and full finished. And he built the house of the middle of the station, an hundred cubits long, and fifty broad, and thyrsene hygh, four square unto the top of Cedar pillars, and Cedar beams alonge upon the pillars. And the rounce was Cedar about an hygh upon the beams that laye an hygh on the pylles, whiche pylles, were fourety and fyue in number / upon an rowe, and the spaces betwene the pylles were one agayne an other thyrsene foote. And all the houses with the spce pylles were four square one agayne an other thyrsene foote.

And he made a porch of pylles fifty cubits long, and thyrsene cubits broad: and per a porch before that with pylles: and a thyrsene pylle before that. Then he made a porch to the and iudged in, spce with Cedar euen from the pavement, vnto the top. And his owne house where he kepte residence in an other court without that porch, was of the same wythe. And then Salomon made an house for Pharaoh daughter, whiche he hadde taken to wyfe, spce vnto that porch.

¶ And all these thynges were of thyrsene stones betwixt after a measure, and sawed with sawes within and without: euen from the ioun dacon, vnto the top of the wallis: and on the oute spce thereto comasore the great court. And the foundation was of thyrsene stones, and that myghte greates houses of ten cubits, and of thyrsene. And aboute were thyrsene houses betwixt as compynge to the same spce: and also with Cedar. And the great court rounce aboute was with thyrsene stones of betwixt stone, and one row of Cedar planks. And likewise was it in the inner court of the house of the Lorde, and of the porch of the temple. ¶ And hence Salomon sent and fet one Hiram oure of Tyre, a workman of the type of Iephthahin / his father being of Tyre. And the Hiram was a pryfyt founder, and full of wysdom, vnderstandinge, and conuysyng, to make all maner of worke in hyallie. And he came to bryng Salomon, and wroughte all his wythe. He cast two pylles of hyallie, of thyrsene cubits a pece hygh: and a thyrsene of twelue cubytes myght compasse thyrsene of them about. And he made two hed peccs of molten hyallie to sette on the toppes of the pylles, of fyue cubytes long a pece, with garlandes of dyadled wythe, and boopes of euerye wyche for the hed peccs that were on the pylles. Scuen for the one and scuen for the other. And he made five pylles, and for eche of the hed peccs a garland with two rowes of pomegranates to couer them with. And the hed peccs that were on the toppes of the pylles, were wroughte with thyrsene in the porch, the space of four cubites: of thyrsene. And the pomegranates aboute and be-

neath on the wytheren charyes that compassed the myddle of the hed peccs, were in number two hundred on eche hed pece. And he set by the pylles in the porch of the temple: and when he hadde set by the thyrsene pylle, he called the name thereof Jachin: And when he set by the left pylle, he called the name thereof Boaz. And the toppes of the pylles were thus wroughte with thyrsene, and so was the workmanship finished.

Then he made a see of hyallie: tenne cubytes to the brimme by the brimme, and rounde in compasse, and fyue cubytes hygh. And a thyrsene of thyrsene cubytes myghte compasse aboute: and vnder the brimme of it as it were apples compassed and embayled the threestren cubytes wyth in two rowes cast vnto it when it was cast. And it stode on twelue oxen: of whiche, thre loked North, thre East, thre South, and thre West: and the see on hygh vnto them: all thyrsene byndre parties were rounde. And it was an hande breadth thyrsene, and the byrm wroughte spce the brimme of a cap vnto the floures of thyrsene. And it compassed two square hande Gathes.

And he made ten botomes of hyallie, from the myddle of the bottoome one cubyte hygh, and a cubyte and an half rounde: and it had thyrsene thron in the bare places, whiche were four square, not rounde. And vnder the thron were four wheles: and they, ascelen were made faste to the bottoome. And the thyrsene of thyrsene was a cubyte and an half. And the workmanship of the wheles was lyke the wyche of a chayer whele. And the ascelen, the nauillies, spokes, and axles were all molten. And the four wheles were in the four corners, were of the same bottoomes.

And the flake of the lauantoy was in the myddle of the bottoome one cubyte hygh, and a cubyte and an half rounde: and it had thyrsene thron in the bare places, whiche were four square, not rounde. And vnder the thron were four wheles: and they, ascelen were made faste to the bottoome. And the thyrsene of thyrsene was a cubyte and an half. And the workmanship of the wheles was lyke the wyche of a chayer whele. And the ascelen, the nauillies, spokes, and axles were all molten. And the four wheles were in the four corners, were of the same bottoomes.

And vnder the flake of the lauantoy in the myddle of the bottoome, was cast a rounde for of hyallie a cubyte hygh. And thron on playne places and ledges of the selfe: and he graued in the playne, and also on the flake, X. whelkes, of hyallie, a palm cece, euerye whelke rounde about. And on this maner he made the ten botomes cast wythe: all of one measure and one crye. Then he made ten houses of hyallie, compassing fourety thyrsene a pece, and thre wyche of four cubytes a pece for the oute of the bottoomes a sauer. And he put vnto those bottoomes on the thyrsene corner of the temple, and dege fyue on the left: and put the thron on the thyrsene corner of the temple. Gathes.

¶ Parallel.

And when the quere was come out of the hope place before the quere, but on the oute they were they not sent, and there they be vnto this day. And there was nothing in the arches, save two tables of stone, which Moyses put there at Dojeb, when the Lojds made an appoyment with the chyldren of Israell, after they were come forth of Egypt.

And when the peretes were come out of the hope place, then a clowde fylled the house of the Lojds, that the peretes coulde not ryde to minishe breake of the clowde: for the glorie of the Lojds hadd fylled the house of the Lojds. Then spake Salomon: the Lojds said that he wolde dwelle in darchenetic. I haue buyde the an house to dwelle in, and an darchenetic: for the to abyde in for euer. And the Lojds turned his face, and blessed all the congregation of Israell, all the congregation dancing. And he sayd: Blessed be the Lojds God of Israell, for he hath fulfild with his hand, that he spake with his mouth vnto Dauid my father: (a) luge: frome the daps I brought my people Israell forthe of Egypt, I chose no greye amonge anye of the rybes of Israell, to buyd an house that my name myght be there: But I haue chosen Dauid to be ruler ouer my people Israell.

And it was in the brete of Dauid my father to buyde an house for the name of the Lojds God of Israell. But the Lojds God sayd vnto Dauid my father: in that he was my ryne here to buyde an house for my name, thou hast well, that thou wast so mynde. Nevertheless thou shalt not buyde the house, but the sonne that shall come out of the loynes, shall buyd an house for my name. And the Lojds hath made good his word that he spake. For I am up in the towne of Dauid my father, and late on the skate of Israell, as the Lojds promysed: and haue buyde an house for the name of the Lojds God of Israell. And I haue prepared therein a place for I arches within the courtynne of the Lojds is, whiche he made with oure fathers, after he hadd brought them out of the lande of Egypt. And Salomon stode before the auite of the Lojds in the lighte of all the people of Israell, and stretcht out his handes to heuen, and sayd: Lojds God of Israell, there is no God lyke the in heuen aboue, or in the earthe beneath: that keepeth appoyment and mercede with the seruantes that walke before the: whiche thou hast vnto: whiche also hast kept with thy seruant Dauid my father. That thou promysedst him. Thou spakest with the wynde, and hast fulfild with thyne auite, as it is come to pass this day. And now Lojds God of Israell hepe with thy seruante Dauid my father, that thou promysedst him, saying: thou shalt not be without one or other before me, sittinge on the skate of Israell: So neuertheless, yet the chyldren shall haue rite to thyng wayes that they shall be before me, as thou hast walked before me. Frome then, Lojds God of Israell: let thy word be stable whiche thou spakest vnto thy seruant Dauid my father.

And he dede can God dwelle on the earthe?

CAPL VIII

Then Salomon gathered the elders of Israell, all the brethens of the rebes, and ancient loydes of the chyldren of Israell, toke him to Jerusalem, to bringe up the arche of the testament of the Lojds out of the city of Dauid, which is Sion. And all the men of Israell assembled vnto king Salomon, to the feast that was in the moneth of Ebruanim, whiche is the twenthy moneth. And when all the elders of Israell were come, the prestes toke up I arches of the Lojds and brought it and also the tables of wyndell, and all the holy vessels that were therein. And the prestes and the Levites brought them up. And hyng Salomon and all the company of Israell that were assembled, a hundredth him before the arche, did offer Orye and oxen that coulde not be tolde nor nombred by multitude.

And so the prestes brought the arche of the Lojds in to the place, whiche was the quere of the temple, and place moode holy, brete the wynges of the cherubens. For the cherubens stretcht out their wynges ouer I arches, and covered both it and also the flances thereof. And so it was that the flances were so long

that the endes of them appered out of the hope place before the quere, but on the oute they were they not sent, and there they be vnto this day. And there was nothing in the arches, save two tables of stone, which Moyses put there at Dojeb, when the Lojds made an appoyment with the chyldren of Israell, after they were come forth of Egypt.

And when the peretes were come out of the hope place, then a clowde fylled the house of the Lojds, that the peretes coulde not ryde to minishe breake of the clowde: for the glorie of the Lojds hadd fylled the house of the Lojds. Then spake Salomon: the Lojds said that he wolde dwelle in darchenetic. I haue buyde the an house to dwelle in, and an darchenetic: for the to abyde in for euer. And the Lojds turned his face, and blessed all the congregation of Israell, all the congregation dancing. And he sayd: Blessed be the Lojds God of Israell, for he hath fulfild with his hand, that he spake with his mouth vnto Dauid my father: (a) luge: frome the daps I brought my people Israell forthe of Egypt, I chose no greye amonge anye of the rybes of Israell, to buyd an house that my name myght be there: But I haue chosen Dauid to be ruler ouer my people Israell.

And it was in the brete of Dauid my father to buyde an house for the name of the Lojds God of Israell. But the Lojds God sayd vnto Dauid my father: in that he was my ryne here to buyde an house for my name, thou hast well, that thou wast so mynde. Nevertheless thou shalt not buyde the house, but the sonne that shall come out of the loynes, shall buyd an house for my name. And the Lojds hath made good his word that he spake. For I am up in the towne of Dauid my father, and late on the skate of Israell, as the Lojds promysed: and haue buyde an house for the name of the Lojds God of Israell. And I haue prepared therein a place for I arches within the courtynne of the Lojds is, whiche he made with oure fathers, after he hadd brought them out of the lande of Egypt. And Salomon stode before the auite of the Lojds in the lighte of all the people of Israell, and stretcht out his handes to heuen, and sayd: Lojds God of Israell, there is no God lyke the in heuen aboue, or in the earthe beneath: that keepeth appoyment and mercede with the seruantes that walke before the: whiche thou hast vnto: whiche also hast kept with thy seruant Dauid my father. That thou promysedst him. Thou spakest with the wynde, and hast fulfild with thyne auite, as it is come to pass this day. And now Lojds God of Israell hepe with thy seruante Dauid my father, that thou promysedst him, saying: thou shalt not be without one or other before me, sittinge on the skate of Israell: So neuertheless, yet the chyldren shall haue rite to thyng wayes that they shall be before me, as thou hast walked before me. Frome then, Lojds God of Israell: let thy word be stable whiche thou spakest vnto thy seruant Dauid my father.

And he dede can God dwelle on the earthe?

Deuter. x. 17. 18. 19.

Bar. vi. 14.

Reg. vi. 10.

C.

Bar. vi. 14.

Reg. vi. 10.

Dehote

Sholoe, neither heuen, nor heuen above all
heuenes are able to conserue the: how muche
lesse then this house? I haue buyler: but loke
to the prayer of thy seruante and his supplica-
cion, O Lord my God, to giue an eare vnto the
voyle and prayer which thy seruante prayeth
before the this dare, that thine eyes maye be
open vpon this house night and day, and vpon
the place, of whiche thou hast said, my name
shall be there: that thou hearken vnto my
prayer whiche thy seruante shall praye in this
place. And breche vnto the supplication of thy
seruant and of thy people Israel: which they
shal pray in this place: And heare thou vp
to heuen thy dwelling place: and when thou
hearest, haue mercie. And yf any man reape

Deuter. xxi.

agaynst his neyghbour, & his neyghbour take
an aburcation to aduise him withall, and the
aburcation come before thine altier at this
house, then hearken thou vp to heuen, & heare
and iudge thy seruantes, that thou condemne
the wicked, to hyng his body vpon the tree,
and iudgie the rightous, to giue him accor-
ding to the rightousnesse. Whiche the people of
Israel be put to the worse before their enemies,
because they haue sinned agaynste the, & after-
ward turne agayne to the, & praye the name,
and praye and make supplication vnto the in
this house, then heare thou vp to heuen, & be
merciful vnto the synne of thy people Israel,
and hyng them agayne vnto the land whiche
thou gapest vnto them this daye.

Yf thou be thus, yet there be no rayne,
because they haue sinned agaynste the: yet
they praye in this place, and praye the name,
and turne fro their synnes, vpon whiche thou
scourgest them: then heare thou vp to heuen,
and be merciful vnto the synne of thy seruantes,
and of thy people Israel, that thou direct
them a good way to walke in, and giue rayne
vpon the land that thou hast giuen vnto thy
people to indwelle.

Yf there chaunce death in the lande, pre-
sencence, blasting, or murthering of some, or that
the feates be deuoured of gretoppers, or ca-
receptiles, or yf their enemies be larger them
in the lande, & in their owne cities, or whoe so
euer plage or sickness chasice: then heare thou
vp to heuen thy dwelling place, all the pray-
ers and supplications that shall be made of al
men thowme out all thy people Israel, whi-
che shall knowe the plague man the plague of
his owne hart: and directe forthe his hands
vnto this house, and be merciful and vowe,
and giue euer man according to his wayes,
(euen as thou onely knowest euer mannes
herte: for thou knowest the hertes of all the
children of Adam): that they may feare the as
longe as they lue vpon the erth whiche thou
gapest vnto their fathers. And yf heuyl pfall

agaynste is not of thy people Israel, curre
out of a farre countreye for thy names sake:
for they shall heare of thy yett name and of
thy mighty hande, and they shall come oute
and they shall be come a praye at this place:
heare thou vp to heuen thy dwelling place,
and thou shalt bringe to all that the strange
erthly to the so, that all nations of the erth

maye knowe the name: to feare the as do thy
people Israel: and that it maye be knowne
that thy name is called vpon ouer this house
whiche I haue buyler.

And when they go out to battell agayn
their enemies whiche so euer thou shalt send
them, and shall praye vnto the Lord towarde
the erth whiche thou hast chosen, and towarde
the house of I haue buyler for thy name: heare
thou their prayers and supplications, vp to he-
uen, and iudge their cause.

And finally, when they shall haue synned
agaynste the: for there is no man yf synned
and thou art angrie with them, and hast de-
uoured them to their enemies, that they be ca-
ried awaye prisoners vnto the lande of their
enemies, whether farre or neere: yet yf they
turne agayne vnto thy brethren in the lande
whiche thou be in captiuitie: and retourn and
praye vnto the in the lande of them that haue
them captiue, sayinge: we haue synned, and
haue done wycked, and haue reuolted, and
haue done vnto the, with all their heartes
to turne agayne vnto the, with all their heartes
and all thy seruantes in the lande of thy en-
emies whiche holde them captiue, and paye
to the, towarde the lande whiche thou gapest
vnto thy fathers: and towarde the erth whi-
che thou hast chosen, and house whiche I haue
buyler: for thy name: then heare thou vp to
heuen thy dwelling place, and iudge their causes, and be
merciful vnto the people of I haue synned agayn-
ste the, and vnto all their captiue: that they
returne agaynste the: and get the seruantes
the sighte of them that holde them captiue:
that they may haue compassion on them. In
they be thy people, and thyne inheritance,
whiche thou broughtest oute of Egypte: thou
open vnto the prayer of thy seruants and
all the prayer of thy people Israel: to hearken
to them in all they call vnto the so. For thou
hast hearde their crye to be thyne inheritance,
aboute all the nations of the erth: as thou
sapest by the hande of Moyses thy seruant,
when thou broughtest oute thy fathers oute of
egypte. O Lord almightye.

When Salomon had made an ende of pray-
inge all this prayer and supplication vnto the
Lord, he arose from the altar of the Lord,
and stoune knelinge on his knees, and reuol-
uede his hands vp to heuen, and blessed
all the congregation of Israel: with
a loude voyce, sayinge: Blessed be the God
that hath gyuen vnto the vnto this people
Israel according to all he promised: so that
there is not one word escaped of all the pro-
phecies whiche he promised by the hande
of Moyses thy seruant. And the Lord our God
be with vs, as he was with our fathers: so
that we be not neither laide vs, but that
we come our brethren vnto hym, to walke in all
his wayes: and to kepe his commandmentes,
ordinances and rites, whiche he commaun-
ded our fathers: and that we maye walke
I haue prayed before the Lord, to be vnto
the Lord our God daye and night, that
he defende the cause of his seruantes and of his
people

Ophe, and set from thence gold, to the somme of foure hundred and xxx. talents, & brought it to Salomon.

¶ The Queene of Saba commeth from the fourest partes of the lande to heare & se the wysdome of Salomon. She receiue revenues and riches of Salomon, by thynge, beestes of golde, & asses, dogges, men, and fowles of ayre.

CAP. I.

X.

¶ There is a
book called
I. Sam. II.

And the queene of Saba herd of the wysdome of Salomon concerning the name of the Lorde, and came to proue him by expelles. And she came to Jerusalem with a myghty genty multitude. Camellies & base beastes of oures and golde reaching moor, and precious stones. And when she was come to Salomon, he talked with him of all that was in her hert. And Salomon expounded her all her questions, that there was not one thyng hid from the kynge, whiche he expounded her now. And when the queene of Saba had seene of Salomons wysdome, & the house that he had built, and the meat of his table, and the lodgyngs of his seruantes, and the fection of his court, and they apparel, and his buxles, he said vnto her that he which is in the house of the Lorde, he was almighty. Then she said to the kynge: the wordes I herd in myr owne land of thy debtes and wysdome, is true. How be it I blessed it not, till I came and sawe it with myn eyes. And so, the one half was not tolde me; for thy wysdom and goodnes passeth the same whiche I herd. Happty are thy men, and happty are they thy seruantes, whiche stande sure before the, and heare thy wysdom. And blessed be the Lorde thy god whiche had a lode on thee, to set the ouer the kyng of Israel, bycause the Lorde loued I. rael for euer, and therefore made the kynge, to doo equitye and rightuousnes.

¶ When she gaue the kyng an hundred and xxx. talents of golde, and of swete odours exceeding moche, and precious stones. There came neuer after such abundance of swete odours as the queene of Saba gaue to kynge Salomon. And therefor thynges of Hyram that brought golde from Ophir, brought from Ophe great plenty of salmuge tree, and precious stones. And kynge Salomon made of the salmuge tree pillars in the house of the Lorde, and in the kynge palace, and made harpes and psalteries for thynges. There came no more salmuge tree to now was any more frute vnto this daye. And kynge Salomon gaue vnto the queene of Saba all her desire that the asked of hym, besides that he gaue her with his o'm hand. And so she returned vnto her owne countrey with her seruantes.

¶ The my. br. of golde that came to Salomon every yere, was xl. hundred the syke and vi. talents of golde, besides that he had of chappmen, and of marchantes, of portuicars, and of all the kynge of Arabia, and of the lordes of the countrey. And kynge Salomon made two hundred buxles of beaten golde, six hundred likes

of golde to set to a buckler. And he made the hundred thynges of beaten golde, the pounce of golde gonges to a pice, and put them in the house of the worde of Lebanon.

And the kynge made a great seate of Iuope and couered it with piceous golde. And the seate had sixe steps. And the top of the seate was couered beyonde his buxle, with pismen on eithen syde on the place whiche he leide, and two Lyons standynge by the pismen. And there stood twelue Lyons on the steps, sixe on a syde. There was none of the seate in a kynge kingdome. And all the kynge Salomons were cuppes were of golde, and all the garnishment of the house of the word of Lebanon, were of pure golde. And as for syluer, it was nothyng moche in the dayes of Salomon, for the sixe thynges brought the kynge in the feir, with the thynges of Hyram, were theyr yere laden with golde, syluer, Iuope, apes, and peroches. ¶ And so kynge Salomon passed all the kynge of the east to riches and wysdome. And all the world resorted to Salomon, to heare his wysdome whiche he had put in his herte. And brought him many men the pient, beestes of spizer and of golde, and of segment, harness, swete odours, spices, and spices, yere by yere. And Salomon gathered together chariottes and horsemen, so that he had a thousand and foure hundred chariottes, and twelue thousand horsemen, whiche he bestowed in the chace wyde, and with the kynge at Jerusalem.

¶ And the kynge made syluer in Jerusalem as plentiful as stones, and cedar as plentiful as the mulberry trees that grow in the lepes. And Salomons houses came out of Egypt from Hecua. The marchantes setten from Hecua to a pice. I. chariot came out of Egypt for vi. hundred likes of siluer, & an ox for an hundred & a hyffe. And euen so by the wayes of the sayde marchantes, houses brought out for all the kynge of the West, and for the kynge of Asia.

¶ Salomon hath seven hundred Quenes and hundred Concubynes, whiche bringe him to lasciuie. His seruantes rebel against him. In the end, and Iacobus has come eagerly in his daye.

CAP. I.

XI.

¶ There is a
book called
I. Sam. II.

But kynge Salomon had many outles by the women: the daughter of Pharae, and of the Moabites, Ammonites, Edomites, Zidonites, and Bethites, euen of such of which the Lorde said vnto the chylde of Israel, I seye to me now at them, no let the last to you, for surely they will turne your harts after theyr goddes. And therefore to kepe Salomon cleare, and sit in love with them, and he had seven hundred wyues quenes, and the hundred concubynes, whiche reuened alwaye her. ¶ When Salomon was old, his wyues turned his herte after other goddes, so that his herte was not perfect with the Lord his God, as was the herte of David his father.

And Salomon followed after the

CAPL.

XIII.

And behold, there came a man of God out of Juda unto the worde of God, to Bethel, as Jeroboam stode by the altare to offer, and crept agaynst the altare in the circummencement of the daye and sayd: autare, autare, thus sayth the Lorde. Behold, a child shall be borne of the house of David, Isaiab by name, whiche vpon the shall offer the priestes of the byllaulterers that sacrifice vpon the, and shall burne mennes bones vpon for. And he gaued them the same name a signe sayenge: this is the signe that the Lorde hath promysed. Whiche the auters shall see and the altars that are in it shall fail. And when the hyngre herde the saying of the man of God whiche he crept agaynst the altare in Bethel, he strected ouer his hande to the autare sayenge: holte him. And his hande whiche he put forto towards him, byed by, that he coude not pull it in agayn to him and the auter claued and the altars ean out of the auter accordinge to the token whiche the man of God had spoken at the circummencement of the daye. And the hyngre answered and saye vnto the man of God: Shylt thou vnto me the worde of God, and make intercession for me, that my hand may be restored me agayne. And the man of God answered the Lorde, and his hande came to him agayne as well as before.

Then sayd the hyngre vnto the man of God: Come home with me and receiue the thyfelle. I wyll geue the reward. But the man of God answered the king: If thou wouldest geue me half thyne house, I woulde not goo with theore worde: I eat meate of hyne was in this place. For so was it charged me. And the worde of God and sayde to me: I eat meate, nor drinke water, nor tuncne agayne by the same waye thou wentest. And so he went an other waye and retourned not by the waye he came to Bethel. And there dwelt an olde prophete in Bethel, whose sonnes came also tolde him all the wordes that the man of God had done that day in Bethel, and the wordes which he spake vnto the hyngre thep the thyfelle also. And then said the sayde to them: what waye went by: for his sonnes had sent what waye the man of God wente whiche came from Juda. Then sayd he to his sonnes: I salue myne alle. And they salue him agayne. And he gat him by theron and wente after the man of God, and found him sitting vnder an oke, and sayde vnto him: Art thou the man of God that came from Juda: And he saye, yea.

B Then he sayd to him: come home with me and eat dride. And the other sayde agayne, I maye not retorne with the, so go with I, for the waye I eat dride of drinke water with I in this place. For it was sayde to me by the circummencement of the daye, that I eat dride nor drinke water in this place, nor tuncne agayne by the waye thou wentest. And the other prophete sayde vnto him: I am a prophete as well as thou, and an angel spake vnto me with I

worde of the Lorde, sayenge: Binge him agayne vnto the thyne house, I set him eat dride and drinke water, and set I to dride him. And so the other went agayne with him a safe byed in his house and drinke water. And as they sat at the table, the worde of the Lorde came vnto the prophete: I brought him agayne. And he crept vnto the man of God that came from Juda, sayenge: Thus sayth the Lorde: because thou haste disobeyed the mouth of the Lorde, and hadst not kept I com mandment whiche the Lorde thy God commaunded the, but camest backe agayne a hall eaten dride and drinke water in the place in which he had said that thou shouldest eat no dride nor drinke water: therefore the caraffe shall not come vnto the sepulchre of thy fathers.

And when he had eaten dride and drinke, he said an alle for the prophete whiche he had brought agayne. And as he retourned, a spore met him by the waye, and slew him, and his caraffe laye alonge in the waye, and the alle stode euery, and the spore stode by the caraffe also. And men that passed by, saw the caraffe cast a longe in the waye and the spore standing thereby, a wome s tolde it in the towne whiche the olde prophete dwelt. And whan the prophete that brought him backe agayne from the waye, herde thereof, he sayde: It is the ma of God whiche disobeyed the mouth of the Lorde. And therefore the Lorde hath deliuered him vnto the Lyon which hath set him and slayne him, according to the worde of the Lorde, whiche he sayde to him: And he sayd to his sonnes: salue me an alle: and so they dyd. And he wote and founde the body cast alonge in the waye, and the alle and the Lyon standing thereby. And the Lyon had not eaten the caraffe nor hurt the alle. And he toke up the body of the manne of God, and put it vpon the alle, and brought it agayne, and came to the cite of the olde prophete to sament him, & to bury him. And he laye his body in his owne graue, and sament ouer him, O my brother. And whē he had buried him, he spake to his sonnes sayenge: When I am ded, I praye me in the sepulchre wherein the man of God is buried, and laye my bones bye. For the saying whiche he crept at the byrthing of the Lorde agaynst the autare in Bethel, and agaynst all the houses of byllaulterers whiche are in the ctries of Samaria, shall come to passe.

Howe be it for all thys, Jeroboam turned not from his wicked waye: but turned away and made of the lowest of the people priestes of the byllaulterers. Who to cure wolde, he spild their handes, and they became priestes of the byllaulterers. And this tyme was sū vnto the house of Jeroboam, men to dyskop it and to put it awaye from the face of the carthe.

¶ Jeroboams wyfe althow count it of Iherusalem propheticth the death of her chyldre and the destruction of the iscalme. Jeroboam dyeth. Ezechias hyngre: Egypte collecteth the bones of the Lorde: Jeroboam dyeth. Iherusalem, cōtly byn.

¶ Ezech

the Lord his God gave him a light in Ierusalem, that he set vp his sonne after him, to continue Ierusalem. Because that Dauid dyd so much please the Lord, and turned from wrongs that he commaunded him al the dayes of his life, & saue only in the matter of Uriah the Bethure. And there was war betwene Ieroboam and Ieroboam as long as he lived. The rest of the doings of Ieroboam and all his house, are written in the booke of the Chronicles of Iuda, and there was warre betwene Iuda and Ieroboam. And Ieroboam reled with his father, and they buried him in the eprie of Samaria. And his sonne reigned in his steed.

In the x. yere of Ieroboam kyng of Israel began Asa to reigne ouer Iuda, and ruled in Ierusalem. xii. yere. Whose mothers name was Azubah the daughter of Abielom. And Asa dyd that seemed right in the eyes of the Lord, lyke Dauid his father. And he made his house of males before the lande, and put downe all the Idolles that his fathers had made. And thereto he put downe Azubah his mother from being rule, because she had made an Idole in a groue. And Asa destroyed the Idoll and burnt it up by the wyke Azidon. But he put not downe the high places. Heremiasse also here was hole with the Lord all his dayes. And he brought in, that his father had begun, and the things began to be done the house of the Lord, before god and Ierusalem. And there was warre betwene Asa and Baasa kyng of Israel at these dayes.

And Baasa kyng of Israel went vp against Iuda, and buyt Hamah, because he would sit none of Asas people kyng of Iuda, go in by that way. Thro Asa toke all the silver and gold that was left in the treasure of the house of the Lord, & all the treasure of the kynges house, and buyered it into his treasures, & sent it thre to Benhadad the sonne of Hadadon kyng of Syria kyng of Syria that dwelleth at Damascus, saying: there is a bonde betwene thee and me, as was betwene thy father and myr. Therefore I sende thee golde & silver for a price, that thou goo and breake the bonde betwene the and Baasa kyng of Israel, that he maye departe from me. And Benhadad hearkned unto kyng Asa, and sent the captaynes of the hostes which he had against the cyties of Israel, and smote Aiton, Ban, Chis, called Beth Achab, and all the cyties which all the lande of Ierusalem. And when Baasa heere of that, he left the burying of Hamah and dwelt in Tcherah. Then kyng Asa made Benhadadon 10000 house all Iuda, & many more shall be created. And they toke the stones of Hamah & they put them to the wall of Baasa had buyt, and they buyt the wall with Gabath in King Aiton and Gabath. The rest of all the doings of Asa, and of all his myght, and of all the prophetes, and the cyties which he buyt, are written in the Chronicles of the dayes of the kynges of Iuda, & Ieremiasse in his old age he was dyed in his steed. And Asa layd him to rest with his fathers, and was buried with his fathers in

the eprie of Dauid his father. And Iosaphat his sonne reigned in his rowne. And Asa had the sonne of Ieroboam began to reigne vpon Israel the seconde yere of Asa kyng of Iuda, and reigned vpon Israel two yere. And he dyd euill in the sight of the Lord, and walked in the waye of his father and in his synne wherewith he made Israel synne. But Asa toke son of Ahiab of the house of Iachaz confuted against him, and slew him at Gheribon a cyrie of the Philistines, for Asa had and all that laye at feage before Gheribon. And it was the thirde yere of Asa kyng of Iuda, when Baasa slew him, and reigned in his steed. And as soon as he was kyng, he slew all the house of Ieroboam and left him naught that buyed, but he had deceyved benhadon him, and he was vnto the payenge of the Lord which he spake by his seruante Ahiab the Silonite, for the kyng of Ieroboam wherewith he synned and made Israel synne, and for his auoyding that he auoyed the Lord God of Israel. The rest of the doings of Asa, and all his prophetes, are written in the Chronicles of the kynges of Israel. And there was warre betwene Asa and Baasa, kyng of Israel, all these dayes.

In the thirde yere of Asa kyng of Iuda, Baasa the sonne of Ahiab began to reigne ouer all Israel in Tcherah, and continued xxiii. yere. And he dyd that displeased the Lord, for he walked in the waye of Ieroboam and in his synne, wherewith he made Israel synne.

¶ Iehu propheseth agaynst Baasa, of whome he is sayde. Ihu seuereth Baasa, & amri his sonne, his mayster Ahiab, and benhadon the house of Baasa, hee to reede and Ieru thion, & amri buyered hym selfe and his house. Wyched Ihu seuereth Ieru, and taketh to myle mychel Jerabael,

C A P I. X V L

Then came the word of the Lord to Iehu the sonne of Hanani agaynst Baasa, saying: for as much as thou hast altered the out of the dill and made the cappayne ouer my people Israel, and thou haile walked in the waye of Ieroboam and haile made my people Israel synne, to anger me with euery synne: I will make cleane the house of Baasa and of all his house, and will make his house lyke the house of Ieroboam, the sonne of Nabat. & And he that dyeth of Baasa in the eprie, him shall wyched care: and him that dyeth in the scides, shall the folowes of the aye care.

The rest of the doings of Baasa, and what he dyd, and his waies, are written in the booke of the Chronicles of the kynges of Israel. And Baasa fel on the speer with his fathers, & was layed in Tcherah. And Asa his sonne reigned in his steed. And by the bande of the prophet Iehu the sonne of Hanani, the word of the Lord came agaynst Baasa, & agaynst his house because of all the wychednesse that he dyd in the

iii. Reg. x. 6.
ii. Isc. xliii. 6.
and xxxi.

ii. Reg. x. 6.
ii. Isc. xliii. 6.
and xxxi.

the sight of the Roide, in angeringe hym to the workers of his handes, þe he wold be þe he of Jacobam, because þe had killed Nabat.

Exxvi. yere of this kynge of Iuda began Eliab the sonne of Naala to reigne ouer Irael in Thersah, and reigned twou yere. And his treuante Zami captayne of baile his charities, conspyed agaynste hym, as he was in Thersah bynnyng of stenge dyche, in the house of Naala. Wherof this house in Thersah. And Zami came and imoc hym and kyled hym the xxvi. yere of this kynge of Iuda, and reigned in his dede. And as soon as he was kynge and late on his kate he flue all the house of Naala and left not a pyler agaynste the wall.

* Ezechiel, begins in b

And then he flue all his kynne and femys, and so Zami entered all the house of Naala, according to the word of the Roide which he spake to Naala thowto. Zou þu pro phete, for all the synners of Naala and synners of Elah his sonne, wherewith they synned and made Irael synne, to anger the Roide of Irael with their banities. The rest of the deedes of Elah and all he dyd, are written in the Chronicles of the kynge of Irael.

Exxvii. yere of this kynge of Iuda, Zami reigned, but dyed in Thersah, the people beynge & evertow a cite of the hilluines. And when the people that lay in þisage herde saie how Zami had conquered, & how he had slayne the kynge also: then all Irael made Zami the captayne of the men of warrre kynge, that saue þey ouer Irael euen in the battell. And Zami departed from evertow, & all Irael with him, and beynge Thersah.

And when Zami reigned that the cite had no des be regebte, he went into the place of synners ouer, & set the hilluines þen a cite upon him. And there dyed, for his synners whiche he synned in wynging his battell, & the sight of the Roide, and for walkyng in the wode of Jacobam and in his synnes. Wherby he dyd and made Irael synne. The rest of the deedes of Zami, and the reason that he thought, are written in the booke of Chronicles of the kynge of Irael. Wherof that same season as Irael was set in the synne, for that the people folowed Zami in the synne of Chusity, to make ten kynge, and thowto baile slawdred Zami. And the people that folowed Zami, persecuted agaynste that that folowed Nabat the sonne of Chusity. And so Thersah dyed and Zami reigned.

Exxviii. yere of this kynge of Iuda began Eliab to reigne ouer Irael, and he ruled first yere in Thersah, and he beynge the hill of Samaria. And so he reigned hundred yentene or fiftye, and byde in the hill, & kyled the name of the cite whiche he had byde. Samaria, after the name of Samaria the hill. And this Zami brought wyrdcomesse in the eyes of the Roide. Wherby he all that wyte before him, and walked in all the trauers of Jacobam the sonne of Nabat, and in his synne wherewith he made Irael synne, to anger the Roide God of Irael with their

banities. The rest of the deedes of Samaria he dyd, and his banities that he fought, are written in the Chronicles of the kynge of Irael. And Zami laged him to rest with his there, and was buryed in Samaria, & so the sonne reigned in his dede.

Exxix. yere of this kynge of Iuda, began Eliab the sonne of Zami to reigne ouer Irael, and reigned in Samaria, xlii. yere. And he beynge in the Roide about all the tyme before him. For he semed him a right kyng to welsh in the synne of Jacobam. Wherof Zami the daughter of Eliab the kynge of the Saminites to wyfe, and * went and from Naal and bowed into him. And he reuen aulter to Naal in the house of Naal, which he had made in Samaria. And Eliab made a groue, and pyched further in angeringe the Roide God of Irael, then all the kynge of Irael that were before him.

In his dayes Eliab of Bethel built Ierou. And it cost him a meam his evertow how he layde the foundation, and his yonger son wher he set by the gatre, agerunge into the wode of the Roide which he spake by Zou the sonne of Zami.

Eliab is scorded and dede of Baures, and a re is sent to the woman of Samaria which he scorded to life.

CAP. XVII.

And Eliab the Thersah which was the embastances of Calad, layde to Eliab: * as truly as the Roide God of Irael lreuth, before whom I stand, I will beynge thowto maye this yere I layde. I appoint it. And the wyte of Calad him, laynge: get the fenne and fenne and make, and byde the fenne in the battell, that I layde before Zouan: bynde the eyer, for I have commanded the eyer to be the there, and he wylt and byd aseyng into the wode of the Roide: he wylt beynge into the bynde Kati that I layde before Zouan. And the raucens brought him bynd and fenne euer moynge and euer euenynge, and he bynde of the bynde. And he bynded all the bynde, that the bynde byde by. And he fell no sayne upon the earth. Then came the wyte of the Roide unto him saying: and, and get the to Samaria a cite of Samia, I will there. Wherof I have commanded I layde there to: aduance the. And he secked to Samia Samaria. And when he came to gatre of the cite, there was a wyrdcomesse gatheringe fenne. And he called to the fenne: * set me þu þere the, a lytle water in a pottle that I maye drinke. And as the wylt to be, he cayed to her and sayde: Wyrdcomesse þu þere, a massell of bynd in thyne hande. Then he answered: as surely as the Roide the God wylt, I have no bynd, but euen a handfull of Hecic in a pottle, and a lytle Oyle in a gnat. And so, I have gathered a fenne fenne I may go and baie it for me and my sonne, that I maye cate it and then byr. And Eliab layde

to her: **feare not**, but go and do as thou haste
say: and make me thereof a lytle cake **heat of**
all, and bring it out to me: and afterwards
say for the ansh thy sonne. For thus sayeth
the Lord God of Israel: the pryncer of Iheru-
salem shall not be wasted, neyther shall thy ople
be without ople, tyl the Lord have sent
vnto vpon the eastre. And she went and did
as Eliab bad. And she and he and her house
had eat a good space, & y^e pryncer of Iheru-
salem was not, neyther was the ople cruse without
ople according to the word of the Lord whi-
che he spake thowme Eliab. And after this
crosse, it happened that the son of y^e boye
of the house fell sick. And his father was
to say, that there was no dyeth life in him.
Then sayeth he vnto Eliab, What haue I to
do with thee? & thou in an of God? art thou
come vnto me, that my syn shoulde be thought
on, and my soune slayne? And Eliab sayd vnto
her: **grieue me thy sonne**. And he toke him
out of her lappe and caried him vnto a loft
where he laye, and laye him vpon his owne
bed, and called vnto the Lord and saye: **O**
Lord my God, had thou deuyd my syn vnto
me, wouldest thou haue I souner? I shoul-
d haue bene for sonne? And he stretched him
vnto the chylde the tyme, and called him
in the Lord and saye: **O** Lord my God, let
the child come into my house agayne. And
the Lord heere the voyce of Eliab, and the
soule of the chylde came into him agayne and
he recovered. And Eliab toke y^e boye & brought
him whome out of the chambr into the house
and nuyered him vnto his mother and saye:
be, thy soune lyueth. Then the wyfe saye to
Eliab: How I know thou art Gods man, &
that the word of the Lord in thy mouth, is
true.

(Eliab is sent to Achab. Abdiab heareth an hundred
prophets and sauereth them. Baal cannot heare al-
though the people crye very loude. Eliab heareth all
Sauls prophets: and after obtemperat sayeth.

CAPL. XCVIII.

And at last the word of the Lord came
vnto Eliab the third tyme saying: go vnto
thy kille vnto Achab, that the wyfe saye
vnto him: thou art a dogge. And Eliab went
to drewe him selfe vnto Achab, for there was a
great campment in Samaria. Wherefore
Achab called Abdiab y^e gouernour of his house
worded feared God greatly: in so muche that
when Iezabel had slayen the Lordes prophets
before an hundred of the Prophets and hid
them, y^eter in one caue, and by y^e in an other
and prynced byed and water for them. And
Achab saye vnto Abdiab: make thowme the
same, vnto all fountaynes of water, and vnto
all brookes, to se whether any gentile maye
be founde, that we maye save the wykes and
the wykes, that we destroy not y^e brookes. So
they dyuyded the land betwene the to walke
thowme it. Achab went one waye by him selfe,
and Abdiab went an other by him selfe. And
it chaunced as Abdiab went in the waye, that
Eliab met him. And Abdiab knewe him, and

tell on his face, and saye: **Art not thou my**
Lord Eliab? and he saye vnto him: I am
he. And he tell Achab that Eliab is here. And
the other answered: What haue I to do with
thee? thou wouldest drewe me into the hands
of Achab, to drye me? as surely as the Lord
the Lord Iueth, there is no nation ne kynge
whome whiche my Lord hath not sent to me
the. And when they sayd thou wast not there
he toke an othe of the hyngdom and nacyon,
because he founde the not. And now thou say-
est: **O** tell thy Lord, Eliab is here. And as
soon as I am gone from the, the spirit of y^e
Lord shall say the awaye whiche I shall
not knowe: and then when I haue gone and
tolde Achab, and he can not fynde me, he shall
saye me. And yet I thy trauant haue seard y^e
Lord from my yowth. Was it not toke my
Lord, what I dyd, when Iezabel sette the
Prophets of the Lord, how I was an uns-
berd of the Lordes Prophets, in that in one
caue and as many in an other, and prynced
thoum vnto y^e water? And yet now thou sayest,
go deuyd the Lord, that Eliab is here to it
sent he might drye me. Then Eliab saye: as
surely as the Lord of heuyns lyueth, I haue
thowme I haue: I with thowme my kille vnto
him this daye. And then vnto Achab he came
Achab and told him. And Achab went agaynst
Eliab. And when Achab saw Eliab, he saye
vnto him: **Art thou he that troublest Israel?**
And he saye: it is not I that trouble Israel,
but thou & thy fatheres house, in that ye haue
folyaken the commaundementes of the Lord
and haue folowed Baal. Whence now kinde
and gather me all Israel vnto mount Carmel,
the Prophets of Baal foure hundred & fortye
and the Prophets of the groues foure hun-
dred, which eat of Iezabels table. And Achab
sent for all the chyliden of Israel, and gat-
red the Prophets vnto mount Carmel.

And Eliab came vnto all the people & saye:
Why haue ye betwene two opynions? yf the
Lord be drye God: follow him: or yf Baal
be he, then folow him. And the people an-
swered him not one word. Then saye Eliab vnto
the people: I only remayne of the Lordes
Prophets, and Baals Prophets are foure
hundred & fortye. Let two oxen be giue
me, and let them cloke the oxe, and cut him in
pyces and laye him on wood, and put no fyre
vnder. And I will besse the other and put
tim on wood, and will put no fyre vnder. And
calpe on the name of your Gods, and I will call
on the name of the Lord. And then the God
that answered by fyre, he is the very God.

And all the people saye: he is well for-
ken. Then sayd Eliab vnto the Prophets of
Baal, chuse you an oxe and besse him first
for ye are many: and call on the name of your
God, but put no fyre vnder. And they took
an oxe that was greyneth and besse it, and
called on the name of Baal from morning to
none, saying: O Baal heare us. But there
was no voyce nor answer. And they toke
about the autere that they had made. And at
none Eliab made them a table of all bowe
(for he is a Doct: but he is talkinge of your
lawe)

(Eliab is sent to Achab. Abdiab heareth an hundred
prophets and sauereth them. Baal cannot heare al-
though the people crye very loude. Eliab heareth all
Sauls prophets: and after obtemperat sayeth.

slaying his enemies, or happily he slepeth; epar he may awake. And they cryd aloud; & cut them felices (as thine maner was) with harpes and launces, till the blood folowed on them. But when inpydace was passed, and they hadde played the popyhetes till it was tyme to offe / and yet was neither voyce, ne answer, he aynge that regarded them. Eliah sayd to all the folke / come to me. And all the people came to him. And he remembred the aulter of the Lojde that was broken. * and other stones, according to the nombre of the twelve tribes of the sonnes of Jacob, unto whom the worlde of the Lojde came, saying: Isteal that be thy name. And with the stones he made an aulter in the name of the Lojde. And he made a gutter rounde aboute the aulter, habile to receyue two peckes of coine; and he put the wod in a pyre, and hewed the oxe in peeces, and put him on the wodde, and sayde: still souce pyccies with water, and poure it on the sacrifice and on the wodde. And he layd woe to agayne. And they byd to agayne. Then he sayd: doo ite the thyde tyme. And they byd to the thyde tyme. And the water canne rounde aboute the aulter; and the gutter was full of water also. So when offering tyme was come, Eliah the popyhet went to and sayd: Lord God of Abrahama, Isaac, and of Israel; let it be knownen this daye, that thou arte the God of Israel, and that I am thy seruante, and that I was all thyre thynges at thy commaundement.

* Ioh. xiii.

Serm. xxiij

Isteale me. O Lojde, heere me / that this people may knowe that thou arte the God; and that thou hast tenned thy people backe-ward. And there fell fyre from the Lojde and consumed the sacrifice, and the wodde, and the stones, and the bulke; and lyched by the water that was in the gutter. Whyle when all the people layde, they fell on theyr faces and sayd, the Lojde he is God, the Lojde he is God. Then sayde Eliah unto them, laye handes on the popyhetes of Baal, lest not one of them scape. And when they had taken them, Eliah taught them to burne vnto the byooke of Iddon, and due them there.

Then Eliah sayde vnto Achab, get the by and eate and drynke, for there is a sounde of morth rayne. And whyle Achab went by to eate and to drynke, Eliah went by to the toppes of mount Carmel, and bowed him selfe to the earth, and put his face betwene his handes; and sayd to his seruante: go by, and loke toward the see. And he went by and loke, and sayd: there is nothyng. And he sayd go agayne ten tymes. And the fourth tyme he sayde: behold, there ariseth a lytle clowde out of the see, lyke the paulme of a mannes hand. Then he sayde: goo and saye to Achab, putte the boylers in the charre, and get the downe to the raine stoppe the noce. And whyle a lytle whyle heuen was blacke with clowdes and wynde, and there was a greake raine. And Achab roode and went to Jezabel, and the charre of the Lojde was on Eliah, and he greped by his topnes and canne before Achab, till they came to Jezabel.

ii. Reg. xxiij
Ierob. v. 10

Eliah beinge from Jezabel is nourished of the angel of God. He complaineth that he is left alone, and that they take his life to. He is commaunded to anoynt Jezabel, and Eliseus.

CAP. I.

XIX.

And Achab tolde Jezabel, all that Eliah had done, and all together, where by he had slayne the popyhetes with the sword. Then Jezabel sente a messenger vnto Eliah, sayinge: * to mo Go to me, and take theeto, but yf I make thy soule lyke one of theis; by to morow this tyme: when he heare that, he arose and went for his lyfe, and came to Hierabe in Iuda, and left his seruante there. And he went a dayes iourneye in to the wyldernesse; and when he was come, sat vnder a Juniper tree; and desired for his soule, that he myghte dye, and sayde: * it is wroth enough. O Lord, take my soule; for I am not better then my fathers.

And as he laye and slepte vnder the Juniper tree: beholde there came an angel, and touched hym, and sayde vnto him: arise and eate. And he loke aboute hym: and loe there was an Imber cake, and a cruse of water at his heed. And he ate and dranke, and laye him downe agayne to slepe. And the angel of the Lojde came agayne the secunde tyme, and touched him, and sayd: arise and eate; for thou hast a longer iourneye to go. And he arose and byd eate and drynke, and wenten the strengthes of that meat fourtye dayes and fourtye nyghtes vnto Horeb the mount of God, and entred there in to a cave, and lodged there all nyght.

And then the woide of the Lojde camethim and sayde: what doest thou here Eliah? And he answered: I have ben in ioyous anger for the Lojd God of hostes sake. For I thought of Israel howe forsaken thy commaundment, and howe theye done thyne aulter, and slayne the popyhetes with the sword, and I am left; and they take my soule to haue it. And he sayd: come oute and stande before the Lojde. And beholde, the Lojde went by; and a myghtye stronge wynde that rent the mounte, and brake the rockes before him; but the Lojd was not in the wynde. And after the wynde, came an earthquake; but the Lojd was not in the earthquake. And after the earthquake came fyre: but the Lojde was not in the fyre. And after the fyre, came a small dry wynde. And when Eliah beheld it, he covered his face with his mantell; and wente oute and stood in the mouth of the cave. And loe, there came a voyce vnto him, and sayde: what doest thou here Eliah? And he answered: I have ben in choller anger for the Lojd God of hostes sake; because the chyldren of Israel have forsaken thyne appointement and have call without thy aulter, and slayne thy popyhetes with the sword, and I am left, and they take my soule to haue it. Then the Lojde sayde vnto him: goo and turne thy waye to the wyldernesse of Damasco, and goe and anoynt Ezeiel to be hynde of Aunia. And Jethu the sonne of

Jand

the Loide. And they pitched one ouer against the other. but dayes, and the seventh day they towed batayle. And the children of Israel slue of the Syrians an hundred thousand sote me in one daye. And the rest fled to yphen into the ctyte. And there fell a wall vpon. xxiij. thousand of them that were left. And Benhadad fled and went into the ctyte, from chamybe to chamybe.

Then sayde his seruantes vnto him: Beholde, we haue bene sayd, that the knyghts of the house of Israel are mercifull knyghts. Let vs put sacke cloth about our loppes, and scape about our brethren, and go out to the kyng of Israel: happily he will saue thy lyfe. So they girded sacke cloth about their loppes, & put sacke cloth about their hedges, and went out to the kyng of Israel and sayde: thy seruante Benhadad sayth, I pray the let me lyue. And he sayde: Is he yet a lyue? what he is my brother. And they toke that voyce for good lucke and hastily caught it out of his mouth & sayd: Yes thy brother Benhadad. Then he sayd: go and hynde him. And Benhadad came ouer to him, and the othre toke him vp in to the charre. And Benhadad sayde: the ctytes whiche my father toke frome thy father, I will restore agayne. And thou shalt make heretakes for the in Samaria, as my father dyd in Samaria. And I will make a league with the & send thee awaye. And to make a league with him and sent him awaye.

Then a certeyn man of the chyldren of the prophete sayd thus to him: what is the word of the Loide, simple me. I pray the. And the man wolde not simple him. And he sayde, because thou hast not obeyed the voyce of the Loide: beholde, as sone as thou arte departed frome me a Lyon shall flye the. And as sone as he was departed frome him, * a Lyon sound him & flew vnto him. Then he founde another maid and sayd to him: simple me. I pray the. And the man gaue him a good shepe and woloued him. And the prophete went with and wayed for the knyght of the warre and he had a keye to the ouer his eyes, and put him safe out of knowledge. And when the knyght came vp, he cryed vnto him and sayde: thy seruante went out in the myddes of the battell. And lo, there was one began to flye. And there came a man to me and sayde: kepe thou this man. And he be my selfe, thy lye shall goo for his, & els thou shalt paye a talene of siluer. And as the seruante was here & there to w, he was gone. And the knyght of Israel sayd vnto him: turn to what thy indygment be as thou hadst benedict it thy selfe.

And he haubd and unfolded the herche as he had frome his eyes: and the knyght of Israel knew him, that he was of the prophetes. And he sayd vnto the knyght, thus sayth the Loide because thou hast let go a man & oughtest to haue dyed, thy lye shall goo for thy lyfe: & thy people for his. And the knyght of Israel went to his house at Iad & yett Ieruz, & fled into Samaria.

Then Ieruz commaunded to brill Naboth, for the knyght and that he returned in Iell. Naboth. Ieruz: presently & Ieruz, and he repented.

After these thynges were done, it thence that Naboth the Ieruzelme had a vineyard in Achab hynde of Samaria. And Achab spake vnto Naboth sayinge: let me haue the vineyard, to make me a garden of herbes therof, because it lyeth to myghte my house. I will geue the a better vineyard for it: & if it please the I will geue the the twofold in thy lye. But Naboth sayde to Achab: the Loide sayde thus frome me: I will geue the the inheritance of my father vnto the. Then went Achab vnto his house & cryed augey and euyl apayde, because of the deed which Naboth the Ieruzelme had done to him sayinge: I will not geue to the the inheritance of my fathers. And he layeth downe vnto his bed, and turned away his face and wolde eate no meat.

Then Ierabel his wyfe came to him, and sayde vnto him: Why art thou so downe, that thou eatest no meat? And he sayde vnto her, I spake vnto Naboth the Ieruzelme sayinge vnto him: Geue me the vineyard for siluer, or els if thou wilt, I will geue thee the other vineyard for it. And he sayde: I will not geue the my vineyard.

Then sayde Ierabel this vnto him: What a goodly heringstone were thou able to make in Ieruzel: up and eat meat, and set thy heart at rest, for I will geue the the vineyard Naboth the Ieruzelme. And he was in Ieruzel in Achab's name & sealed it with his seale, and sent it vnto the elders and chief men of his ctyte that dwell where Naboth dwelt. And the more in the letter sayinge: geue the siluer and set Naboth on byrthe among the people, and let two naughty felowes brayle him, and let them testify agaynst him sayinge: thou bydest blasphemye both God & the king. And vpon that cryd him out and stone him to death.

And the elders and nobles of his ctyte, the dwelle in his ctyte, byd as Ierabel had sayd vnto them, and as it was written in the letter which he had sent vnto them. They cryed sayinge, and set Naboth on byrthe among the people, and there came in two naughty felowes and late before him. And the two deuelysh persons testified agaynst Naboth before the people sayinge: Naboth bycause God and the kyng. * And vpon that they cryed him out of his ctyte and downe with stone to death. And then they sent to Naboth sayinge: Naboth is dead to death. And when Ierabel heere that Naboth was dead, she to death: the sayde to Achab: aryle and take possession of the vineyard of Naboth, the Ieruzelme, which he denyed to geue the for siluer, for Naboth is not a lyue, but dead. And when Achab heere that Naboth was dead, he went to go vnto the vineyard of Naboth the Ieruzelme, to take possession of it.

And the word of the Loide came vnto Achab the Ieruzelme sayinge: aryle and go vnto the vineyard of Naboth the Ieruzelme, for it is thine.

saye: Beholke, thou waste se in that dape, when thou wast go some chambie to chaubie to vnder the. And the kynge of Israel saye: Take Achibab and carie him bakke agayn vnto Ammon the gouerneur of the cite, and vnto Joab the kyngees sonne, and saye: thus sayeth the kynge. And ye this scholwe in prison and sette him with hie and water threaple, tyll I retorne in pear. Then Achibab saye: yet thou comest late agayne, the Loze hath not spoken in me. And he saye, hearken ye people euerie one of you.

And so the kynge of Israel and Josaphat þe kynge of Iuda went vp to Samoth in Salaba. And the kynge of Israel sayd to Josaphat: I will chaunge myne apparell and get me to warre: but put thou on thine owne apparell. And the kynge of Israel chaunged his earnest and went to battell also. But the kynge of Siria had commanded the capitaynes of his hostes of which he had. xxi. sayenge: fighte neyther with small nor greute, save with the kynge of Israel only. And when the capitaynes of the charettes sawe Josaphat, they thought he had bene the kynge of Israel, and therefore turned to him to fight. But Josaphat cryed out. And when the capitaynes of the charettes sawe he was not the kynge of Israel, they turned backe from him. And a certayne man dynt a bovie unwarre, and smote the kynge of Israel betwene the ribbes of his hart midde. Wherefore the kynge saye vnto the dyer of his charet, turne thy hand and carie me forth of the battell, for I am hurt. And the seib encreased that dape, and the kynge continued in his charet before the Sirians, and dyed about nyght. And the bloud ranne out of the wounde into the bottoome of the charet. And there went a Proclamation thowout out the host after the sonne was downe, sayenge: let euerie man kepe to his cite and to his own countrey. And when the kynge of Israel was dead, they came to Samaria and buryed hym there. And whyle they waished the charet in the pole of Samaria, the wagges loked by his bloude, and haelottes waished hym accordinge vnto the woide of the Loze which he spake. The rest of the dedes of Achab, and all

he dyd, and the many hows which he made, and the cytes that he buylt, are written in the booke of the Chronicles of the kynge of Israel. And when Achab was layde to rest with his fathers, Ochoziah his sonne eargued in his heade.

Josaphat the sonne of Asa began to reigne vpon Iuda, the fourth yere of Achab kynge of Israel, and was. xxi. yere olde when he began to reigne and eargued. xxi. yere in Jerusalem. His mothers name was Basab the daughter of Salati. And he was bled in all the wayes of Asa his father and bowed not therfrome, but dyd that was right in the eyes of the Loze. Onely he dyd not put the highpates out of the waye: for the people adored & burnt their facrifices yet, in the highpates. And he had pear with the kynge of Israel.

The rest of the dedes of Josaphat, and his myght that he dyd, and how he warred, are written in the booke of Chronicles of the kynge of Iuda. And also the remaite of the many gey boyes, which remained in the dayes of his father, he put cleane out of the land. There was then no kynge in Sam. the kynge was but a depure. And Josaphat made theypes in the se, to go to Ophir for gold, but they went not: for the theypes brake at Azur Gaber. Then sayde Ochoziah the sonne of Achab vnto Josaphat: Let my seruantes go with thyne in the theypes. But Josaphat wolde not. And Josaphat sayde vnto him to hepe with his fathers, and was buryed with his father in the cite of Dauid his father: & Ochoziah his sonne eargued in his counte.

¶ The ende of the thirde booke of the kynge, as the late miste rethn, the bichous call it the spide of the kynge.

2.

THE FOWRTH BOKE OF THE KYNGES, VVHICH
THE HEBREVES CALL THE SECONDE OF
THE KYNGES.

Wherof he heere, and alther counsel of Beelzebub
that he may come by health. The captaynes ouer
which theye soldiers are borne, by the prayer
of Eliah. Wherof he is repoured of Eliah, and dithy
and the same hee dyeth succeededly hym.

CAP L



Wherof the sonne of A-
chob began to rage upon
Israel in Samaria, the pri-
nce of Josaphat kyng of
Juda, and was kyng ouer
Israel two yeres, and dyd
cruell in the sight of y^e Lozde
and waied in the waie of his father and in
the waie of his mother, and in the waie of
Ieroboam the sonne of Nabat which made Is-
rael to synne. And hee feared Aal and bowed
him selfe to him, and angeth the Lozde God
of Israel in all thinge, as hee by his father.
And the Moabites rebelled against Israel at
the death of Achob.

And Chosiah set Ieroboam a iastelle to the
out of an hyer chamber that he had in Sa-
maria, and fell sick. And he sent messengers,
sayng vnto them: Go and enquire of Aiel
Iehou the God of Akaron, whye the Lozde re-
ceiued this disease, o y^e. But the angel of
the Lozde spake to Eliah the Beelzebub, asy-
ng so against the messengers of the kyng of
Samaria, and saye vnto them: Ye there no
God in Israel, that ye go to athe of Beelze-
bub the God of Akaron. Thereto, thus sayd
the Lozde: Thou waite not come wone come
the be wheron thou speest, but spale ope. and
Eliab departed.

And the messengers turned backe agayne
vnto Chosiah. And he saye vnto them: wher
ye thus come agayne? And they sayd un-
to him, there came a man against vs and sayd
vnto vs to go and retorne vnto the kyng of
Samaria, and there ween thus saye y^e Lozde.
It there no God in Israel, that thou trust
to the kyng of Aielzebub the God of Akaron?
Thereto thou shalt not come wone come
the be wheron thou arte gone by, but shalt
spale ope. And he sayd to them: What man-
ner man was that whiche met you and tolde
you these wordes? And they sayd vnto him:
It was an hebre man and apper with a gyrdle
of a kynne about his loynes, and he sayd
vnto them: as Eliah the Beelzebub.

Then the kyng sent vnto him a captayne
ouer his ward his selfe, that wone beate him.
And when the captayne was come to him,
wholte: hee laye on the rappe of an hyll. And y^e
captayne sayd vnto him: A man of God, the
kyng wyddeth thee come wone. And Eliah an-
swered and sayd to the captayne ouer the selfe
of y^e Lozde: I be a man of God, I be come wone
from heauen and consume the and thy life.
And there came hee wone from heauen y^e

trouered him and his selfe. And the kyng
wone agayne and sent to him an other cap-
tayne ouer his selfe with his fifty men woth him
which answered and sayd vnto him, O man
of God, thus sayd the kyng make hys and
come wone. And Eliab answered and sayd
vnto them, yf I be a man of God, then let
the kyng come wone from heauen and consume
me and thy selfe. And there came hee wone
from heauen and consumed him and his selfe.

And the kyng sent agayne the thirde cap-
tayne ouer his selfe. And when the thirde cap-
tayne ouer his selfe was come vnto him, he fell
on his knees before Eliab and besought hym
and sayd vnto him: O man of God, let me
lyfe and the lyfe of thine selfe the seruantes
be precious in thy sight. Behold, there came
he wone from heauen and beate by y^e two
foure captaynes ouer his selfe with thine selfe.
But let me lyfe now be precious in thy sight.
Then sayd the angel of the Lozde vnto Eli-
ab: O wone with him, and be not afraid
of him. And he went wone with him vnto y^e
kynges.

And he sayd vnto the kyng, thus sayd y^e
Lozde: for as moche as thou sentest mes-
sengers to athe Chosiah Beelzebub the God of
Akaron, as thought there had bene no God
in Israel to athe Chosiah his wone, therefore
thou shalt not come of the be wheron thou
arte mounted, but shalt spale ope. And hee
dyed accordinge to the wode of the Lozde
which Eliab spake, and Ieroboam was made
kyng in his sicer, the thirde yere of Ieroboam
sonne of Josaphat kyng of Juda, because he
had no sonne. The rest of the dedes of Chos-
iah which he dyd, are witten in the booke
of the kynges of Israel.

Eliab blindeth the waters with his mantle. He is
taken up in a chariot. The wynde and benediction wa-
ters are left by the lake that Eliab put vnto them.
The kyng, as that wone Eliab are sent in pece.

CAP.

II.

And it chaunced when the Lozde wold y^e
take up Eliab to heauen in a whorle
of a kynde, that Eliab and Elifus were
gonyng from Galgal. And Eliab sayd to
Elifus, say here, for the Lozde hath sent me
to Bethel. But Elifus sayd: A as Iustly as
the Lozde thyselfe, and as thy soule truly, I
will not leave thee. And when they came to
Bethel, the children of the Frophets that
were at Bethel, came to the Lozde us, and
sayd to him: knowest thou yet that y^e Lozde
will take away thy master that he be no lon-
ger thy head this daye? And he sayd I know
it to, dole a four yere.

Then sayd Eliab to Elifus: say here y^e Lozde
paye thee, for the Lozde hath sent me to Ierobo-
am. And he sayd: as Iustly as the Lozde us
us.

meth, and as surely as the soule lyueth, I wyl not leaue the, and so they went to Jericho. And the children of the p̄pheters that were at Jericho came to Eliseus and saide vnto hym: acce thou art aware that the Loide wil geue alwaie thy mayster frome the this day? And he answered: I knowe it also, holde your peace. And Eliah saide to hym: take a p̄par here, for the Loide hath sent me to Jordan: wot he saide: so Eliseus as the Loide trued, and as the Loide saide, I wyl not leaue the. And so they went both of them to grete. And f̄syte men of the sonnes of the p̄pheters went and stode in sight a faine of, as they two stode by Jordan.

And then Eliah toke his mantel a waype it together, and smote the water, and it diuided it selfe: p̄cete one waype, and p̄cete an other: and they two went ouer on the dry land. And as soon as they were ouer, Eliah saide to Eliseus: what wilt thou do for the, et? he taken awaye from the. And Eliseus saide: let me haue thy sp̄rite double in me. And he saide: thou hast aske an hard thinge. Nevertheless it thou se me when I am taken awaye frome the, thou shalt haue it so: if thou do not, it wyl not be. And as they went walking and talking: beholde there came a chariot of fire, and horses of fire: and put them asunder. And Eliah went vp in the whirlwinder to heauen. And Eliseus saide and cryed: O my father, O my father, the chariot of Eliah, and his chariot man, but he sawe hym no more: and therefore toke his owne clothes, and went them in two peaces.

And then he toke vp the mantell of Eliah charit from him, and went backe agayn and stode by Jordans syde, and with the mantell of Eliah he fell from him, he smote the water, and saide: where is the Loide God of Eliah, wher is he? And when he had smitten the water, it diuided p̄cete this waype and p̄cete that waype: and Eliseus went ouer. And the children of the p̄pheters of Jericho whiche sawe him a faine, saide: the sp̄rite of Eliah, hath rest on Eliseus: and went agaynnt him, and bowed to the rest vnto him. And they saide vnto him: se, there be amonge the seruantes f̄syte iudge men: let them go and see the matre, happily the sp̄rite of the Loide hath taken him by a call him upon some mountayne, in some valleye. And he saide: seme not, f̄syte helpe p̄cete they laye upon him, till he be was ashamed, and saide: f̄syte, and they sent f̄syte men whiche sought him the dayes and thre nightes: but found him not. And they came agayn to him, so; he rasped at Jericho. And he saide to them: and I not sape vnto you that ye should not go?

Then the men of Jericho saide to Eliseus: beholde, the citie handeth pleasant, as my Loide seeth: but the water is naughtie, and the grounde bareyn. And he saide: bringe me a newe cruse, and put salt therein. And they broughte it to him. And he wente vnto the springe of the water, and cast the salt in the: and saide, thus saith the Loide: I heale this water: there shal not come henceforth re: the herb, or bareynesse. And the water was

helthsome ever after, according to the sayinge of Eliseus whiche he spake.

And he wente frome thence vp to Bethsil. And as he was goynge in the waye: there came thre laddes ouer of the cypre, and metted him, and saide to him: goo by thou betwixt her: goo by thou betwixt her. And he turned backe, and looked on them, and called them in the name of the Loide. And there came the beeres wite of the wodre, and salt, and the boyes. And he wente frome thence in mounte Carmel, and frome thence wente agayn to Samaria.

The kynges of Isteel Juda and Shodah water, when they shoulde f̄syte agaynnt him: whiche they obtayne through the prayer of Eliseus. The kynges of Shodah leide the tribe and shal re: f̄syte the counte.

CAPL

III.

Sham the sonne of Shabab begat to reigne upon Isteel in Samaria the eighten yere of Iosephat kyng of Juda, and continued to reigne p̄cete. And he broughte euill in the syde of the Loide: but not lyke the p̄phets of the nation: for he put agayn the prayer of Shabab that his father had made. And whiche he continued in the synne of Isteel: the sonne of Shabab whiche made Isteel synne, whiche not threthorn. And Shabab the kyng of Isteel, whiche was cyche of the: and was bent to render vnto the kynges of Isteel an hundred thousand lambes, and as many as hundred yolle: rebelled agaynnt the kyng of Isteel after the death of Shabab. And the kyng of Isteel went out of Samaria the same daye: and numbered all Isteel. And then wente he agaynnt to Iosephat kyng of Juda, sayinge: the kynges of Shodah hath rebelled agaynnt me: wyl thou go with me agaynnt the? he abideth to battle. And he saide: I wyl go, and wyl be as thou: my people shal be as thine, and my horses as thine. And he saide what waype shal we ge? And the other answered: the waype thow the: the bylemite of Shodam.

And the kynges of Isteel toke his iourney with the kynges of Juda and the kynges of Shodam. And when they had compassed the best f̄syte dayes, there was no water for the best f̄syte: for the cattell that they hadde with them. Then saide the kynges of Isteel: alas, the Loide hath called together these ether kynges, to helpe them in to handes of the Shababites. But Iosephat saide: Je three beate p̄phets of the Loide, that we maye quyre of the Loide by hym: And one of the kynges of Isteels seruantes answered and saide: here is Eliseus the sonne of Shabab, whiche poured water on the handes of Eliah, and Iosephat saide: the moire of the: he is with him. And so the kynges of Isteel and Iosephat, and the kyng of Shodam wente to him.

And Eliseus saide to the kynges of Isteel: and

what haue I to do with the? Get the to the prophete of thy father and of the mother and the hynges of Israel sayde vnto him: Wherfore putt hynde the Lozbe called there three hynges to deliuer them in to the panes of the shewte: And Elifus sayd: as truly as the Lozbe of goodnes lyueth (in whose syghte I am) and it were not that I regarded the presence of Iosaphat the hynges of Iuda, I wold not loke towaerde the, nor yet te the.

He cometh, hynges me a mynistrall. And as the mynistrall playes, the hande of the Lozbe was open. And he sayde: thou hast the Lozbe make at this wyghte here, hitche and hitche sayne. For thus sayde the Lozbe: ye shall euer be wynde nor sayne, and yet this waile shall be fylled with water that ye maye praye, and pour beddes and your cattell also. And this is yet but a small thyng in the light of the Lozbe. But he wold gyue the shewte vs in to pour handes also. And ye shall decrease all thonge to come, and all goodly thyng: and shall fill all pleasant trees. And all the wellles of the re: and make all good places of grownd with stones. And in the morning aboute offering tyme, there came such a water the mape from Edom, that the countrie was fylled with water.

When all the shewtes heede the hynges were come to fight a gyard them, they aliened from the poynted that was habite to put on hamelle, and so bywarde / and wayed in the bowes. And they bringe by caters in the morning the same waile and thome upon the waile. And when the shewtes sawe the waile as red as bloud: they sayde: it is bloud, the hynges haue foughte together: your sayne an other. And therefore ye shewtes get you to the people. And when they came to the hill of Israel, the Israelites shote up and layde on the shewtes: that they fled before them. And to they entered the lande and dwynge the shewtes. And they ouerthrew the ctyes / and on every good pascell of lande they hurpe men his stone and ouer couched it: and dopt all the wellles of water: and felle all the good trees. And as longe as the bowes thereof byd remayne in the wallles of Ierike, the shewtes wente upon it and hitte it.

And when the hynges of Edom sawe that the mynistrall was to thonge for hym, he toke with him seven hundred men that dwynge the land to haue byden by vnto the king of Edom: but they could not. And then he toke his childe, and came that shewte haue raygned in it: and offered him for a burnt offering upon the wallles. And there came so great a manie byn Israel, that they departed from him, and returned to theyr owne lande.

And growth a certayne poynt woman orle and shee be Elifus. Elifus obtained of God a childe by his bellies: which breth and is after sayd to be the son of him the maketh twete the potage: and the son of the lawe.

And there cryed a certayne woman of the hynges of the children of the prophetes vnto Elifus saying: my husband my husband is dead, and thou knowest that the seruauit byd feare the Lozbe.

And the man that knowe no money is come to set my two sounes, to be his bonomen. And Elifus sayd to her: What shall I do for the? Tell me, what hast thou in thine house? And the sayde, thine handmaide hath nothyng at all in her house, save a ptycher with orle. And he sayde: Go on and buye the in the other places of all thy neghbourhood, emptye bellies and hat not a fewe, and then goo and souete the moxe to the, and to the sonnes / and poure out in to all those bellies, and put the full alwaye alyde. So she went from him, and toke the moxe to her, and to her sonnes. And they brought to her, and the poured out. And wold the bellies were full, the sayde to her sonne: hynges her a well. And he sayde: there is no moxe. And then the orle ceased. When they came and toke the man of God, and he sayd: Go on, and sell the orle, and pay the bellies. And I praye thou and thy chyldren of the erie. And it befell on a daye, that Elifus came to Sunam where was a ryche woman that toke him in for to eate byed. And as ofte as he came that waye, he touned in thither to eate byed. And the sayde vnto her husband: se, I perceyue that this is an holpe man of God, and cometh oftentimes to bye / let vs make him a chambry with a lyle waile, and let vs sit with there a daye, a table, a childe, a candle, that he maye come in thither when he cometh to vs.

And it fortuned on a time that he came thither, and touned in to the chambry, and laye theryn. Then he sayde to Wher is his seruauit: call this Sunamite. And he called her, and she came before him. And Elifus sayde to hym, saye to her I praye the: se, thou hast made all this prouydon for vs, what shall we do for the? Woldst thou be taken for to the hynges, or to the captiue of the host? And the sayde: I wold amonge myne owne people. Then he sayd: what is to be done for her? And Elifus sayd: I praye the hath no chyld, and her husband is olde. And he sayde: call her. And she called her. And she came and stode at the doore. Then he sayde: by such a tyme, and in such an hour, if thou yurch, thou shalt embrace a sonne, and the sayde: Wherfore my Lozbe, thou man of God, doo not lye vnto thine handmaide. And the byrth conceyued and bore a sonne that same season and hour that Elifus had sayde vnto her.

And when the chyld was twell weern, it fel on a daye, that he went forth to his father to the hazzardmen. And there he complained to his father, my hebd my hebd. And his father sayde to a seruauit, carrye him to his mother, se he roke him and brought him to his mother. And he sat on her knees till now, and then thyned. And then he cryed him up and layde him on the bryd of the man of God, and toke the moxe to him, and toke out, and came to her husband, and sayde: sende me one of the poynted me and

B

C

Genes. viii

D

AQ

maist in them and be cleue: And so he turned
and departed in anger. When came his knea-
tles, and talked with his and sayd: Father, yet
the phoyeter had by the house some greute
thyng sought thou not to haue done it? How
maye rather then woldest thou do it, whyle
he is to the onely, maist be and be cleue? *
When he was downe & washed seven tymes
in Iordan, as the man of God bad: & his kist
remained, yke into the fleshe of a lytle boye,
and he was cleue.

Then he turned agayne to the man of God
and all his company with him, and came and
reuered before him and sayd: Beholde, I haue
serued my God in all the wayes, but in Isra-
el: And now I praye the take a rewarde of thy
seruaunt. But he sayd: as surely as the Lord
liveth, before whome I stande, I will receiue
none. And the other wolde haue constrained
him to receiue: but he wolde not. And Na-
a-man sayd: yet thou wylt not, yet I praye the
take these not be given to thy seruantes
the children of two milles of earte. For thy
seruaunt will benyfyte: after nyghte burnt
his hande, yett thou wylt not receiue any thing
of me. But when the Lord be mercy-
full to thy seruante: for when my maist
goeth in to the house of Hemon to worshyp
there, he seemeth on myne hande: and I made
worshyp in the house of Hemon, let the Lord
I praye the be mercyfull vnto thy seruante
in this case. And he sayde to him: goo in pear-
ce.

And when he was departed, reme him a sur-
einge of grounse, & thus the seruant of Eli-
shus the man of God sayd: se, my maist is so
purged in this wyse: Naaman, that he wolde
not receiue of his hande that he offered. As
surely as the Lord lyueth, I will cume
after him a take forthwarde. And so when he
came after Naaman, and when Naaman sawe him
come, cume agayne after him, he came downe
of the chare agayne him, and sayd: is all well?
And he sayd yea. But my maist hath sent me,
sayinge: so, there be two yonge men come to
me out of Sydan, of the children of the pho-
yeter: thus saith I praye the, one salent of
siluer, and a couple of good garments. And
Naaman sayd: adventure and take two talen-
tes of siluer, and be constrained him & bound
the talentes of siluer in two bagges, with
two goodly garments, and departed them
from two of his seruantes to beare it before
him. So when he came to the towne, he toke it
of their handes, and bestowed it in the house,
and let the men go, and they departed.

Then he toke and stode before his maist.
And Elihus sayde to him: whether comest
thou? And he sayde: thy seruant wente to
Sydan. And he sayd: went not myne here to
the, when the man turned and came of his qua-
re agayne the? Did not I knowe the tyme
when thou wente to receiue siluer, and to re-
ceiue garments, olyue trees, vyneyardes, &
ewe, shepe, men seruantes, and mayde ser-
uantes? The leppre therfore of Naaman
shalt thou see, and vnto thy seede for euer.
And he went out from him a lepre as whyle
is shewed.

¶ Elihus maketh you to cummye about the wa-
ter. The Gyene desireth Isteel, so that two women
agge together to eate theyr owne chylde.

CAPL

VI.

Then sayd the chylde of the phoyeter
vnto Elihus: se, the place where we
dwel with the, is to litle for vs. Let vs
therefore take eury man a pece of tymber, and
buye vs a place thre to dwel in. And he said:
go ye. And one sayd: beyn I praye the, and go
with thy seruantes. And he sayd: I wyl, and
to wyl with them.

And when they came to Jordan, they cut
downe wood. And as one was hewyng of a
tree, the axe be fell in to the water. And he
cried out and sayd: Alasse maist, for it was
lente me. And the man of God sayde: Where
fell it? And he shewed him the place. And he
cut an helme and calle it in thyrtie, and made
the axe becs ymmyne. And he sayde: take it
up to the. And the other stretched is hande and
caught it.

And the henge of Siria fought agayne Is-
raell, and roke counsell with his seruantes,
sayinge: In such a place and in such, wyl I
preche. And the man of God sente vnto the
henge of Israell, saying: Beware thou go not
by such a place, for there are the Sirians gone
downe. And the henge of Israell sente to the
place whiche the men of God tolde him a was-
ned him of, and laud him selfe there more then
one of thyrtie. And the beite of the henge of
Siria was troubled therwith, that he sente
for his seruantes, and sayde to them: wyl ye
not heere me, who benyfyte me to the
henge of Israell? And one of his seruantes
sayde: naye my lord henge: Elihus the pho-
yete that is in Israell, he relecth the henge of
Israell, the wordes that thou speakest in thy
pynte chamber. When he sayde: goo and
cryspe where he is, that I maye fynde and fet
hym. And one tolde the henge, sayinge: se,
he is in Jordan. And he sente thyrtie boyes
and charrettes, and a greate host. And they
came thither by night, and enuyoned the
towne aboute.

And when the seruant of the man of God
rose by earlye and was gone oute. Beholde,
there was an hoile rounde aboute the towne
with hostes and charrettes. When sayd his ser-
uantes to him: Alas maist, what shall we
do? And he sayd: feare not, there are mo wyl-
thys then with them. And Elihus prayed and
sayde: Lord, open the eyes of the yonge man,
and he sawe. And beholde, the mountaine was
full of hostes and charrettes of fyre rounde a-
boute Elihus. And when the hostiours came
downe to him, Elihus prayed vnto the Lord
and sayd: Smyte this people with byndnesse.
And he smote them with byndnesse, according
to the desire of Elihus. When Elihus sayde
vnto them: this is not the waye, nor this is
not the towne. But followe me and I wyl
byngre ye to the man ye seek. And he led them
to Hamath.

When they were come to Hamath, Eli-
hus

seus sayd: Layde open they eyes, and let the
fe. and the Lorde covered they eyes that they
saw. And beholde, they were in the myddes
of Samaria. And then sayd the kynge of Israel
unto Eliseus when he sawe them: *¶* Shall
I smyte them? Shall I smyte them father? And
he sayd: Smyte them not. But smyte those whiche
they fashed with thynne owne swordes: and
with thynne owne bowes: but let dyed and wa-
ter before them, and let them eat and drynke
and goo to theyr master. And he made greave
obolunance before them. And when they had
eaten and drynke, sente them away, and
they wente to theyr malice. And so the four-
tyones of Siria came no more in to the lande
of Israel.

After this, Benhadad kynge of Siria ga-
thered all the hofte, and torente and besierged
Samaria. And there arose greave dearthe in
Samaria. For they hadde besierged it, tyll an
asses head was worth the foure score sicles of sil-
uer: and the foure parte of a Lab of boures
donge worth fyve sicles. And as the kynge of
Israel walked upon the walles, there cryed a
woman to him, sayinge: helpe me lord kynge.
And he sayde: Hare, the Lorde helpe the.
But wherewith shoulde I helpe the, with coyne
or wyne? Then sayde the kynge to hie: what
apleth the? And she answered: this woman
here sayde to me, bynenge thy sonne, and let vs
eate him to daye, and we wyll eate myne to
morrow. *¶* And so we dyed my sonne and my
cate dyed. And I sayde to her an other daye:
bynge thy sonne, that we maye eate hym.

But she had byd her sonne. And then the kynge
herde the wordes of the woman, he sente his
charytes euen as he was walking on the wal-
les. And when the people looked upon him, lo,
he was clothed in sacke vnder. Then he sayde
God too so and so to me, pf the heed of Eli-
seus the sonne of Shaphat tarye on hym this
daye. And as Eliseus sat in his house and the
elwes taryd hym, the hng sent one for hym.
But for the messenger came at hym, he sayde
to the elwes: For what sake doth the sonne of
this murderere hath the come to take of myne
heed? We circumfere these when the mes-
senger cometh, and thus the woie, and thus
hys backe therewith: for the founde of his
malices sette foloweth him. And whyle he per-
calth with them: Beholde, the messenger
was come unto him. And he sayd beholde, this
cupil is of the Lorde: what more shall we loke
for of the Lorde?

¶ Eliseus thankeboth plentifully of his elwes
and other that sent to Samaria. The Syrians euen
as we maye remember them. The Lorde that
was not before the waye of Eliseus is woden to
death.

C A P.

VII.

Then Eliseus sayde: heare the woide of
the Lorde: for thus sayth the Lorde, to
morrow this tyme a buffell of fyne
fleece shall be sold for a sicle, and two buffells
of byrres for an other in the gates of Sama-

ria. When a Duke, on whose hande they
learned, answered the man of God and sayd
though the Lorde wolde make mynys in
heuen, yet wolde not this be. And he sayde
gayne: Beholde, thou shalt se it with thine
eyes, and shalt not eate thereof.

And there were foure lepers set without
the gate of Samaria. And they sayde euen
his companion: what, yet we here byrres
bye? thought not thought that we myght
come in to the cite, yet to the brenly to gaue
in the cite, that we shall there dye. And if
we tarye here, we are but dead also. And
therefore come and lette vs see to the hole of
the Syrians: If they saue our lraes, we
shall lyue: And pf they kyll vs, then we
died. And so they arose in the daye folloping
to the hole of the Syrians. And when they
weet came to the fynde of the hoste of Syria,
there was no man there. For the Syrians
made the hoste of the Syrians heare a night
charactre, and a noyse of wykes, and the
of a greake hoste. So to make the thurke
one to an other: lo, the kynge of Siria
hyed agayn by the kynge of the Syrians,
and the kynge of Egypte to come bynne.
Wherupon they arose and stode in the daye,
and sette theyr tentes, theyr hostes, theyr
fles, and the felde they hadde pitched, as was
was, and hied for theyr lraes. And when
lepers came to the edge of the hoste, they
were in to a sente and byd eate and drynke,
and theyr elwes sicles, golde, and sayment, and
and byde it: and came agayne, and wente
to an other, and carryd thence also, and
and byd it. Then they sayd one to an other:
is not well that we doo: for this waye
broughte good thynges with it. And yet
holde our peas, and tarye tyll it be daye,
we shall fynde a myracle. And then they
come, lette vs goo and tell the kynge thus
holde. And so they wente and calld to the
ter of the cite, and tolde them, sayinge: we
came to the paupers of the Syrians: so
lo, there was no man there, neyther was
man, but hostes and elwes sicles, and
euen as they were. Then the porters calld
to the kynge house within. And the kynge
arose in the nyghte, and sayde to his ser-
uantes, I wyl there you howe the Syrians
sued vs. They knowe we are oppressed by
hunger, and therefore are gon out of the
paupers to hyde them selues in the
sayinge: They wyll come out of the cite,
then we shall catche them aspre, and geue
to the cite. And one of his seruantes
thence and sayde: Let men take fyre of the
hostes that remaine and are left in the
Beholde, they are as good as all the
tude that are left in the cite: and as good
as all the multitude of the cite that are
sumed, and let vs sende and se. And they
two charactres of hostes, and the kynge
afte the hoste of the Syrians, sayinge: Go
and se. And they folowed after them, euen
to Jordan: and lo, all the waye was full
of clothes and belles whiche the Syrians
cast from them for lacke.

to the house of Achab.

And Jehoas the sonne of Achab went to warre with Hazari kinge of Siria, at Ramoth in Galaad: and the Sirians wounded him. Wherfore kynge Jehoas wrote backe agayne, to be desired in Jersabel of the mount des whiche the Sirians hadde given hym at Ramoth, when he fought with Hazari kinge of Siria. And Ohosias the sonne of Jehoas kinge of Juda, wente downe to se Jehoas sonne of Achab in Jersabel, because he was sycke.

¶ Jchu is made kynge of Israel, and killeth Jehoas the kynge thereof, and Ohosias kinge of Juda also: and therto causeth Jersabel to be calse downe Jephthai a wyrdow, whow dogges eat.

CAPL

IX.

AND Ahas the prophete called vnto one of the chyliden of the prophetes, and sayd to him: gide by thy loynes, and take thou boxe of oyle in thyne hande, and gette thee to Ramoth in Galaad. And when thou comest thy ryce, thou shalt see Jechu the sonne of Josaphat the sonne of Jamsi, and goe to him and make him arise by frame amonge his wythyrn, and caue him to a secrete chamoure. And take the boxe of oyle and poure it on his head, and saye, thus sayeth the Lorde: I haue annointed the to be kynge ouer Israel. And then open the moose and rise: and rase not. So the seruante of the prophete byd gette hym to Ramoth in Galaad: and when he came, the captaynes of the boi were stretege together. And he sayd: I haue an errande to the, for captayne. And Jchu sayde: vnto whiche of all ye? and he sayd: to the, O captayne. And he arose and went in to the house.

And the other poured the oyle on his head, and sayde to hym: thus sayeth the Lorde God of Israel: I haue annointed the to be kynge ouer Israel the people of the Lorde, that thou dre the house of Achab the wader. And Jchu sayde the Lorde: wilt avenge the blood of the seruantes of the prophetes, and the blood of all the seruantes of the Lorde, of the hand of Jersabel: for the hole house of Achab shall be destroyed: and I will destroye vnto Achab what pplyth agaynst the wall: and so moche as the pylioned, as that is forsaken in Israel, and will make the house of Achab lyke the house of Jeroboam sonne of Nabar, and lyke the house of Ahasa the sonne of Abih. And concerning Jersabel the dogges shall eate her in the feide of Jersabel, and none shall burye her. And he opened the moose and arose. And when Jchu was come ouer to the seruantes of the Lorde, they sayde to hym: Is all pear? Wherefore caue this make felowe to the? And he sayd to them: ye knowe the person and his communication. And they sayde: it is not so. But tell be a felowship. And he sayd: thus and thus sayeth to me, sayinge. Thus sayeth the Lorde: I haue annointed the to be kynge ouer Israel. And they baded him to take curre

man his mantell and put vnder him combe by wynde at the toppes of the steepe, and when a tempest, and sayde: Jchu to kynge Jechu: seho the sonne of Josaphat the sonne of Jamsi, conspired agaynst Jehoas. And Jehoas hadde ben wasperge at Ramoth Galaad, and all Israel with him for fearre of Jehoas kinge of Siria, and was retourned to be badde Jersabel, of the woundes whiche the Sirians hadde given him, as he soughte with kynge of Siria.

¶ Then sayde Jechu. If it be your mynde, let no man escape out of the cite, to goe to tell in Jersabel. And Jechu rode and went to Jersabel: for Jehoas laye there, and Ohosias kinge of Juda, was come to Jechu. And the watchman that stode on the tower of Jersabel, clyped the compagne of Jechu, and came, and sayde: Is he a compagne. And Jehoas sayde: take an hoysman and lette him aske agaynde them, and lette him aske whiche he pear. And they wente one on bythe agaynde him, and sayde: Thus sayeth the kynge: is it pear? And Jechu answered, hadde thou to too brith pear? And when aske him the watchman toly, he sayde the messenge came to them, but he comen not agayne. Then he sente oute another hoyselake, whiche came to them, and sayde thus sayeth the kynge: Is it pear? And Jechu answered: what hadde thou to too brith pear? and come after me. And the watchman toly, sayinge: he came to them, but he comen not agayne, and the byrnyng to Jechu the wyngs of Jechu the sonne of Jamsi, for he used as he were mad.

¶ Then sayd Jehoas, make rebre. And Jechu made rebre his chaere. And Jehoas kinge of Israel, and Ohosias kinge of Juda wente ryther in his chaere agaynst Jechu, and met him in the furlonge of Naboth the Jemite lye. And when Jehoas sawe Jechu, he crye is it pear Jechu? and he sayd: what pear? And he sayd: so longe as the hoore bones of another Jersabel and her wyrdowes are in the greate: I and Jehoas toyned his chaere. And he sayde to Ohosias: is he lye in hand Ohosias? and Jechu toke by hande his hande, and smote Jehoas by the choulthre, that the arme came oute of his byrte. And he fell downe the folde in his ece. Then he sayd to Babucar a lorde of Israhel and calle him in the plette of geounde Naboth the Jersabelier. For I remembre I and thou rode together after Achab whither, beuere the Lorde spake theke to you garth him: I haue sent yfther the rynges of Naboth and of his founne, saye the Lorde. And I will recoure him in this gounde sayd the Lorde. Howe therefore take and cut him in the plot of geounde, accordinge to the Lordes woide. And when Ohosias sawe Jechu, he fled the waye to the byrden house. And Jechu folowed after by the sayde: smyte hym also. And then smote he his chaere at the yorney up to. But by Jechu, and he to Ohosias, and there byd his seruantes caryd him to Jerusalem.

Isaai onely. And they went in to offer sacrifice and burnt offerings. But Jehu appoynted him foure score men withoute, and sayde: Ye onye of the men whiche I shall byrge vnto your handes escape; he that seeth him goo shall dye for him.

¶ And as soon as he hadde made an ende of offering of burnt sacrifices, he sayde to them of the garde, and to the captaynes: goo in and slea them, lette none come oute. And they smote him with the edge of the sword. And the garde and the captaynes cast them oute, and went in to the cipe of the house of Isaai, and sette oute the ymage oute of the house of Isaai, and burnt it. And they brake the ymage of Isaai, and brake the house of Isaai / and made a fshes of it euer after. And so Jehu destroyed Isaai out of Irael. But from the synnes of Ieroboam the sonne of Nabat, whiche made Irael synne with the golden calves in Bethel and Dan, Jehu departed not. Then the Lorde sayde to Jehu: break thou hille bulgins wone that please me, and had come to the house of Achab: all that was in myne detre: & therefore shall * thy children in the fourth generation, sitte on the frate of Iherusalem. But Jehu feared not to walke in the lame of the Lorde God of Irael with all his heart; for he departed not from the synnes of Ieroboam, whiche made Irael synne. In whiche dayes the Lorde began to sette Irael house: for Ihuai hebre them in all the coites of Irael, from Jordan Eastward: euen all the land of Galaad, the Gadites, the Issachites, and the Zebuladites from Aser upon the frate of Simon, with Galaad and Basan. The reke of the aces of Jehu, and all he dyd, & all his powere, are wrytten in the Chronicles of kynnes of Irael. And when Jehu was sayde to sette with his father / they buryed him in Samaria: and Joachas his sonne reigned in his steed. And the tyme that Jehu reigned vpon Irael in Samaria, was eighty and thretyr yere.

¶ Athaliah puteth in with all the kynnes sonnes, except Ihuai the sonne of Achab: whiche is hydden and direct: & she made kynge.

CAPL

XL

¶ **A**nd Athalia the mother of Ochozias / when she saw that her sonne was deyd / she arose and sitte all the kynnes bloude. But Josiab the daughter of kynge Ieroboam, and sister of Ochozias, toke Ihuai the sonne of Ochozias, and Alei him from amonge the kynnes sonnes that were slayne, and his nurse with hym oute of the nouerke, and hyd him from Athalia that he was not slayne. And he was with her, yd in the house of the Lorde thre yeres. And Athalia dyd reigne ouer the lande.

In the seventh yere Josiab sent and fet the captaynes & leuites, & sette them vnto him in the house of the Lorde, and made a leage with them, and toke an othe of them in the heur of the Lorde: and shewed them the kinge

ges sonne: and commaunded them, saying: this is the thyng that ye must do: one thynge of you shall come on the Saboth daye, and kepe the watche of the kynnes house: and another thynge parte shall be at the gate: and another thynge parte shall be at the gate wynde the garde chamber: and so shall kepe the watche of the house of Iherusalem, and the house of you: that is, all that goo out on the Saboth daye. And kepe the watche of Iherusalem the Lorde about the kynge: and they shall passe the kynge round about, euer man with his weapen in his hande. And who in our cometh with in the ranges, shall dye for it. And so be with the kynge as he goeth out our.

The captaynes did all thynges as Josiab prescript commaunded, and toke euer man his men: that is, them þe came in the Saboth daye to them that went out the Saboth daye, and went to Josiab the prier. And the prier gave to the captaynes the speares and shildes that were kynge Achabs, and they entered in the temple. And the garde that euer man took his weapen in his hande round about the kynge, from the eyght corner of the temple to the left a long by the aulter and the people. And he brought out the kynge sonne, and put the crowne vpon him and belaced him the ymptell, and made him kynge, and anointed him. And they clapt their handes and sang: Soos saue the kynge.

When Athalia heere the noyse of the cause of the people, she came to the people in the house of the Lorde. And when she heere the kynge stande by a pillar (as the man was) and the kynge and the trumpeters the kynge, and all the people of the lande toying, and the blowing of the trumpet, she rent her clothes and cryed, Iherusalem. Then Josiab the prierle commaunded the captaynes that had the rule of the body, and sayde to them: haue her oute without the ranges, and ye anse followe her, lette her not be slayne in the house of the Lorde. And they clapt handes on her, and she wente to the toppe of the house of the kynge west, and was slayne there.

And Josiab made a bonde both betwix the Lorde and the kynge, and betwix the people & the Lorde, that they shold be þe Lorde people: and also betwix the kynge & the people. And all the people of the land went in to the house of Isaai, and destroyed his altars, and they burnt his ymages with fire, and they shewed the prier of Isaai before the aulter, and put set watchmen in the house of the Lorde, and toke 5 ealers ouer hundredes, & the captaynes and the garde, and all the people of the land. And they brought the kynge from the hand of the Lorde, and went the way of the garde vnto the kynge house. And he set hym downe vnder the clothe of estate. And all the people of the Lorde cryed, and they shew in quiet. So they sette Athalia with stones in the kynge house.

¶ Here maketh provision for the repayinge of the
people. He is helped by two of his seruantes, and
his raigneth in his bedde.

CAPL. XII.

I Das was seven yeres olde when he was
made kynge. And he began to raigne the
fourth yere of Iehou, and raigned fourtye
yeres in Ierusalem. His mothers name was
Zobia Benabab. And he dyd that pleased the
Lorde, as long as Zoiabab the Pyette enforced
and him. But he toke not awaie the byll au-
tent, for the people sctwe, and offered still in
the byll auenters.

28 And he called for Jotaba the priest, and for the other priests, and said to them / why repair ye not the broken places of the temple? How can ye receive no more money according to your order, but deliver it to repayre the temple withall. And the priests consented to receive no more money of the people: But that they shoulde go to the repairinge of the temple.

19 Nevertheless the priests had not repayed
unto the time and twentieth year of Joas, the
treasures decayed in the temple. When he began
20 Joas called for Josada the priest, and for tho-
sant priests, and said to them / Why repaie
ye not the broken places of the temple? How
therefore receive no more money according
to your order, but decline it to repaie the tem-
ple withall. And the priests consented to re-
paye no more money of the people: But that
it shoulde be onely to the repairing of the temple.

Then Iohanna the merles toke a cofre, and
boud an hole in the lyfte of it, and put it be-
fore the altire on the ryghte syde as our com-
myn to the house of the Lorde. And in to that
hidd the merles that hepte the woites, put all
the money that was boughthe to the Lordes
house. And when they sawe there was moche
money in the cofre: the bynges scyphs and the
merles came and sealed up the money: that
was founde in the house of the Lorde, after
they had toke it.

And they gave the money by families in to the elders of the house of the priests, that they should be their offering to the house of the Lord: but they brought it out to the priests, and the high priests that wrought upon the house of the Lord, and to the masters and brewers of wine, to the bakers and free ones, to keep the service in the house of the Lord: but he that was not made in the house of the Lord, vessels of silver, vessels of brass, basins, and vessels of any other sort, instruments of gold, or silver, that money that was brought for the house of the Lord, for that they gave that to the workmen, to repair the house of the Lord. So those that were of the house of the Lord, and the whole bands they be- lieved the money to be bestowed on the workmen: But they by it turn of fidelity. So were the temple money and the house money might not be brought in to the house of the Lord,

2000年12月29日

“Theater Director Howard Hughes of Dallas, made thoughtful suggestions during a luncheon at the hotel, and was particularly kind to me by the observation that I have learned of Hughes and will not be disappointed when I see him. Hughes, however, was not friendly to my demonstration because of my lack of knowledge of the theater and his desire to be friendly to me. I am sure that the quality of the theater is the result of the theater itself, and the theater itself, which was at the time of the Hughes of Dallas, was in the theater of the Hughes of Dallas.”

[illegible]

Enochas the sonne of Iehu is deliuered in to the handes of the Sirens, and dyeth. Joas his sonne, kargneth in his kreade. Eliscus dyeth.

CAPL. XIII.

In the thre and twentye yere of Hous sonne of Dabshal kynge of Iuda, Sondaye the sonne of Sethu was made kynge ouer Iſrael in Samaria, and continued thre score yere, he brought the dwelinge in the cite of Tſob, for he coloued the myne of Ieroboam the son of ſabab, which made Iſrael to synne, and departed not from the same. Wherfore the Lord was angrie with Iſrael, and deliuered them in to the hande of Daſael kynge of ſitia, and in to the hande of Benhadad the sonne of ſaſiſael all thre dayes.

[illegible]

The remnant of the actes of Joas, and all he dōd, and his power, howe he foughte with Amazias kynge of Juda, are wysitten in the Cronicles of kynges of Israel. And when Joas was layde to rest with his fathers, Jeroboam satte upon his seate: and Joas was buried in Samaria amonge the kynges of Israel.

When Elieus was fallen speke of the
synagogue where of he bred / Joas kinge of I-
sraell came to hym and wepte to him and sayd.
O father father. chariot of Iisraell, and con-
ductour of the same. Elieus sayde vnto him/
bynging home and arowes. And he broughte to
him bowe and arrowes. And he sayde to the

hange of situation: but eigne dance upon the
bowe. And when he hadde put his hande upon
the bowe, Elihu put his handes upon the
kynoges handes. Then he sayd: open a wynde-
dow. And Elihu answered: and he opened. And Eli-
hu sayd: thote: and he thote. And he sayde
the arrowe of helpe of the Lorde, and the ar-
rowe of helpe agaynste the Sirians: for thou
waite beate the Sirians in Apph, till they
haue consumed them.

Then he sayde: take arowes; and be toke.
Then he sayde to the kynge of Iſrael: ſurpe
the grounde: and be ſurpe thyſſe, and cra-
ſed. And the man of God was anſwere wry-
thyn, and ſayde: Thou woldest haue myſten
ſur of ſix tymes, a then thou haddest ſur-
pen the Syrians tyll thou haddest consumed
them: where now? thou walte beate thy
hut thyſſe.

Exd.ribu.6

When Elifus was dead and buried / an
army of the Moabites came in to the land,
the peere folowynge. And it chaunced as they
were buryng a man, they epped theouldir-
ours, and therefore call the dead corps in to the
sepulchre of Elifus. And as soone as it tou-
ched the bones of Elifus, he reuenged & robe-
d on his fete.

And Basael oppressed Israel all the dayes of Joabab. But the Lord bad mercie on them, and turned to them because of his people made with Abiathar, Jaar, and Jacob, and wolde not destitoe them, neither cast them from him as yet. And when Basael hearing of this was wroth, Benbadad his sonne came against him. And then Joas the sonne of Joabab went againe, and tooke out of the hand of Benbadad some of Basael, the cities whiche he had taken for the hands of Joabab his father by law of armes. And then came dpo Joas beate him and broughte the riches of Israel againe.

¶ Amazias king of Juda putteth to death the murderers of his father: and immediately Shom. King of Israel taketh Amazias. Jotham his son, and Jeroboam succeedeth after him: and Zacharias. Amazias is killed, and Jotham reigneth in his stead.

11. **பொருள் :-** அ

CAPI XIII.

The seconde pere of Joas sonne of Joas was kynge of Irael, reigned Amazias sonne of Joas, kynge of Iuda: he was

Bye and by knife press all the women be begun
and ragged nines and thirtie years be begun
salem. His mother name was Joabab; as
was of Jerusalem. And he did that pleasurable
Lorde, yet not Iype Dauid his father: but in
all things as Iype his father did. For
he tooketh they always the wylfull answers, for
he was a man of many words, and he was
as and as he was as the hyrcan, and he was
in his hands, he flew his heart, and he
applied the hyrcan his father. And he did the
of those must heere be decton not: accepting
to that is written in the booke of the Ierem
Ezechiel; where the Ioyce commandeth
Ioyce: & the fatherd shall not be decton
Ioyce: & the fatherd shall not be decton for
every father shall be decton for the decton
of his father, and every man shall be decton

¶ And hee sheweth of the Committes in the
 halcyon, thus sheweth, and toke the word
 Heil with deringhe of battayle; and wote
 the name of it I schal euer alle after.
 A maynes fenne messengers to Joss the son
 of Nachor sonne of Jethu, hyngre of Isaac
 cometh: come, let us be the order. But Joss
 hyngre of Isaac felt agayne to Amaleites
 of Judea, sayng: A cyphell in Edomites
 to a cyphell tree in Libanon, sayng: I
 have a cyphell tree in Libanon to a cyphell
 tree in Edom. Libanon was to be cutt
 downe the thille. I prayse thou that
 the Edomites, these thesere bette cyphell
 I prayse: but praye at home. For what
 thou to prouide myffiche, that thou shal
 be outthowen, and Iud a witt the

[illegible]

The rest of the acts of Jeas whiche
 dyd, and his power; and how he fought wth
 Amazias kynge of Juda, are thus containe^d
 Chronicles of kynges of Israel: and Jeas
 layde him to rest wth his fathers: and he
 was buryed at Samaria amonge the kynges
 of Israel: and Jeroboam his sonne began
 his reigne.

Amasis the sonne of Phos hynge of Iu-
den after the deathe of Phos sonne of Ju-
chas hynge of Iseal hysse yeres. Thise
of the doers of Amasis, are treytened in
Chronicles of hynge of Iuda. And after
spured greate treicion agaynst him in Iude-
tem and he fledde to Egipt. And there
after him to Egipt, and there him there
they brought him on an horse, and he was

and turned not from the finnes of Treabason
sonne of Sabaar that made Iſrael to ſinne. In
the daies of Phahel kyng of Iſrael, came Te
glath Phalaras kyng of Aſſiria / and toke Aſon,
Berh, Gaſaca, Janoa, Rabes, Baſon, Ga
laad, Gaſſie, and all the lande of Nephtali:
and carried them awaye to Aſſiria.

And Hoſea the ſonne of Elah conſpired
treason agaynſt Phahel the ſonne of Hoſe
kia, and ſmote him and ſlew him, and reigned
in his ſtead / the twentieth yere of Iotham
the ſonne of Aſah. The reſt of the dooſe of Phahel,
and all he dyd, are written in the Croni
cles of the kynges of Iſrael.

The ſeconde yere of Phahel ſonne of Ho
ſekia kyng of Iſrael, began Iotham the
ſonne of Aſah kyng of Iuda to reigne. He
was and twentieth yere olde was he, when he
began to reigne / and he reigned ſixtene yeres in
Jeruſalem. His mothers name was Jeruſa,
the daughter of Zanoth. And he dyd that was
righte before the Lorde: even in all thinge,
as dyd his father Aſah, ſo dyd he. But he
put not awaye the hyl altiers / for the peo
ple offered and burnt incenſe vpon the hyl
altiers: he burnt the hyghell tooſe in y houſe
of the Lorde. The reſt of the dooſe of Iotham
and all he dyd, are written in y Cronicles of Iu
das. In the ſixte daies the Lorde began
to ſende agaynſt Iuda Rezin the kyng of
ſuria, and Phahel the ſonne of Hoſekia, and
Iotham reſted with his fatheres, and was bur
ied with his auncles in the cite of Dauid his
father: and Achaz his ſonne reigned in
his ſtead.

¶ Iudas kyng of Iuda, conſidereth his ſonne in
ſpye: and hath many ſervantes agaynſt the kyng
of Iſrael: he cauſeth an altiare to be made iſt
nor of Damasco. In the ſteade of Achaz reigned
Serchias his ſonne.

CAPL XVI.

The ſeventene yere of Phahel ſonne of
Hoſekia kyng of Iſrael: Achaz ſonne of
Iotham kyng of Iuda, began to reigne
bring of chage of twentieth yere, when he was
made kyng: and reigned ſixtene yere in Jeru
ſalem and dyd not the thinge that was righte
in the eyen of the Lorde his God, as dyd Da
uid his father: But went in the waye of the
kynges of Iſrael: / & there he offered his ſonne
in fyre, after the abominacion of the heathen,
whiche the Lorde call out before the chyl
dren of Iſrael. And he offered and burnt the fat in y
hyl altiers, and on the hylles and vnder euery
greene tree. ¶ When Rezin kyng of ſuria,
and Phahel ſonne of Hoſekia kyng of Iſrael,
came by to Jeruſalem to fight. And they beſie
ged Achaz, but could not overcome him. At the
ſame tyme Rezin kyng of ſuria broughte Aſ
lah agayn to ſuria, and to the Jewes thier.
And the ſumme is went to Aſah and dwelt
there vntill he is deade.

¶ Then Achaz ſent meſſengers to Teglah Phah
laſer kyng of Aſſiria, ſaying: I am thy ſervant
and thy ſonne: come and deliuer me out of the

hande of the kyng of ſuria, and out of y hande
of the kyng of Iſrael, whiche be ſpyes agaynſt
me. And Achaz toke the ſiluer & the golde
that was founde in the houſe of the Lorde, & in the
treſure of the kynges houſe, and ſent it as a
reward to the kyng of Aſſiria. And the kyng
of Aſſiria was applinge to his myne, & went
to Damasco, and toke it: and carried the people
awaye to Aſir, and Aſſur Rezin.

¶ And kyng Achaz wente agaynſt Teglah
Phalaras kyng of Aſſiria, to Damasco. And
when he ſaw a certeyne altiare that was in
Damasco, he truſte to ſeria the pyerſt
trent of the altiare, and the ſayon of all
the towe: he made ſpye therof. And ſeria the pyerſt
made an altiare in all portes iſte to the
temple whiche kyng Achaz had ſente from
Damasco: and had ſyncked it by the kynges an
myne from Damasco. And when the kyng
was come from Damasco, and ſaw the altiare,
he went to it, and offered thereon. And he burnt
his burnt offeringe, and ſyncked the bloude
of his peccatoryng: and poured his burnt
offeringe, and ſyncked the bloude of his peccatoryng
vpon the ſayde altiare. And the blaſtem
er that was before the Lorde, he ſtoode
from betwene the altiare and the doore of the
Lorde, and put it on the noſt iſte of the
altiare.

¶ And the king commanded ſeria the pyerſt
ſaying: vpon the grete altiare ſet on fyre
it: moynge burnt offerings, and in thier
meat offerings / and the kynges burnt
offeringe, and his meat offerings, and the burnt
offeringe of all the people of the lande and the
meat offerings: & there burnt offerings, &
poures thereon all the bloude of all manner
of ſpynges. But the blaſtem er ſhall be ſent
to enquire with. And ſeria the pyerſt dyd
the pynges as kyng Achaz commanded him.
And kyng Achaz brake the ſpyes of the be
lmes, and toke the lauer from them: and he
broke the ſer from the blaſtem er: that he
broke it, and put it vpon a pavement of ſton
And there the pulpit for the ſer: and the
ther had made in the houſe, and the kyng
entrey without, turned by to the houſe of the
Lorde, for ſcare of the kyng of Aſſiria. The
reſt of the dooſe of Achaz whiche he dyd, is
written in the Cronicles of kynges of Iuda.
And Achaz laſte him to reſte with his fatheres
and was buried with his fatheres in the cite
of Dauid: and Serchias his ſonne reigned
in his towe.

¶ Hoſea kyng of Iſrael is taken. And he and y
royaume broughte to the Aſſyrians.

CAPL XVII.

In the vii. yere of Achaz kyng of Iuda,
Hoſea ſonne of Elah begonne to reigne
in Samaria vpon Iſrael, and conſpyred
twyne yeres, and dyd that diſpleaſed the Lorde
but not ſo much as dyd the kynges of Iſrael
that were before him. And Salmanaſar kyng
of Aſſiria came vpon him: and Hoſea became
his ſervant, and gaue him rebovres. And the

¶ Obſeruat
¶ Iſrahel
ſonne of
ſahaz

¶ Iſrahel
ſonne of
ſahaz

¶ Iſrahel
ſonne of
ſahaz

¶ Iſrahel
ſonne of
ſahaz

¶ Iſrahel
ſonne of
ſahaz

ment which I wrote for you, so ye be diligent to do, for ever more, and leave not any other goddes. And the appointment that I have made with you, so ye forget not, and that you leave none other goddes: but the Lord your God ye shall serve, and he shall deliver you out of the hands of all your enemies. Who be it they herde not, but dyd after y^e olde maner. And euen to dyd these nations feare the Lord and leue theyr images thereto: and so dyd theyr children and theyr childrens children to. Asuen as dyd theyr fathers, so to theyr vnto this daye.

Ezechias henge of Iuda putteth downe the high altar, and destroyeth the Images. The blaspheming of Sennacherib.

CAP. I.

XVII.

The thirde yere of Hosias sonne of Ahas, henge of I Israel, raygned Ezechias sonne of Ahas henge of Iuda. And he was a fure yere olde was he, when he beganne to raygne, and raygned .xiii. yeres in Ierusalem. His mothers name was Abi the daughter of Zacharias, and he dyd that pleased the Lord in all thyng, like to Dauid his father. He put awaye the high altars, and brake the Images, and cut downe the groves, and all to brake the hainy serpent that Moyses made. For vnto those dayes the children of Iudaell dyd burne sacrifice to it, and called it Nehushtan. He trusted in the Lord God of Israel, so that after him came none like him among all the kynges of Iuda, neither among them that were afore him. He claued to the Lord & departed not from him, but kept his commandmentes which the Lord commaunded Moyses. And the Lord was with him, and whosoever he toke in hande he dyd it wylly. And he rebelled agaynst the henge of Ahasia and freed him not. He bet the Philistines euen vnto Asad and the costes therof, both in castles & of garisons and strong cities to.

In the fourth yere of henge Ezechias whiche was the fourth yere of Hosias sonne of Ahas henge of Israel came Sennacherib henge of Ahasia vpon Samaria and beseged it, and they toke it at the ende of the yere, which was the fiftie of Ezechias: that is to say the nyght yere of Hosias henge of Israel, was Samaria wonne. And the henge of Ahasia dyd carry awaye I Israel vnto Ahasia, and put them in Asalab and in Babilon on the ryuer of Soan, and in the cresses of Medes: because they wolde not hearken vnto the voyce of the Lord their God, but transgressed his appointment, and all that Moyses the seruauent of the Lord commaunded, and wolde nether do nor do.

The .xiii. yere of henge Ezechias came Sennacherib henge of Ahasia against all the strong cities of Iuda and took them. Whereupon Ezechias henge of Iuda sent to y^e henge of Ahasia to Lachis, sayinge: I haue offended. Let me depart from me, and what thou puttest on us that wilt I beare. And the henge of

Ahasia answered vpon Ezechias henge of Iuda, that he had sent calunges of silver and calunges of golde. And Ezechias gaue them all the siluer that was founde in the house of the Lord: and also in the treasure of the henge house. And the sayde calunges Ezechias sent of the moynes of the temple of the Lord and of the pylles, whiche the sayde Ezechias henge of Iuda couered ouer, and gaue the to the kinge of Ahasia.

And the henge of Ahasia sent Ezechias and Kablahed from Lachis to besegge Ezechias with a great hoste of Ierusalem. And they went up and came to Ierusalem, and went and stode by the counseyll of the outermost pole whiche is in the waye to the fullers feide, and called to the henge. And there came out to them, Eliakim the sonne of Heliah quard of the house, and Sheban the scribe, and Ioab the sonne of Alaph, three cothens. And then Kablahed sayd to them: Ezechias I pray you: thus sayeth the kinge the henge of Ahasia. What continueth is this that thou hast? thus wylte thou speake a light word, that thou hast strength and power to make warre. On whom thou trustest thou trust, that thou tellest agaynst me? dost thou truste to the staffe of thyne owne reede Egypt, on whiche yf a man lean, he shal renne in to his hande and perishe. For I am Ie Pharaoh henge of Egypt vnto all that trust on him. Yf ye saye vnto me, that ye trust in the Lord our God. Is not the God he, whiche by his altars and other altars, Ezechias hath put downe, and hath taken Iuda and Ierusalem, downe your felicitye whiche this altare yere in Ierusalem? I am therefore to me to my Lord the henge of Ahasia, and I will deliuer the two thousand of Ierusalem, yf thou be able to set thy reede upon him: (and yf thou be not) how then art thou able to resist one of the litle cities of my nation Ierusalem: or trustest thou to Egypte charytes and hostines? Whosooure thou shalt thou I am come without the byding of the Lord to this place to destroye it. I saye the Lord sayd to me, go up to this land and besegge it. Then saye Eliakim the scribe, and Kablahed and Sheban and Ioab, to Kablahed: speake, we praye the, to by language with the Ahasians language, for we understand it: and take not word by in the Iewes tongue, but heares of the people that are on the walles.

And Kablahed sayd vnto them: hath my master sent me only to the master and to the, to speake these wordes, or rather to the men that hope the walles, that they shal eat their owne dyte and drinke their owne pisse with you.

And so Kablahed stode and cryed with a loud voyce in the Iewes language, and spake, sayinge: What the language of the henge, the henge of Ahasia. Thus sayeth the henge: Is it not Ezechias bequile you, which is not able to deliuer you out of my hande: neither let Ezechias make you trust to the Lord sayinge: the Lord hath surely sayd, and this cytie shal not be deliuered into the handes of the henge of Ahasia. Whiche he

II. Par. xxxi.

Drut. xlii.

I. Sam. xxi.

II. Reg. xxi.

II. Sam. xli.

II. Par. xxxi.

II. Reg. xxi.

II. Reg. xxi.

these *Rechies*, for thus sayth the kyng of Affria. Wrait handlyd with yve, and come out to me. And then eat euery man of his owne wyne, and of his fygge tree, and drynke euery man of the water of his owne welles, tyl I sume and set you to as good a land as yowre is, a land of come and wyne, a lande of byrd and wyrdeth, a lande of olyue trees of oyle and of hony. And ye shall lyeue and not dye. And breken not vnto *Rechias* for he will begyle you, sayng, the *Loide* shall deliuer us. For thus the goddesses of the nations beswure any God his lande, oute of the hande after the kyng of Affria: where are the gods of Hamath, and of Arphad? where are the goddesses of Berberanum of Ana and Quah? did they deliuer Hamata out of myne handes? what God of any lande hath deliuered his lande oute of myne hande, that the *Loide* shall deliuer Jerusalem out of myne hand?

But the people helde they pray and assembled vnto him a woide: for the kyng hadde remanent, sayng: answere him not.

Then said the Quene of Houbdole, and Adam the scribe, and Iosh the sonne of A-saph the weaber, came to *Rechias* with their clothes red and tolde him the wordes of *Reab* the.

The Quene of the Loide hylith *Rechias*. thou: take men of the Affrians. *Hennacherib* is hylith of his owne times.

CAP.

XIX.

When hyng *Rechias* herde this, he rent his clothes and put on sacke, and went to the house of the *Loide*. Furthermoze he set *Eliahim* Quene of Houbdole, & *Sobab* the seker, & the others of the *Preadies* clothyd in sacke, to *Isai* the Prophete the sonne of *Amos*. And they sayde to him, thus sayth the *Loide*: This daye is a daye of tribulation of *Rechias* and of raryng: euen as when children are reb to be bozne, and the mothers haue power to be deliuered. Wh that the *Loide* the God wolde heare at the wordes of *Rechias*, whome the kyng of Affria his minde hath sent to rarye on the lyuynge God, & to trouble him with wordes, which the *Loide* the God hath herde. Wherefore lyft up thy prayes for the remanent that are left. When the remanentes of hyng *Rechias* were come to *Isai*: *Isai* sayde to them. So shall ye say to yowr matter. Thus sayth the *Loide*: be not afeard of the wordes thou herdest. In which the young men of the kyng of Affria haue sayd on me. For I will sende him a blaske that he shall heare spynge, and to returne to his owne lande: And I will ouerthowe him with the seker, euen in his owne lande.

And *Rechias* went hysse agayne a fownd of hyng of Affria: fighting against *Azobach*: for he had herde, that he was departed from *Zachis*. And he herde spynge of *Rechias* the kyng of the blacke *Voices*, that he was come out to fight against him. And thereupon he departed and sent messengers vnto *Rechias*,

sayng. Thus saye to *Rechias* kyng of Judah, Let not thy God say the wit of the may, in whome thou do trust, sayng: Jerusalem shall not be deliuered into the handes of the kyng of Affria. Beholde, thou hast heare what the kynges of Affria haue done to all landes, whome they haue vnterly destroyed them, And howe then wilt thou escape? hath the goddesses of the hepten deliuered them whiche myne aunchours haue destroyed: as *Gozan*, *Haran*, *Kecoph*, and the children of *Eden* which were in *Rechias*: where is the kyng of *Hamath*, the kyng of *Arphad* the kyng of the cite of *Berberanum*, & the kyng of *Ana*, and the kyng of *Quah*?

When *Rechias* had receyued the letters of the handes of the messengers and haddered them: he went into the house of the *Loide*. & sayde them abode before the *Loide*. And *Rechias* prayed before the *Loide* & sayd: *Loide* God of *Israhel*, whiche dwelled betwene the *Rechies*, thou arte God alone ouer all the kyngdomes of the earth, and thou hast made both heauen and earth. *Loide*, whome thyne eares and heare: Open *Loide* thine eyes and see: & heare the wordes of *Hennacherib* which hath sent to rarye on the lyuynge God. *Rechias* the kynges of Affria haue destroyed nations and their lades, and haue let flye on their goddesses. For they were no goddess, but the worke of the handes of man: euen wood and stone. And therefore they destroyed them.

Now therefore *Loide* our God, saue thou us out of his hande, that all the kyngdomes of the earth maye knowe, that thou *Loide* art God alone. And *Isai* the sonne of *Amos* sayd to *Rechias* sayng: Thus sayth the *Loide* God of *Israhel*, the thinge that thou hast prayd to me concerninge *Hennacherib* kyng of Affria, I haue herde. This is the thinge that *Loide* sayth of him: He hath destroyed the, & vnto the daughter of *Sion*: He hath taken his bed at the, thou daughter of *Jerusalem*: whome hath thou raryed on, and whome hath thou reuled? Against whome hath thou lysted by thy wyse and hast elude thine eyes to byge? euen against the bolp of *Israhel*. By the hand of the messengers thou hast raryed on the *Loide* and sayde: With the multitude of my charrettes I am come by to the heryght of the mounteyne euen alonge by the space of *Eliahim*, & haue cut of the hyghte Cedar tree, and the lustre fyre tree thereof, euen to the woode of *Car-mel* that belongeth thereto. I haue digged & dyonche draunge waters, and haue dreyd by with the soles of my feete poles enclosed. I haue halt thou not hearde howe I haue aduyned such a thinge a greute while ago, and haue prepared it frome the begynnyng: And whome I bringe it forth, and it shall be destroyd, and to bringe stronge cyres, in to the heues of *Sion*. And the embaymentes of them shall be of iryll power, and saynt bredd and canfounder. They shalbe lyke the greasse of the felde, and greue herbes, and as the hay on the toppes of the houses whiche weareth off it come to anye braye. I were where thou dwellest, and thy remanent oute, and geing in.

Zacharias
sayth.

Rechias.

whiche the Lorde, euen after the abominations of the heathen which the Lorde sheweth out before the children of Israel. And he built the high alters agayne, whiche Jerobab his father had destroyed. And he reedt altars to Baal and made groves, as dyd the kynges of Israel. And he holmed him selfe vnto all the house of heauen and serued them. And he built altars in the very house of the Lorde, of whiche the Lorde had sayde: * In Jerusalem I will put my name, and he shall altere vnto all the host of heuen, euen in two courtes of the house of the Lorde. And he offered his sonne in fyre, and observed dissuall dayes, and bled witchcraft and maymag, and wrought with spirites, and tellers of fortunes: and wrought moche to the dede in Jerusalem.

And he put an ymage of a groue that he had made, euen in the very temple of whiche the Lorde hadde sayde to Dauid and to Salomon his sonne, * In this house and in Jerusalem whiche I haue chosen sute of all wyces of Israel, will I put my name for euer. After this will I make the face of Israel more amyse ouer of the lande whiche I gaue thy fathers: so that they will be wryng to do as I haue commaunded them, and all the lawe that my seruantes Moyses commaunded them. But they hearkened not: by whiche he had led them out of the waye, so that many touchyd the wyche of the Paganis which the Lorde destroyed before the face of the children of Israel.

And the Lorde spake by his seruantes the prophetes sayenge: because Manasses hynged of Iuda dyd such abominations, and hath wroughte wycheþe aboute all that the Ammites which were before him dyd: a bathe hath Iuda synne also with his voyces: therefore thus sayth the Lorde God of Israel.

* Behold, I will bringe such euill vpon Jerusalem and Iuda, that the eares of all þe people shall ringe at it. And I will sleache out Jerusalem the sayeng: the sayeng of Synne and the plumes of the house of Archab. And I will wype out Jerusalem, as a man wyche wyche a dyche, and when he hath wyched it eueryth it wyche to wyche. And though I leaue a remnant of myne enterchaunce, yet I will deliure them into the handes of them that hate them, and they shall be robbed and spoiled of all their enterchaunce: euen because they haue wycheþ and haue angred me. For the tyme their fathers came out of Egypt vnto this daye. And moreover shall I bringe downe blood vnto Jerusalem, in so moche that he reynershed Jerusalem in all corners. And his synne that he made Iuda synne, and to do euill in the sight of the Lorde. The rest of the actes of Manasses and all be dyd and his synne that he synned, are written in the booke of Chronicles of kynges of Iuda. And Manasses layde him to slepe with his fathers, and was buryed in the garden of his owne house, euen in þe garden of Dauid: and Amon his sonne reigned in his steade.

Amon was. xxiiij. yeres olde when he began to reigne, and he reigned two yeres in Jerusalem. His mothers name was Iehazabel the daughter of Baar of Zaidbad. And he dyd that displeased the Lorde as his father Manasses dyd. He walshed in all the way that his father walked in, and feared the Idols that his father serued, and bowed hym selfe to them. And he forsoke the Lorde God of his fathers, and walked not in the waye of the Lorde.

And the seruantes of Amon conspired against hym, and slue him in his owne house. But the people of the lande slue all that conspired agayn hyng Amon, and made Josias his sonne hyng in his steele. The rest of þe actes of Amon whiche be dyd are written in the Chronicle of kynges of Iuda. And they buried him in his sepulchre in the garden of Dauid, and Josias his sonne reigned in his steade.

After Josias heere of the booke of the lawe that was founde in the temple, he cometh to Iobab the prophete of counsel.

CAP. XXXIIII.

Josias was. xiiij. yeres olde when he began to reigne, and he reigned. xxiiij. yeres in Jerusalem. His mothers name was Jedea the daughter of Manab of Hephath. And he dyd that seemed right in the sight of the Lorde, and walked in all the wayes of Dauid his father and bowed nether to the right hande ne to the left.

And the. xviij. yere of his reigne hyng Josias sent Shaphan the sonne of Azalia, the son of Shalum the scribe to the house of þe Lorde sayenge: go to Bethla the dyche parde, and let him summe the siluer that is brought into the house of the Lorde, whiche the heeres of the dyche haue gathered of the people, and let them deliure it into the handes of the wrethe man that haue the ouersight of the house of the Lorde, which shall giue it to them that wyche vnto the house of the Lorde, to repaire the decayed places therof, euen vnto carpenters and masons, and for to bre ymbre and see stone to repaire the house. Howe be it let no rekenyng be made with them of the mony that is deliured into their handes, but let them doo it of their conscience. And Bethla the dyche yerd sayde to Shaphan the scribe: I haue founde the booke of the lawe in the temple of the Lorde, and Bethla gaue the booke to Shaphan, and be it so. And then Shaphan the scribe came to the hyng and brought him word agayne, and sayde: thy seruantes perused out the siluer that was founde in the temple, and haue deliured it vnto the workmen that haue the ouersight of the house of Lorde. Furthermore Shaphan the scribe shewed the hyng sayenge: Bethla the priest hath deliured me Icha a booke. And Shaphan red it before the hyng.

And the hyng as for as he had hearde the wordes of the booke of the lawe, he rent his clothes

¶ In Jerusalem
Iosias

¶ In Bethla

¶ In Bethla

¶ In Bethla

¶ In Bethla

¶ In Bethla

¶ In Bethla

And wherthe mate Iſrael ſpake: both the
maire and alſo the ſpitt be byde ſome and
beate the dyll and ſhampre it to powder, and
beate the groue. And as Joſias ſcourged hym
with, he ſcourged the graues that were in the
maire, and ſent and ſet the bones oute of
the graues and burnt them vpon the aultare
and ſaid it accordynge to the woide of the
Lorde that the man of God had proclaimed,
whiche openlie hadde denounced the ſame
thynges.

Then the hynge ſayde: What meaneth
powder graue haue that I ſee? And the men of
the cytie telle him, it is the ſpaulchere of the
man of God, whiche came home to Iuda and
denounced the ſelfe ſame thynges that
ſpaulchere went to the aultare of Bethel. And
ſaid he to hem be it that no man moue his
bones, and ſo his bones eſcaped, with the bo-
dy of a Prophete, that came oute of Sa-
maria.

And thereto all the houſes of the bylaunters
of the cytie of Samaria, whiche the hynge
of Iſrael had made, to anger the Lorde with:
Joſias put out of the waye, and dyd to them
as all popites as he dyd in Bethel. And he la-
mmed all the preachers of the bylaunters that
were there euen vpon the aultars, and theye went
awaye thence vpon them, and returned to Je-
ruſalem.

And the hynge commanded all the people
of the cytie: & kept the feaſt of paſſouer vnto the
Lorde your God, as it is wyrtten in the booke
of the ſecond ſcullament. For there was no paſſouer
holen ſyke that, ſrome the dayes of the iu-
dges that whged Iſrael, and choſe oute all
the dayes of the hynge of Iſrael and of Ju-
da. And in the xviij. yere of hynge Joſias,
was this paſſouer holten to the Lorde in Je-
ruſalem.

So ſeuerall wythes with ſpittes, forſyphes,
ſpittes, and wherthe ſpittes, Iudas and all
the abominations that were eſcaped in the
land of Iuda and in Jeruſalem, Joſias put
out of the waye, to make good the woide of
the Lorde, which were wyrtten in the booke:
And he made rounde in the houſe of the
Lorde: & the vnto hym was there no hynge a-
nythynge, that turned to the Lorde with all
his heart, with all his ſoule, and of his might,
to doo the will of the Lorde, neyther
after him mozt there any ſuche.

And whyn the Lorde tohermed not
him ſelfe ſeame his ſerues and great wondre,
whereby he was angred againſt Iuda vpon
all the prouocations that Shannafſe prouoked
him: And the Lorde ſayde: I will put Iuda
in ſuche manner out of my ſight, as I haue done
Moab, and will cut of, this cytie Jeruſalem,
whiche I haue choſen, and the houſes of which
I ſayde, my name ſhalde there.

Wherof the dedes of Joſias, and all he
dyd, are wyrtten in the booke of the Chronicles
of hynge of Iuda.

And Iudas barre ſhaharao ſecroa, hynge of
Egipte, went againſt the hynge of Aſſyria to
the cytie Suphais. And hynge Joſias went

againſt hym, and was ſharpe of him at Sha-
gah wher he had ſone him. And his ſeruaunt
carped hym deryd from Shagah a brought
him to Jeruſalem, a buried him in his owne
ſepulchre. And the people of the lande toke
Joachas the ſonne of Joſias, and anoynted
hym, and made hym hynge in his fathers
towme.

And Joachas was thye and thertye yeres
olde, when he began to raigne, and raigned
thre monethes in Jeruſalem. His mo-
thers name was Hamital, the daughter of Jeremia
of Lodonai. And he dyd that diſpleaſed the
Lorde, in all thynges as his fathers had done.
And ſhaharao ſecroa put him in bondes at Ba-
bilon, in the lande of ſhemarai, in the ſe-
uenteenth yere of his raigne in Jeruſalem, and put the ſiluer
to a tribute of an hundred talentes of ſiluer and
a talente of golde. And ſhaharao ſecroa made
ſiliahim, the ſonne of Joſias, hynge, in the
towme of Joſias his father, and tounred his
name to Joachim, and toke Joachas awaye,
wherhe when he came to Egipte: dyd
thre.

And Joachim gaue the ſiluer and the golde
to ſhaharao: whome he it taxed the lande, to
grue the monye as the commaundement of
ſhaharao, and as euery man was ſet at, ſo he
requeyrd the ſiluer and the golde of the peo-
ple of the lande, to grue ſhaharao ſecroa. Jo-
achim was ſyre and twenty yeres olde, when
he beganne to raigne, and he raigned elue-
tyen yeres in Jeruſalem. His mother was named
Zedba the daughter of Shabai of ſhama.
And he dyd that was euill in the ſighte of
the Lorde: ſyke in all thynges as dyd his fa-
thers.

And Joachim dyed, and after him ſucccedeth Joasim:
Jeruſalem is beſegged of the Babylonians. Joasim
ſet him ſelfe to the hynge of Babilon, and in
the ſecond yere came ſhahamah, whiche was called
Zedbaas.

CAPL XXXIIII.

In this dayes came Nabuchodonosor
king of Babilon, and Joachim became his ſer-
uaunt thre yeres, and then tounred
and rebelled againſt hym. And the Lorde ſent
vpon him men of warre oute of Aلدere, oute
of ſicia, oute of the ſonabites, and ſrome
the children of Ammon: and ſente them in
to Iuda, to beſiege it, accordynge to the ſer-
uice of the Lorde whiche he ſpake by his ſer-
uaunt the prophetes. Only at the bydding
of the Lorde happened it ſo to Iuda, to put
thre out of his ſight, ſo the ſonne of ſha-
naffſe accordynge to all he dyd: and ſo the in-
nocent bloude that he dyd and ſpilled Jeruſa-
lem with innocent bloude, whiche the Lorde
wold not forgiue.

The reſt of the dedes of Joachim and all he
dyd, are wyrtten in the Chronicles of hynge
of Iuda. And Joachim layd him to ſeys with
his fathers, and Joasim his ſonne raigned
in his ſtead. Out the kynge of Egipte,
came

Jeremye

100. 101. 102.

103. 104. 105.

came noli to moze oute of his lande: so; the kyng of Babilon had taken frome the eyre Euphrates, all that pertained to the kyng of Egypte. Joann was egyptene piers olde, when he began to egypte, and egypted in Jerusalem thre monethes. His mothers name was Shebusha the daughter of Ananias of Jerusalem. And he dpo that displeased the Loide in all poyntes as his father dpo.

Daniel.

* In his tyme came the seruantes of Nabuchodonosor; kyng of Babilon, to Jerusalem: and the cyte was besieged. And Nabuchodonosor came to the cyte as his seruantes were yet besieginge of it. * And Joann the kyng of Juda came out to the kyng of Babilon, with his mother, his seruantes, his Loide and his chambelaines. And þe kyng of Babilon toke him, in the egypte piers of his egypte.

* Hier. li.

And he carped out thence all the treasure of the house of the Loide, and the treasure of the kynges house, and brake all the vessels of golde whiche Salomon kyng of Israell hadde made, in the temple of the Loide, as the Loide had sayd. And he carped awaye all Jerusalem, and all the Loide and all the men of myghte, to the nombre of ten thousand into captivite: and all craftie men and Joyneres, none remayninge save the poore people of the lande. And he carped awaye Joann to Babilon, and the kynges mother, and the kynges wyve, and his chambelaines, and the myghte of the lande carped he awaye frome Jerusalem to Babilon. And all the men of skilfulle to the nombre of seven thousand, and craftie men Joyneres a thousande, all stronge and apte for warre, dpo the kyng of Babilon bring to Babilon to dwell. * And the kyng of Babilon made shemaiad his sachers brother, kyng in the lande, and chaunged his name and called him Zedekias.

li. Hier. xlii. li. Jerom. xlii. li.

Zedekias was one and thirtene piers olde when he began to egypte, and he egypted eleven piers in Jerusalem. His mothers name was Hamital: the daughter of Jeremia, of Zorab. And he dpo cruel in the sight of the Loide, in all poyntes lyke to Joann. For he thoughte the wythe of the Loide is to chaunge to Jerusalem and Juda, until he had cast them out of his sight. And the sapie Zedekias rebelled against the kyng of Babilon.

By the rebellunge of Zedekias the towne of Jerusalem besegged of Nabuchodonosor. The towne and the temple are both burne. The sonnes of Zedekias are slayne before his eyes, and after are his eyes put out. Jude is brought to Babilon, and after is Joann exiled.

CAP.

XXV.

Jerom. xlii. li. lii.

Wherefore in the nynte piers of his egypte, the tenth dape of the tenth moneth came Nabuchodonosor; kyng of Babilon with all his power to Jerusalem: and pitched against the towne and made engines against it on every syde. And the cyte continu-

ed besegged unto the eleventh piers of the kyng Zedekias. And the nynte dape of the tenth moneth of that piers, there was a great tempe in the cyte, that there was no sustenance for the people of the lande.

And the cyte was broken bp: wherof the men of Jeremias fled by night, by a way the new gate, betwene two walles betwene the kynges garden: the Alabers went about the cyte.

When the kyng went throught the wall to Jerusalem, and the both of the Alabers followed after him, and toke him in the mynnetle of Jerusalem, all his wyve broughte away frome him. When they had taken him, they brought him to Nabuchodonosor; kyng of Babilon to Babel, whiche watched him of treason. And thre dayes the sonnes of Zedekias before his eyes, and put out the eyes of Zedekias, and fettered him, and carped him to Babilon.

In the seventh dape of the fiftie moneth which was in the nyntenth piers of the kyng Nabuchodonosor; kyng of Babilon, came shan saadan seruante of the kyng of Babilon, chief Captayne unto Jerusalem: and brake the house of the Loide, and the kynges temple, and all the houses of Jerusalem, and all the houses with fyre. And all the both of the Alabers that were with the chief Captayne: brake downe the walles of Jerusalem round about. And the reste of the people that were left in the cyte, and therein that were left to the kyng of Babilon, and the reste of the common people, Nabuchodonosor the chief Captayne carped awaye, and left of the piers of the lande to dwelle the wyves, and the orphelins grounde.

And the pylers of bras: that were in the house of the Loide and the bosome, and the brasen sea that was in the house of the Loide, the Alabers brake, and carped the brasen them to Babilon. And the launce, the lance, the pikes, the spears, the darts, and the myghtie weapons of bras, they carped awaye. And the pikes, and darts that were of golde, silver, and brasse, they carped awaye with the two pylers of the sea of bras, and the bosome which Salomon had made in the house of the Loide. The bras of these vessels was withoute weight, the weight of the one piler, was xviii. cubits, and the hert thereof was bras, and covered the length with the che and pommeroy round about upon the tree, all of bras. And of the same fashion was the seconde piler: a wythe.

And the chief Captayne toke shaziel the chief prier, and Zoponias the brother prier: and the reste of the piers of the cyte. And out of the cyte he toke a certaine chambelaine that had the ouerlight of the maner warre, and thus men that were cur in the kynges piers, which were found in the cyte, and the piers of the cyte were found: and the people of the lande that were left in the cyte, and the people of the people of the

THE CHRONICLES OF THE KYNGES
OF IYDA,
THE FYRST BOKE.

¶ The begynning of the booke Redigeth of Adam,
unto the sonnes of Elau and Jacob.

CAPL.

I.

ADAM, Seth, Enos,
Kainan, Mahalchiel,
Jared: Hanoch, Ma-
chusalech, Lamech: Noe
Sem, Cham, and Ja-
pher. The sonnes of
Japheth: three Gomer
Magog, Madai, Jaud
Elfab, Saphai, and
and Tucas. The sonnes of Gomer were: Af-
coner, Epheth and Egoimad. The sonnes
of Javan: Elishah, Kartulash, Achim and Do-
danim.

The sonnes of Cham: Kus, Hytratin, Phut
and Canaan. The sonnes of Kus: Hada, He-
utah, Sabatha, Kemah, and Sabathaias.
The sonnes of Kemah: Haba, and Daban.
And Kus begat Armoor: whiche Armoor be-
gan to ware myghty byp the eare. And Hy-
tratin begat Ludim, Laminu, Labinu, Japh-
thum, Pherechum and Achilum: of whiche
came the Phylidines, and the Chapharites.
And Canaan, begat Zidon be eld sonne,
Iethi, Jebusi, Amoy, Gergeli, Heui, Kishi,
Sini, Aduati, Zamarit, and Hamathi.

The sonnes of Sem: Elam, Ailur, Arphaciad,
Lud, Aram, Uz, Hul, Gether, and Elipoch.
And Arphaciad begat Salah, and Salah be-
gat Euer. And unto Euer were byne twoo
sonnes: the name of the one was Phaleg, be-
cause in his dayes the lande was diuided. And
his bynethers name was Jekian. Jekian be-
gat Lemodab, Salreph, Hagermoth, and Ja-
rah: Ishabram, Uziel, and Chibai: Ecol
Abimael, and Haba: Saphi, Beula, and Je-
bah. All these were the sonnes of Jekian.

Sem, Arphaciad, Salah: Euer, Phaleg,
Kau: Keug, Hapoy, Thary: Abiam other
woe called Abiyaham. The sonnes of Abiyah
Jheac and Jmael. And these are their byneth-
ers: the seldre sonne of Jmael was Sabathoth,
then Achab, Abderel and Abalam: Hama,
Dumeh, Hafia, Hahar, and Therna: Jatur

¶ Aporus, and Kironab. These are the sonnes
of Jmael. The sonnes of Keturah Abiyaham
son whiche she bare Zameam, Jekhan, Ma-
dan, Mahian, Zethur, and Shuan. The sonnes
of Jekhan: Haba and Daban. The sonnes of
Abiyaham: Ephah, Ephre, Elnoch, Abda and
Elabab. All these are the sonnes of Keturah.

Abiyaham begat Isaac. The sonnes of Isaac:
Elau and Jisael. The sonnes of Elau: El-
phap, Hauri, Achur, Jealoom and Rojed.
The sonnes of Elphap: Therman, Omer, Ze-
ra, Gasham, Ken, Hethma and Amalek.
The sonnes of Hauri: Japhath, Zarah, An-
mah, and Chibay. The sonnes of Jisael: Lo-
tan, Sobal, Zecron, Anah, Hefon, Gyr and

Difan. The sonnes of Lotan: Hori and He-
mam, and Homan was Lotans sone. The
sonnes of Sobal: Ailan, Mahabath, Hah,
Scepti, and Onam. The sonnes of Zecron
Hap and Anah. The sonnes of Anah: Hefon,
Jethian and Charen. The sonnes of Hori:
Balaan, Saauan and Jehen. The sonnes of
Difan: Uz, and Aram. These are the byneth-
ers that reigned in the lande of Edom beyne
the hynges that reigned amonge the chyldren of Israhel
the sonne of Iser, and the name of his
wyfe was Dinahabath. And whiche Iser was
Iser, Iobab the sonne of Zarah of Hori
reigned in his tyme. And after the tyme
of Iobab, Husam of the lande of Theman re-
igned in his tyme, and after the tyme of Hu-
sam, Habad, the sonne of Batad which he
had manye in the felkes of Edom, reigned
in his tyme, and the name of his wyfe was
Alych. And after the death of Habad, Shu-
lah of Hagarah reigned in his tyme. And af-
ter the death of Shulah Saul of Hagarah
reigned in his tyme. And after the death of
Saul, Hual Hagan the sonne
of Hagarah reigned in his tyme. And af-
ter the death of Hual Hagan, Habad againe
his place, and the name of his wyfe was Hui-
his wyfe name was Hetherahel daughter
of Hader the daughter of Hagarah.

But after the death of Habad, there
were Dukes in Edom. Duke Homan, Duke
Hah, Duke Jethi: Duke Habelama, Duke
Hah, Duke Hamin, Duke Harnas, Duke
Haman, Duke Hagarah: Duke Hagarah
Haram. These were the Dukes of Edom.

¶ The Redigeth of Iuda unto the tyme
of David.

CAPL.

II.

These be the sonnes of Israhel: Ruben,
Simeon, Levi, Juda, Jachar and Zeru-
ion: Dan, Joseph, Ben Jamin, Naphtali,
Gad and Aser. The sonnes of Juda:
Er, Onan, and Sclay. These three were byne
him of the daughter of Shua the Canaanite.
But Er the eldste sonne of Juda was de-
ad the light of the Loyde, and therefore he
was byne. And Sclay had his daughter in law
him Phary and Zarai: so that all the
sonnes of Juda were thre. The sonne of Phary
Herson and Hamul. The sonnes of Zeru-
ion: Elhan, Heman, Chelchah, and
Jehonai. The sonnes of Erme: Achab,
troubled Israhel, which transgressed in
manye thinges. The sonnes of Erhan: Hui-
son. The sonnes of Herson that were byne
Jehamcel, Ham and Aclah. And Hui-
son begat Aminadab: and Aminadab begat Phary-
son a myle amonge the chyldren of Juda: Phary-
son begat Salma: and Salma begat

which, Asaiah, Asaphiah, and Asiel, the
sonnes of Issi beyng theyr breddes: And
somt the elde of the Asaphites, and
they dwelt therein unto this
daye.

The genealogie of Ruben and Gad and of the
half tribe of Manasse.

CAP. I.

V.

The sonnes of Ruben the eldest sonne of
Israel: for he was the eldest. But be-
cause he defiled his fathers bedde, his
byrthe ryghte was gyven unto the sonnes of
Joseph the sonnes of Israel: and so he is not
reckened unto the byrthe ryghte. For unto
Juda whiche was myghtie amonge his bre-
thren, was gyfte the principall ryghte before him.
For the byrthe ryghte was gyven Joseph.
The sonnes then of Ruben, the eldest sonne
of Israel: were Heman, Isachar, Seromon,
& Keturah.

The sonnes of Joel: Hamatah, and his
sonne Hog, and his sonne Hemei, and his
sonne Heth, and the sonne of him was He-
th, and his sonne was Baal, and Beccah
was his sonne. Whiche Beccah whighat,
whighat, hynde of Asa, carryed awaye:
so he was a gentile wode amonge the Suber-
ites. But unto his brethren in theyr hynde-
ryte: were Issi, and Zachariay the chiefe
men.

And Bela the sonne of Asa the sonne of
Heme, the sonne of Joel, dwelleth in Aroer
and so forth unto Hebo, and Baalmeon.
And Samuere he inhabited vntill the wyl-
dernes: euen vpon the ryuer Suphates: for
they cattell was moche in the lande of Sa-
laad.

And in the dayes of Saul, they warred
with the Hagarenes, whiche were overpou-
er by theyr handes. And they dwelleth in
theyr cities thowout all the lowlande of
Salaad.

And the chyldren of Gad dwelle ouer a-
gainst them in the lande of Basan: euen vnto
Asiab, and in Basan, Joel was the chiefe
of Asaph the nexte, then Jaanai and Sa-
phir. And they dwelt in the ancient house-
holdes of them, were Bithael, Mosolam,
Abia, Joel, Bosan, Zia, Ezer and Senen.
And were the chyldren of Abihail the sonne
of Bar the sonne of Iereah Galaad: sonne
of Bithael, the sonne of Jethai sonne of
Jahon the sonne of Hoz. And was the sonne
of Abihail the son of Sumi, the heede of an an-
cient household amonge them. And they dwelt
in Galaad in Basa and her townes, and in al
the lowdes of Asaron: euen vnto the ende of
theyr boundes.

And they were all reckened by hundres in
the dayes of Jotham kynge of Iuda: and in
the dayes of Ieroboam kynge of Israel. The
sonnes of Ruben, of Gad, & of halfe the tribe
of Manasse, euen of theyngene men hable to
warre by the sword and bowe, and they wylly bowe /

so taught to make warres, were foure a hundre
thousande, euen hundred, and they were the
went out to battayle. And they foughte with
the Hagarenes, and with Ietur, Asaph and
Shobab. And they were holpe agaynst them. &
the Hagarenes were deliuered in to theyr han-
des, wial that were thirte Hagarenes. For they
cryed to God in the battayle, & he heerd them /
because they trusted to him. And they toke of
theyr cattell fiftie thousande camelles, and
two hundred and fiftie thousande shepe, and
two thousande asses: and of the people an hun-
dred thousande: for there fell manie dead be-
cause the warre was of God. And they dwelt
forth in theyr cities, vntill the tyme that they
were carryed awaye.

And the chyldren of halfe the tribe of Ma-
nasse dwelt in the lande, from Basan vnto
Basan Hermon, and vnto mounte
Hermon: and they were manie. And these
were the heades of the ancient householdes
of them: Ephraim, Issi, Eliel, Asiel, Jeremiah,
Shobab, Jethai, men of great power: men
of name, and of handes of the ancient house-
holdes of them.

But when they hadde transgressed agaynst the
God of theyr fathers: had gone a whoring
after the goddesses of the people of the lande:
whiche God despised beget them: God her-
byd by the spile of David kynge of Iuda, and
the spile of Whighat whiche kynge of As-
siria: and carryed awaye the Suberites, the
Gadites, and the halfe tribe of Manasse: &
broughte them vnto Eliah, Baboz, Wars, and
to the ryuer Euphrat: where they remaine vnto
this daye.

The pedigree of the sonnes of Leui.

CAP. I.

VI.

The sonnes of Leui: Gerson, Kohath,
and Merari. The sonnes of Gerson: I-
sam, Isachar, Reuon, and Asiel. The
children of amram: Aaron, Moyses, & Aaron.
The sonnes of Aaron: Nadab, Abihu, Eleazar
and Ithamar.

Eleazar begat Phineches. Phineches begat
Abiur. Abiur begat Bohi. Bohi begat Ahi-
or. Ahiur begat Zarahia. Zarahia begat Eleazar.
Eleazar begat Amariah. Amariah begat
Ahitob. Ahitob begat Zabor. Zabor begat A-
himaa. Ahimaa begat Azariah. Azariah begat
Johanan. Johanan begat Azariah: whiche mi-
nistered in the temple that Salomon buyld in
Jerusalem.

Azariah begate Amariah. Amariah begate
Ahitob. Ahitob begate Zabor. Zabor begate
Helum. Helum begate Helkiah. Helkiah
begate Azariah. Azariah begate Azariah.
Azariah begate Josedec, whiche when the
Lorde carryed awaye Iuda and Ierusalem by
the hande of Nabuchodonosor, was with
them.

* The sonnes of Leui are these: Gerson,
Kohath, and Merari. And these be the na-
mes of the sonnes of Gerson: Leui and
Hemei. And the sonnes of Kohath, were Am-
ram /

Joh. 1. 11.

11. 1. 11.

Gene. 1. 11.

11. 1. 11.

* Gene. 1. 11.

at Genoa, Naples in Gallia with her sub-
urbs, Lyon with her suburbs, and Turin-
chium with her suburbs.

And were the rest of the children of Israel
born upon one of the tribes of Zabulon,
the sons with her suburbs, and Gad with
her suburbs. And on the other side Jordan by
Jericó, even on the East side of Jordan were
born three out of the tribe of Ruben: Ho-
sey in the wilderness with her suburbs Javey
with her suburbs, Kadmoor with her
suburbs, Shephay with her suburbs. And
out of the tribe of Sash, Kamori in Galaad
with her suburbs, Shaphanaim with her suburbs,
Sefiron with her suburbs, and Jeyer in
his suburbs.

(The prodigies of Isaac, Benjamin, Reuben, Simeon, Ephraim, and Judah.)

CAPL

VII.

The fountes of Iſaac: Thola, Duſh, and Samcon, fountes of the ſonnes of Thola: Doi, Ephatath, Beſeth, Zaphan, Iſrahel and Samucl, which were haters in the ancient poſſeſſors of Thola, and in ſome might among their heynebes: the nombyes of them in the fountes of Duſh, were two and twenty ſpoſande, and fix hundred: The fountes of Doi: Zaphan: The fountes of Zaphan: Beſeth, Beſeth, Doi, Iſrahel, fix hundred men in all: And among them in thyre heynebes and in all their boundloſes, fix and thyrtye thouſand men prepared to waere. So the thyrtye may be ſpoken of the ſonnes of Duſh, and the fountes of Doi, all the ſpures of Iſrahel, were ſecond of men of waere, four ſcore and ſeven thyrtye in all.

u The sonnes of Benjamin: Bale, Berchoz
and Jabel, &c. The sonnes of Bale: Elbon,
En, Onel, Jerimoth and Eli / five heades,
sevent houses, and men of might, and were
wombrs, two and twenty thousande, & four
and thirtie.

The founnes of Soccho: Zamcau, Joas,
Elzer, Elkonan, Amet, Trezmot, Abud,
Harcho, and Alamat. All these are the chil
dren of Soccho, and were reborn in their kin
nys, with the herdes of the auncient house
holles of them that were men of power, when
ye thousand and two hundred. The founnes of
Jehal: Salahan. The founnes of Abalam:
Jehal, Mami, Abud, a, a, ananah, x, abam,
Harde, and Ahfahar. All these are the founnes
of Jehal, a, auncient herdes, and mis of might,
ye thousand and two hundred that went out
to battell. And Suppin and Suppin were the
replumers of he. And the Dullies were the
children of Abud.

The names of Arphaxad: Jabael, Shum,
Jorael, Belum, the chyldren of Malabad. The
sons of Shadair: Aziel, whiche Aramiah
the churpane bare; he bare also Achit the father
of Galaad. And Achit saue to Iuphim
and Iuphim wroue. And the name of his siter
was Arachah, and the name of an other sonne
was Zaphphad. And Zaphphad had wigh-

ters. And Hannah wyfe of Zachie, bare a son
and called his name Pharez, and the name of
his brother was Zares; and the names were
Aiam and Achim. The issue of Chanah
was dead. These are the issues of Salathiel
the sonne of Zachie, the issue of Banabes.
And his sister Mary bare Jesus and Zebie
ser, and Josepholam. And the issues of
Semyba: were Abaia, Serchim, Achery, and
Aniam.

The ſons of Ephraim: Suthalah, whoſe ſon was Bereb, and Thahath his ſonne; and his ſonne Labad, and Thahath his ſon; and Sabad his ſonne, and Shubelath his ſonne; and Aſer and Erad. And the me of Eſrah that were bozne in the lande ſawe them, becauſe they were come to come to Eſrah they ſaw they mourned maner a day, and his brethren came to comforte him.

And he laide with his wyfe, to wyche concey-
ued & bare him a son; and he called the name
of him Barab, because it went euill with his
householde. And his daughter was Sarah wy-
che buyght Belshonur the nether, and also the
upper, and also Sarah. And Kaphab was his
sonne: whose sonne was Kefeph, with his
brother Thaleth, whose sonne was Thahan, &
his sonne Laadani, and his sonne Amibub,
and his sonne Elifama, and his sonne Nun, &
his sonne Nofua.

And their possession and habitation was Bethel, and the towne that appeareth thence, and unto the East of Maran, and on the west side of Gazer, with the towne thereof, and Sichem with the towne of the same, & Adah with her towne, and a longe byr border of the children of Manasse, & Bethel with her towne, & Hannath with her towne, & Geth with her towne, & Doth with her towne. In thise dwelt the chyldren of Joseph the sonne of Israel.

The **sonnes of Aler**: **Jomah**, **Jesuf**, **Jisuf**, **Barab** and **Aher** their **fyder**. The **sonne of Batail**: **Aher** and **Relchiel** whiche was the father of **Barab**. And **Beter** begat **Japplet**, **Sommer**, **Jorham** and **Sua** their **fyder**. The **sonnes of Japplet**: **Phibab**, **Banabab** and **Akafaty**. Thiche are the chyldren of **Japplet**. The **sonnes of Sommer**: **Alif**, **Kolagab**, **Jafubab** and **Krem**. And the **sonnes of his wyther Helim**: **Yer** **Zoppab**, **Jemia**, **Helis** and **Kamal**. The **sonnes of Zoppab**: **Shab**, **Daenepher**, **Sual**, **Bar**, **Jameab**, **Wosor**, **Yod**, **Sama**, **Sila**, **Jeryan**, and **Beter**. The **sonnes of Jether**: **Jeyubab**, **Phabaph**, and **Sua** the father of **Shab**, **Aher**, **Phibab**, and **Akafaty**. And thiche were the chyldren of **Aler** and **herbes of auncient bores** a pure persons, and me of myghte, **a** the **beek of Loydes**. And when they were nombred in **aray** to batayle, they were in nombre **five** & twenty thousand men.

Other Genealogies of the Service of Ben Zayn.

CAPL

En Samijn begre: Wale his elden sonne,
 Alot the second, wylde the fyrde,
 Bysh the fourth, and Kapaph the fyfte.
 And the sonnes of Wale: were Daa, Gra,
 Atyub, Abiahu, Naaman, Shobab, Gera, Sa-
 pophan, and Huran. And these are the sonnes
 of Atyub, auncient herdes among elyndish
 countees of Gabaa, whiche caried them to
 Manaphat: Naaman, Abiah, and Gera,
 whiche Gera caried them awaye, and begate
 Daa and Atyub. And be begate Shobab in
 the countree of Aloth, after he had led sine
 them awaye: Atyub begate Huran, and Sa-
 pophan. And be begate of Bozra his wyf, So-
 bab, Zebui, Alos, Almalzun, Zera, Seraph
 and Marma. These are the sonnes, bring aun-
 cient herdes.

[illegible]

And his eldest son was Ephron, then Zuzi, Asael, Nabab, Souda, Abiao, and Zactir. And Ephron begat Samab, and they also dwelt with their brethren in Jerusalem among their agnate brethren. And Jer begat Cis, and Cis had Saul, and Saul begat Jonathan, Melchius, Abinadab and Jibai. And the sonnes of Jonathan were Eliezer, and Eliezer begat Abihai, and Abihai begat Zibad, and Zibad begat Zibad, Zibad and Zibad begat Zibad, and Zibad begat Elimech, Amochi and Zami. And Zami begat Hozai, and Hozai begat Banah, whose sonne was Raphai, and his sonne was Elaph, and his sonne Asel. And Asel had five sonnes, whose names are these: Eliezer, Bochi, Zifnai, Sarch, Obedai, and Saman. All these were the sonnes of Asel. And the sonnes of Aser his brother, were Aser his eldest, and Jerubael, and Jerubael begat Eliezer. And the sonnes of Aser were upon the face of the earth, both men and beastes many sonnes, and sonnes sonnes, an hundred, and threescore. All these are the sonnes of Benjamin.

Of the justice, justice, and of other offices.

[illegible]

And of the sonnes of Benjamin : he had
the sonne of Mosolam, the sonne of Bochim,
the sonne of Balthuah, and Zobanah the wife
of Zerobab. And Elah the sonne of Shai,
the son of Dorech. And Mosolam the sonne of
phathiah the sonne of Kaucl, the sonne of Je-
banah with other they; bische in their hun-
dredes / nyne hundred spyre and sixe. And all
these were honourable herbes in the auntye
householde of them.

And of the preface: Iehishai, Iehelam
Zacim: Asaiay the sonne of Delchib; the so-
ne of Asolom; the sonne of Zabor; the so-
ne of Asaroth the son of Asitub the eighth
the house of God. And Asenah the son of Je-
roban, the son of Phathoz; the sonne of Ahi-
chab; and Asaah the son of Abiel, the son of
Jeheryah, the son of Asolom, the son of So-
lomoath, the son of Ezer, with other many
brethren besides in the auncient howlders
them, a thousande, seuen hundred; the three
actur men in the woordes of the seuerall of
the house of God.

And of the Leuites: Semetah the sonne of Haleb, the sonne of Asram, the son of Halebah of the sonnes of Merari. And Badaah the carpenter, and Salai. And Gemanah the sonne of Asrah, the sonne of Zm, the sonne of Alaph. Oodah the son of Semetah, the sonne of Salai, the son of Eehun. And Barachiah h son of Aza, the son of Cleanah that dwelleth in the bylages of the Levitah.

[illegible]

legre And them yed Dauid and Samuel the
star they in theyr hylite. And their chylde
at the enyphete of the gates of the house
of the Lorde, and of the house of the taberna-
cle: here them.

In four quarters were the hepers : to
ward the East, West, North, and South;
and they byetien that were in the countrey
came to theyr wchens as they coule came a-
bout with theyr. for the Leuites were com-
mitted to these foure principall porters byon
theyr charge. And they had the ouersyght of
the wythes, and leuitines of house of God,
and lay all nyght rounde aboute the house
of God : because the hepyngs therof perpe-
tuate in them, and to open it euerie moynge.
And certayne of them hadde the rule of the in-
dustry vessels, and broughite them in and
out by tyle. And of them were certayne ap-
pointed to ouerle the vessels, and all holie
commandes, and of the flour, wyne, oyle, frank
incense, and sweete oouours. But certayne of
the sonnes of the pperites were sette to make
their clauettes.

And Athabab one of the Leuites / the
eldest sonne of Helum the Loathite, hadde
the ouersyght of the rhynges that were ba-
tyn in the syngre panne. And other of theyr
batteren the sonnes of Labach hadde the ouer-
syght of the wythes, to prepare agaynde
all abothes. These are the syngers, amce-
pberes amonge the Leuites, diuided by
clauettes: for they had to do bothe daye and
nyght. These were the sunient amonge the
Leuites in theyr generations. And these dwelt
in Jerusalem.

And in Gaboon dwelte Iruell the father
of Gaboon, whose wyfe was called Maach.
And his eldest sonne was Abdon, then Zur,
Ail, Abel, Her and Gadab: Gebu, Aho, Za-
ranab and Mahaloth. And Mahaloth begat
Berman. And they also dwelte with their bre-
thrin at Jerusalem, euen daide by them. And
her begate Cis, and Cis Saul; and Saul
begate Jonathan, Melchijah, Abinabab and
Gibai; and the sonne of Jonathan, was Aher-
moab. And Ahermoab begate Spical, & the
sonne of Spical, were Phylon, Melchijah and
Tahira. And Aher begate Isaac. And Isaac
begat Ramath, Achmoth, Zami; & Zami
begat Poru. And Poru begat Baane, whose
sonne was Haphata, and his sonne was Elea-
ah, and his sonne Arel. And Arel had firs son-
nes, whose names are these: Herem, Worlu,
Jurai, Mahab, Abdiab and Ihaná. These are
the sonnes of Arel.

¶ The battayle of Saul agaynste the Philistines;
where he dyed, and his sonnes also.

C A P I. X.

¶ And the Philistines fought agaynste Is-
rael; and the men of Israel fledde be-
fore the Philistines, and were ouer-
throwen and layne in mounte Gelboe. And
the Philistines pursued Saul and his sonnes,
and smote Jonathan, Abinabab, and Melchijah

the sonnes of Saul. And the battayle
wente fore agaynste Saul; in so moche that
the wythes mette hym; and he was wounded
of the wythes. Then saide Saul to his wea-
pon bearer: I praye the sweede and chaste me
therowte therwith, that these vnicircumcised
come not and doo me shame. And his weapon
bearer wolde not, but feared exceedingly.
Whereupon Saul caughte a sweede and fell
byon it. And when his weapon bearer sawe
that Saul was deed, he fell on a sweede also
and dyed.

And thus Saul and his three sonnes,
and all his house dyed together. And when all
the men that dwelte in the balesies sawe how
they dede; and that Saul and his sonnes
were deed, they forsoke theyr cytes and ran
away; and the Philistines came and dwelt
in ruem.

¶ On the moynge when the Philistines came
to kype the deed bodys, they founde Saul
and his sonnes ouerthrowen in mounte Gel-
boe. And when they had strept hym, they toke
his deed and his harnesse and sent them into
the lande of the Philistines rounde aboute to
Beme: & bynges vnto theyr goddes and to the
people. And they put his harnesse in the hou-
ses of theyr goddes. But his heed they hanged
in the house of Dagon. And when all theyr
Iabes in Galaad herde all that the Philisti-
nes had done to Saul, all the men of warre
arose and sette amaye the bodys of Saul, and
the bodys of his sonnes and broughite them
to Iabes, and buried the bones of them vnder
an oke in Iabes, and fasted seven dayes.

Thus Saul dyed for his trespass that he had
perch agaynste the Lorde, in that he heere
not the wordes of the Lorde, and in that he
asked counsell of a woman that wyngoure
with a spytte, and asked not of the Lorde.
And therefore the Lorde hyllid hym, and
turned the kyngdome vnto Dauid the sonne
of Isai.

¶ After the deeth of Saul is Dauid anointed in
Bethzon. The Ieuites rebel agaynste Dauid, from
whiche he taketh the Towre of Zion. The men are
numbered.

C A P I. XI.

¶ Then all Israel assembled to Dauid vnto
Hebron: and sayd: Is he be the bones
and thy selfe. And moreouer in tyme
past when Saul was kynge, thou leddest Is-
rael out and in, and the Lorde thy God sayde
vnto the: thou shalt leade my people Is-
rael, and shalt be capitayne ouer my people Is-
rael. And when all the elders of Is-
rael were come to the kynge of Hebron, Dauid made a coue-
nant with them there, before the Lorde. And
they anointed Dauid kynge ouer Is-
rael, ac-
cording to the wordes of the Lorde by the hand
of Samuel. Dauid also and all Is-
rael went to
Jerusalem, whiche is Jebus: for there dwelte
the Jebusites the inhabitantes of the lande.
And the inhabitantes of Jebus sayd to Dauid:
and, thou comest not hère. But he answered
Dauid

¶ And he
I. Reg. 1. 13

¶

¶

¶ II. Reg. 5. 8

¶

were also as thyke as the eares of the monn-
aynes: theye the first, Abdiab the second, Je-
rah the thirde, Asalmannah the fourth, Jerem-
iah the fyve, Elie the sixt, Elie the seventh,
Johann the eyght, Elabab the nyne. There
were the tenth, and Achabamah the eleueth.
Theye were of the sonnes of Gad, and were
captaynes ouer men of warre, the small ouer
an hundred, and the greete ouer a thousande.

Theye as they that went ouer Jordan in the
foure month, when he had fylled ouer all his
bank, and they put to flyght them of the ba-
telle, port of the east syde and also the west.
And thye came of the chyldren of Benja-
min and Juda, to the holde of Baugab. And Da-
uid went out to them, and answered and sayd
to them: ye be come peaceable vnto me, to
helpe me, myne brete shall be together with
you. But if you come to begyle me, and to be
ouer aberslaye, I the there is no wyche-
rafte in myne handes, the God of our fathers
I the thereon and rethure it. And the spicite came
vpon Amasai a captayne ouer thyng, and he
sayd: thyne are we Dauid, and on thy syde
the quon of Israel: I the there the, and yet
with these thynges, for the God helpe the.
Then Dauid receyued them, he made them bre-
tises of companies of men of warre.

And there fel of Spanath to Dauid when
he went with the philistines agaynst Saul,
in battaile, but helpe them not. For the loydes
of the philistines toke counsell and sente hym
stap, sayng: he wyl fall to his maller
Saul to the trospard of our brete. And as he
went to Kierke, there fell to him of Spanath
a Chap, Josabab, Jebel, Michael of Jo-
siah, Elia, and Zaltan, bretes of the thou-
sandes of Spanath. And they helpe Dauid
agaynst those vices. For they were all migh-
ty men, and captaynes in warre. And there
came one of other to Dauid bape by dape, to
helpe him: wery if it was a greate holte, I the
holde of God.

And this is the nombye of the herdes prepa-
red to battaile, that came to Dauid to Herbon
to ward the kyngdome of Saul to him, accor-
ding to the wyge of the Loyde.

The chyldren of Juda that bare wynde and
sweate were six thousande and egypte hundred
and fifty. And of the chyldren of
Benjamin, men of mighte to warre, seven thou-
sande, and one hundred. And of the chyldren of
Leui, were foure thousande and six hundred.
And Josaba was the wyfe of them of Aaron,
and with him the thousande and seven hun-
dred. And Zabach a yonger man of greete po-
wer, and his fathers howholde with captay-
nes, and twenty. And of the chyldren of
Benjamin, I the by the of Saul, were thye thou-
sande. And a grete part of them byd yet folow
the howle of Saul.

And of the chyldren of Ephraim, were thye
thousand, a egypte hundred, men of might,
and named men in the howldes of their fa-
thers. And of the halfe tribe of Spanath, twi
thousand, which were appoynted by name to
make Dauid hyng. And of the chyldren
of Issachar, which were men that had vndersta-

ding in the right tyme to know what Israel
ought to doo. The herdes of them were thye
hundred, and all they brethren at they by.
And of Zabulon that went out with the hoie,
and proceded in arape to battaile with all ma-
ner of weapons of warre: I the thye hundred
that hepte in arape with one accorde. And of Issachar
thalt a thousande captaynes: and with them
thye wynde and spere feurm and thye thye
sande. And of Dan prepared to battaile, were
egypt and twenty thousande and six hundred.
And of Aser that went out with the hoie to
make battaile, foure thousande. And of the
other syde of Judan, of the Rubenites, Gadites,
and of the halfe tribe of Spanath, with all
maner of habundances of warre an hundred e
twenty thousande.

All these byng men of warre, habile to oter
the arape, came to Herbon with pure brete,
to make Dauid hynges vpon all Israel. And more
oure, all the red of Israel was of one accorde:
to make Dauid hegge. And there they were
with Dauid thye daps ratyng and bynging for
they brethren prepare for them. And
oure that they were tye to them: as Jozabab
Zabulon and Joseph, broughte bred, ou-
asses, camelles, mules, and oxen, and meate
floure, spygges, reafynges, wyne, oyle, oxen,
and thepe abundantly. For there was wythe
in Israel.

¶ The Brete is brought agayne from Harat by Jo-
siah to Jerusalem. Dya bye 4.

CAPL

XIII.

And Dauid conspyred with the graund
captaynes, and peye captaynes, and
with all the loydes / and sayde vnto all
the chgregation of Israel: ye it seme you good
and also to be of I the our God, let be take
and sende vnto the remanent of our brethren
throughe out all the lande of Israel, and to the
pierces and Leutes with them in their cities
and suburbs, and gather them together to be,
and let us byng agayne the arche of God to
us: for we regarded it not in I daps of Saul.
And all the chgregation was content to do
so: for the thyng semed good in the eyes of al
the people.

And Dauid gathered all Israel together the
to Egypt vnto Bethnath, to byng the
arche of the Loyde from Kariatth Jarim. And
Dauid went up and all Israel to Baalath, and
so to Kariatth Jarim that is in Juda, to set
thence the arche of the God and Loyde that
sytch on the Cherubes, wher his name is
called on. And they caied the arche of God in
a newe cart ouer of the house of Ammahab.
And Dya and Shio haue the cart. And Dya
and al Israel playd before God with all their
myghte, with songynge, danyes, psalteries,
ymbelles, and trouperies. And when they
came on the chye wyng floore of Gidon, Dya
put forth his hande to hold the arche: so the
oxen tumbled. And the Loyd was wroth with
Dya and smote him, because he put his hande
to the

to the Ark. And there he dyed before God. And David was grieved, because the Lord had not given him rest, and said he, I will build an altar to the Lord, that I may be quiet, and I will not be troubled. And he said, I will build an altar to the Lord, that I may be quiet, and I will not be troubled. And he said, I will build an altar to the Lord, that I may be quiet, and I will not be troubled.

Hiram sendeth woodc and workemen to David.
David begetteth children, after he had taken hym
wives. He hath two vnderjoyes of the phylisins.

CAPL. XIII.

Then helem brings of Egypt missengers to David, and timbre of Achaecers with malons and carpenters, to buyde hym an house. Whereby David perceiued that the Lord had prepared him to be kinge vpon Israel, in that hee had found hym lyfte up on hygh, because of his people Israel. And Dauid take yet mo wyues at Jerusalem and begot mo sonnes & daughters. And these are the names of his children: whyche he had beynge born at Jerusalem: Samua, Shobab, Nathan, and Salomon: Zabad, Eliuab, & Tiphuel: Zoga, Repheh, and Zuphiab, & his same. And also, and Absolom.

26 And when it was known amongst the
Philistines, that David had anointed being
upon all Israel, all the Philistines went by
to seek David. And David brake of it, and
brent out against them. And the Philistines
came and pitched in the vale of Rephaim.
And David said unto his men, Behold I
do against the Philistines: and ye shall see
use them in to myne hands: and when I have
said to him: go, lo, I will cleave them in
to three bands. And when they were come
as far as Keilah (that was) David cryed
unto them, And David said: Go forth, because
myne enemies with myne hands as a man
would breake water. And therefore they called
the place Keilah, saying, He will wash
him: and they left there: gods there, which David
had to be burnt with fire.

And the Philistines came against him and can
abide in the vale. Then David asked God:
And God said to him go not after them, but
turne away from them, and when thou
hearest a sound from the pee trees, And when thou
hearest a sound of one pee go in toppes of the
pee trees, then goe out to meete it. For
God will goe out before the rampsie, both
offe the Philistines. And Dauid did as God
commanded him, And therewith the host of the
Philistines all the worse from Gabaon to
Gaze, and the fame of Dauid went out into
all landes, and the Lozbe made all nations
tremble him.

The Leuites bringe againe the Arke of the co-
uenant of the Lord. Dauid dauncinge before it
is delighted of his wyfe Michol, the daughter of
Eual.

[illegible][illegible]

And Baruchas and Elcana kept their

of the Ark, and the Cherubim, Joseph, Asa-
nah, Amasai, Zacharias, Banaiah, and
Shimey themselves, were blowmen twelfth
months before the ark of God. And when
Doom and Jubah were hepers of the hope of
the ark, y And David and the elders of Is-
rahel, and the Levites, and the thousand
ministers to set the ark of the appointment
of the Lord, and of the house of David, and
of the house of David, and when God had hope the
Levites that bare the ark of the appoint-
ment of the Lord, they offered shew bread
and incense, And David had on him an
eure of hills, and so had the Levites that bare
the ark, and so had the singers, and the chan-
celors the ruler of the songs and of the singers,
And David had moreover upon him an Ephod
of hyacinth. Since all Israel brought the ark
with the Levites, and the Levites with the
singers, and the singers with the trumpets,
and with the organs that sounded, and with psal-
tries and dances.

And as the archie of the appoyntment of
the Lorde came in to the cite of Dauid, Michol
the daughter of Saul looked once at a
windowe: and when she sawe hyng Dauid
dancing and playinge, she despised hym in
her heart.

¶ After the Ark was brought, David ordeyneth
Nathan his bethren to mince before the Lord.
And properly the Rede God of Israel.

CAPL XVI.

When they had brought in the ark of God, they set it in the tent; that Dauid had builded for it. And they brought burnt offerings and peaceofferings before God. And when Dauid had made an end of offering of burntofferings and of peaceofferings, he blessed the people with the name of the Lord. And he dealt to all Israel both man and woman a meal of bread, a peece of flesh, & a melle of figges.

And be appointed captain of the Levites to minister before the Lord, and to repeat, and to teach, and praise the Lord God of Israel: that is to wit: Sings the chief, and unto him Zerahiah, Itemziel, Shemaiah, Jehoi, Shafai, Eliab, Barnai, Dooli, and, Itemziel with psalteries and organs. With also with soundings symbols and Daniel a Jahaziel: which with instruments continually before the throne of the command of God. In that time David did appoint chief to thank the Lord, Saphai and his brethren. And the Lord said unto the people, make his name be known among the people.

Bring vnto him and play vnto him, and re-
ceiue all his wonderfull dees. Praise his holy
name, And let the heeres of them that seeke his
good triepes. Seeke the Lord and his beeing:
Wher his presence oft sheweth.

Remember his mercies which I ord,
and his wonders, and the judgements of his
mouth: The feet of Shiloh are his journeyings:

[illegible]

Tell amongst the Heathen of his glory:
and amongst all nations of his wonderfull
deeds.

For greate is the Roide, and to be pray-
sed exceedinge; and terrible is he aboue all
goddes.

For all the gods of the heathen are idle:
but the Lord made heaven,
Power & honour are in his presence: strength
and gladness are in his place.

Glory to the Lord, O ye hundreds of people:
Glory to the Lord, glory and strength.

Give honour unto the Lords name: bring
presentes and come before him, and bowe to
the Lord in holy appaerill.

Let the earthe reare hym, be stablished
the earthe that it can not moue. The heauen
reioyce, and the earthe be gladd / and let men
rest amonge the nations, that the Lorde is a
kinge.

Let the fee sounde and his fulnesse, and let
the reldes reioyce and all that are therein.

Let the fees of the wood-tying at the prefecture
of the Lord : for he contracteth to judge the rich.

Thank the Lord for he is good, & his mercie
 lasteth ever: and sape: save vs (O God our
 salout) and gather vs together, and deliuer vs
 from the heathen, that we maye thank the
 holp name, and praise the true people that be
 commeth the. Blessed be the Lord God of Is-
 rael for ever, ever, and all nations shall say
 Amen: (O praye thus the Psalme.

[illegible]

തദ്ദേശം

D

॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीकृष्णाय नमः ॥

Zouthern were trumpets and sounding sym-
bals, and instruments of the melody of God.
And the singing of **Zouthern** were psalms.
And then all the people departed euewe men
to his house. And Dauid returned to loke to
his household.

David is forbidden to buy an house unto the Lord: It is promised under the figure of Salomon.

CAPL

XVII.

4.13486, bu. 5

[illegible]

bmo my feruand dauid: thus lath 3 xobbe
 of holtes 3 take the out of the paloure
 thou keptest thou, that thou shouldest be cap-
 taine ouer my people 3 israel, and 3 haue com-
 mited in it all that thou tokest in hande, and
 haue merced all that thou hast done: and
 thou shalt say that man that is called by the name
 of the great lord of the ceade, and 3 wyl
 obeye a place to my people 3 israel, and thou
 shalt me: and they shall bowe under it,
 and shall moue no more. 3 before shall the
 childe of my cheberde be borne amonge me,
 as at the begynnyng, and thens the symene
 3 in my childe shall be to be called by the name
 3 israel, and shall be called by the name
 of the lord: 3 thou shalt be that the 3 wyl
 be for the an loide: But when the dayes be
 expyred that thou shalt go after the fathers,
 3 thou shalt be by the tree affore the, whiche shall
 be of the tounne, and shall receiue his bap-
 tisme: and thou shalt be an hoyle, 3 wyl 3 shall be
 beate for euer: 3 thou shalt be thy father, and be
 shall be my father, and 3 wyl not put my mee-
 tinge betwixt them: and 3 op from him that
 shall be my father: 3 thou shalt be my
 house, and in my house for euer, as thou
 shalt thou: my father,

CAPL

XVIII

[illegible]

[illegible]

¶ Simon king of the Soudies of Samson both great
kings in the seruantes of David.

CAPL. XIX.

After this, it chaunced that Achish king of the philistines of Gathon being / as his son was brought in to his death. Achish said: I will deliver hyndons into Sathan for some of Achish, because his father had dealt truly with me. And thereupon David left messengers to comfort him over the death of his father. And when the messengers of David were come to the king of the philistines of Gathon to banish to comfort him, the lordes of the philistines of Gathon said to Achish: thus know that David hath done you this favour in his fight, that he hath fed our comforters there: slayp, but let it us to feede and overtake and to stirre out the land, that his servants maye become unto the.

[illegible]

kynges that were come , kepte them by them
selves in the felde.

When Joab saw that the front of the battle was before him and after, he chose out of all the youth of Israel, and put them in array against the Syrians. And the edge of the people he bestowed upon Abia his brother, that they should put their spears in array against the children of Ammon, and spears: yea the Syrians be to strong for me, therefore will I set the children of Ammon be to good for the, and I will be the slayer by thyne hand, and he will place thee to thy own end, and I will be for the enemy of thy God, and the Syrians, no what fleetly they will be. And Joab and the people that were with him were up to the Syrians to fight, and they fled before him. And when the children of Ammon saw that the Syrians were fled, they ranne away likewise from Abia his brother, and gat them in to the city. And Joab came to Jerusalem. Also when the Syrians saw that they were fled, they fled also, and they sent messengers, and let out to the Syrians: they be upon the request with Sennacherib the captain of the host of Babel before them. Whiche when it was told David, he assembled all Israel, and went over Jordan, and set upon them. And David put him self in array against the Syrians, and they fought with him. But the Syrians fled before Israel, and David destroyed of the Syrians seven thousand, and slew four hundred the Gileadites and Ishmaelites, and he captiveth the people of the Gilead, and he slew the king of the Gilead. When the servants of the king of the Gilead saw that they were put to the worse of Israel, they made peace with David, and served him. And he rebulde the Syrians being the children of Ammon and more.

¶ The three most victorious battles of David.

CAPL XX.

¶ In the prete folowynge about the tyme that
 henges goe out to worcsaite, Iobd carped the
 the ampe of the bolle and detroyed the ca-
 stepe of the chyliden of Ammon, am wercd and
 breyged Katab and detroyed it: But David
 bauld at Jerusalem weylde Iobd from Katab
 and detroyed it: with the which he wold
 have come from his dyed, and founde therein
 the wysart of a talent of golde, a three wres
 pycous stones in it. And it was for on Da-
 uids deyd. Be broughte out also the spoule of
 the cyr, which was exceeding more. And he
 broughte forthe the people that were in it, and
 ramed them wylde sawes and herodes of yern
 and bulle waskes, and he wold have had
 all the cyres of the chyliden of Ammon. And then
 David and all the people came again to Jeru-
 salem. * After that, three asole wate at Gra-
 zelye wylde the phylitines, at whilke tyme Mo-
 bocat cite breyked the newe Spawd: that was
 of the chyliden of * Kaphanai, and they were slay-
 ded. And these wres barakidde, Iobd wylde
 the phylitines, and Chyliden, the cyenne of Iobd
 strewe Iobd wylde: doctore of Solath the cyr
 Solath. the

* Sengula

ISp.10, 1944

thit, whose there was like a beame of a tree:
And there chaunced yet agayne more at
Beth, where was a mā of a deep long stature,
with thritty fingers & toes, sixe on euery hande,
and sixe on euery foot, and was the sonne of
Ishaphab a desid Israel. And Jonathan the
sonne of Haman Dauids brother, stode bym.
These were boine of Ishaphab at Beth, and
were ouerthrowen by the hand of Dauid, and
of his seruantes.

If the people are punished with pestilence, because
Dauid could them to be conuyned: so that they dy-
ed the thye and ten thousand men.

CAP. I. XXI.

And Satan stode by agaynst Israel, and
perswaded Dauid to nombe Israel.
And Dauid sayd to Joab and the rulers
of the people, go ye and nombe Israel from
Berseba to Dan, & byngs is to me, that I may
knowe the numbre of them. And Joab an-
swered: the Lorde make the people an hundred
times so many moo as they be. What my loide
hinges, see they not all my loides seruantes?
why then dothe my loide requyre this thyng?
why shoulde my loide be a cause of trespass to
Israel?

Nevertheless the hinges woordes perswaded
agaynst Joab. And Joab roke his wage & went
euyow out all Israel, and came to Jerusalem
and gaue the numbre of the counte of people
unto Dauid. And all Israel were in nombe a
hundred thousand men, & an hundred thousand
men that dyete swerde: and Juda was foure
hundred and thye thousand and ten thousand men
that dyete swerde. But the Levites and Ben
Jamin he counted not amonge them. For the
hinges dyde seeme abominable to Iord: and
the Lorde was displeased with this thyng, and
smote Israel. Then sayde Dauid to Gad: I
haue sinned exceedingly in doinge this thyng.
Nevertheless yet doe awaye the wycheecraft
of thy seruant, for I haue done aduersityes
sore foloweth.

And the Lorde spake vnto Gad Dauid
sayinge: I haue sinned, sayinge: goo and tell Dauid
sayinge: Thus sayeth the Lorde: I gyue the
the chyple of thye thynges: chose the one of
them, that I may do vnto the. And Gad came
to Dauid, and sayde vnto hym: Thus sayeth
the Lorde: Chose the, eether thye peres fa-
milyment, or thye womanes to be con-
sumed of thye aduersaries, the swerde of thye
enemites ouerthyng the: or thye the swerde
of the Lorde thye dayes and pestilence in the
lande, the angell of the Lorde overthrowing the
ewm out all the costes of Israel. And nowe a-
wake thy selfe what woordes I haue byng agayn-
st hym that sent me. And Dauid said to Gad,
I am in exchynge thynges. But let me fall
in to the handes of the Lorde: for paffynge
gerate is his mercy, and let me not fall in to
the handes of men.

And the Lorde sente pestilence vpon all Is-
rael, so that there were ouerthrowen of Israel
thye thye and ten thousand men. And God

sente the angell to Jerusalem to destroye.
And as he was aboute to destroye, the An-
gel helde, and had compassion on the myche-
craft, and sayde to the angell that he was
it is enough, now cease thye hande. And the
angell of the Lorde stode by the thye thye
floore of Synan the Jebusite. And Dauid
by his eyes, and sawe the angell of the Lorde
hande betweene the reys and betweene the
twen swerde in his hand, directed out towens
Jerusalem. When sei Dauid and the elders of
Israel clothed in sacke byngs they stood. And
Dauid sayd vnto God: Is it not I that haue
swaunded to nombe the people? And I am
that haue synned and done euill in dede. And
what haue these thynges done? let thye hande
therefore, O Lorde God, be on me and on my
fathers house, and not on the people to destroye
them.

And the angell commaunded Gad to saye
to Dauid, that Dauid shoulde goo and set
up an auter vnto the Lorde in the thye thye
floore of Synan the Jebusite. And Dauid
went at the saynges of Gad, whiche make
the name of the Lorde. And Synan came
adone, and sawe the angell, and the foue
sonnes with him, and byde them thus: in
Synan was thyng thyng where. And Dauid
came to Synan. And when Synan looke
saw Dauid, he wente out of the thye thye
floore and bowd hym self to Dauid, with his
face to the grounde.

And Dauid sayde to Synan: gyue me
the place of the thye thye floore, that I may
duple an auter vnto the Lorde. Let
me haue it for as moche money as it is worth.
that the please maye cease from the people.
And Synan sayde to Dauid: take it thou
and let my Lorde byng to what (sest) thou
in his speeche. I gyue the oxen for a burnt
offering, and the thye thye: steades for wood,
and wheles for meat offeringe: I gyue it all.
But byng Dauid sayde to Synan: doe not
but I will be it for as moche money as the
woorde. I will not take that which is thyng
to the Lorde, and offer bygges thynges
thynges.

And to Dauid gaue to Synan for the plan
tynges of golde sixe hundred byngs, the plan
Dauid duple thye an auter vnto the Lorde,
and offered burnt offerings and peace offe-
rings: and called vnto the Lorde, and he byng
hym from heauen in fyre vpon the auter
burnt offeringe. And the Lorde commaunded
the angell to put up his thye thye agayn
the thye of it. At that tyme whil Dauid
that the Lorde had herd hym in the thye thye
floore of Synan the Jebusite. He byde to the
thye thye, for the tabernacle of the Lorde byng
the thye made in the thye thye, and the thye
of burnt offeringe, were at that tyme
the thye at Gabaon. And Dauid could not
goo before it to sike God, because he was
seede of the swerde of the angell of the Lorde.
And Dauid sayde: This is the house of the
Lorde God, and this is the burnt offeringe
auter for Israel.

CXXII

of the Loyde, unto the bande of Iehellei the
 Gerfonite. And the people reioyced that they
 were so willinge: for with a pure heart they
 were willinge unto the Loyde, And there
 Dauid the kyng reioyced with greet gladnesse.
 And Dauid blessed the Loyde before all the
 congregacion and sayde: Blessed arte thou
 Loyde God of Israel oure father, for ever e
 uer. Thyne (O Loyde) is greatnesse, powre
 glorie, victorie, and piety: for all that is in
 heauen and in erthe is thine and thine is the
 kyngdome (O Loyde) and thou art lyfte by
 an hee above all. Thyself and honour come
 of the, and thou raggest ouer all and in thine
 bande is powre and strengthe, and in thine
 bande it is to make greet & greue strengthe
 vnto all. And nowe oure God, we thanke
 the, and praye the glorious name. For what
 am I? and what is my people? that we shuld
 obtayne strengthe to be so willinge? But all
 is of the, and of that we receyued of thyne
 bande we haue gret the. For we be but crea-
 tures before the and seruantes, as were all
 oure fathers. Where byen on the erthe is but
 a shadowe, and there is none abydinge. O
 Loyde oure God, at this heape that we haue
 prepared to buy for the an house for thy ho-
 ly name, cometh of thyne bande, and is al
 thine.

I wrote my God, that thou prouest the
 heart and hast pleasure in prayse. And in
 prayse of myne herte I haue willinglye
 giuen all this. And now I se the people whiche
 are here in gladnesse to offer willinglye
 to the. O Loyde God of Abraham / Isaac and
 of Israel oure fathers, hepe this for: that in the
 purgacion of the shauydes of the house of
 thy people, and prepare theyr hearts vnto the.
 And gree vnto Salomon my sonne / a pure
 heart to kepe my commaundementes, thy testi-
 monyes and thine ordynances / and to do
 all / & to buyde the house which I intended.

And Dauid sayde to all the congregacion:
 blessed be the Loyde your God. And all the con-
 gregacion blessed for Loyde God of thy fathers /
 and stomped and bowed them selves
 vnto the Loyde and to the Kyngs. And they
 offered offerings vnto the Loyde. And on the
 morowe after the sayd daye / they offered in

burntofferinges vnto the Loyde a thousand
 oxen / a thousande rammes and a thousand
 lam mes with theyr bynnesofferynges. And
 they due plentyfoulde theyr offoure all Ieru-
 sam and dyd eate and drynke before the Loyde
 same day with greet gladnesse. And they ma-
 Salomon the sonne of Dauid kynged the
 cono tyme, and anoynted him vnto the daye
 to be ruler, and Zadoche to be the pyncle.
 And so Salomon sat on the seate of the kyng
 and was kyng for Dauid his father, and re-
 igned, and all Israel obeyed him. And in the
 Loydes and men of powre, and all the house
 of kyng Dauid submitted them selves
 vnto kyng Salomon. And the Loyde reioyced
 Salomon on begyn of the syge of all Is-
 rael, and gaue him so glorious a kynghom
 as none of all that were kynges before him
 had. Now Dauid the sonne of Iesse
 kynged ouer all Israel. And the space of tyme
 kynged ouer Israel was fouertie yere: thre yere
 in Iheroson and xxxij. yere in Ierusalem. And
 he dyed in a good age: olde, reioyced and
 quiet: And Salomon his sonne reigned
 in his stead. The actes of Dauid
 the kyng bothe good and bad,
 are written in the booke
 of Samuel the seare
 and in the booke
 of Nathan
 prophete,
 and in
 the booke of Gad the sear of
 visions, with all his kyng-
 dome and powres
 tymes that he
 ouer him & o-
 uer al Israel
 gyues
 of the
 erth.
 (3)

The ende of the fyrste booke of the
 actes of kynges of Iuda, called
 Paralipomenon.

These results suggest that the use of a single, non-validated questionnaire may not be sufficient to accurately assess the prevalence of mental health problems in the community. The use of multiple, validated questionnaires, such as the GHQ-12 and the PHQ-9, may provide a more comprehensive assessment of mental health problems in the community.

And when the worke that Salomon made in the house of the Lord was finished: then Salomon brought in the gifts dedicated by David his father, the silver and the gold and all the jewels, and put them among the treasures of the house of God.

For the Hoze houses and the Breke were put in
 temple, the gloze of the Hoze tyed the temple

CAPT. V.

[illegible]

THE wordes of Salomon, to the people, and the prayer he made to God.

CAPL VI

And it was in the herte of Dauid my father to buyde an house for the name of the Lorde God of Israel : But the Lorde sayd to Dauid my father : for as moche as it was thyne heere, to buyde an house for my name thou dydest well : that thou habdest it in thy heart. Notwithstandinge (thou shalt not buyde the house, but thy sonne which shall issue out of thy loynes, he shall buyde an house for my name. And the Lorde haue made good his name.

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U.S. Reg. 1.101-1

- ii. Regd. bill.
- iii. Exg. bill.
- 1. Debt, 571.

sapience that he hath spoken. For I asole in the house of Dauid my father, and sate on the seate of Israel, as the Lord my God, I have built an house for the name of the Lord God of Israel. And therein I have put 7 seker the tabernacle of the covenant of the Lord made with the children of Israel, is. And he kept: for before the altar of the Lord in the presence of all the congregation of Israel, and stretched out his hands, for Salomon had made a hyacinth pulpit of true cubytes longe and. v. cubytes broad, and thier of height, and had set it in the midst of the great court, upon 7 he kept and knelt down upon his knees before all the congregation of Israel, and stretched out his hands to heau and said: Lord God of Israel there is no God like the rethre in heauen or in earth, which keepeth covenant and sheweth mercy vnto thy seruantes, that walke before the with all their heetes. Whiche had kept with Dauid my father that thou pionssest him: thou saydest it to thy mouth and hast fulfilled it with thine hand, as it is to us this daye.

II. Paralip. II.

II. Paralip. II.

II. Paralip. II.

II. Paralip. II.

Now Lord God of Israel hepe with thy seruante Dauid my father, that thou pionssest him sapience: for thou shalt not be without one of others in my sight that shall sit vpon the seate of Israel, vpon this condition yet, if thy children will take heede to thy wordes to walke in my law, as thou hast walked before me. Now Lord God of Israel let thy saying be true, whiche thou saydest vnto thy seruante Dauid. How be it in wep bette, for God dwel with man on earth: Behold, neyther heauen or heauen above all heauens is able to contayne the: how should the house then whiche I have built for the to it? But turne to 7 praye of thy seruante and to his supplication (O Lord my God) to hearken vnto the voyce and praye whiche thy seruante maketh before thee. Let thine eyes be open ouer this house daye and night, and ouer the place of whiche thou hast sayde, that thou wouldest put thy name there: to hearken vnto the praye whiche thy seruante prayeth at this place: heere theye for vnto the prayes of thy seruante and of thy people Israel, whiche theye praye in this place. But heare thou it out of thy dwelling place heauen: and when thou hearest it be mercifull. * If a man synne against his neyghbour, as an aduocacion be layde to his charge, to aduocate him with all, and the aduocacion come before thine altar in this house: then heare thou from heauen, and woorke a iudge thy seruantes, that thou rewarde the euill, and bange his wape vpon his hee, and iustifie the righteous, and grue him according to his rightwylfulness.

II. Paralip. II.

Wherevyle 7 thy people Israel be put to 7 house before their enemies, because theye have synned against the: Yet 7 thou turne a confesse the name, and make intercession and praye before the in this house: the heare thou from heauen and be mercifull vnto the synne of thy people Israel, and bringe them againe vnto the land whiche thou gavest to thy fathers.

If heauen be shut vp, 7 there be no raye, because theye have synned against the: yet 7 theye praye at this place and confesse the name and turne from their synnes at thy dwelling: then heare thou from heauen and be mercifull vnto the synne of thy seruantes and of thy people Israel, that thou wouldest put thy name there: and sende raye vpon thy land whiche thou hast giuen vnto thy people for an inheritance.

If there chaunce be the in the land, pestilence, drought, or myldme, grethoppes, caterpillers, or that their enemies be in the synne of their owne land, or that so sure plague or sickness be. When all the supplications and prayes that shall come of all men amonge all the people Israel, whiche shall knowe every man his owne synne and his owne griffe, and shall stretch out his hands towaerde this house: thou shalt heare from heauen thy dwelling place, and be mercifull, and grue euerie man according vnto all his waye, euen as thou shalt knowe every mans heere: for thou onely knowest the heetes of the children of Adam: that theye fear the and walke in thy wayes as long as theye lyue vpon the earth, whiche thou hast set to our fathers.

Wherefore a stranger whiche is not of thy people Israel, if he come from a fere land for thy great names sake a thy myghty hand and stretched out arme, and to come and praye at this house: thou shalt heare him from heauen thy dwelling place, and shalt thoue things to all that the stranger calleth to say: for that all the nacions of the earth may know thy name, and feare the, as with thy people Israel: and that it may be knowen vnto the house whiche I have built, is called after thy name.

When thy people shall go out to be against their enemies 7 may 7 thou shalt be with them: if theye praye to the, thou shalt be with this crye whiche thou hast chosen, and thou whiche I have built for thy name: then theye shall come from heauen, the supplication and praye, and helpe them in their right.

If they shall synne against the: as theye do now but that he will synne) and thou shalt be angry with them and beauer them to their enemies, and theye shall be taken awaye captiue vnto a land fere or neare, yet if theye come to thee thyne in the land, where theye be in captiue, and turne and praye to the in the land where theye be in captiue, and thou shalt heare from heauen and haue done euill and be heeld, and turne againe to the, with all thy heetes, as all their soules, in the land of the captiue: where theye be kept in bondage, and so praye towaerde the land whiche thou shalt giue to thy fathers, and thou shalt be with them, and to this wouldest thou built for thy name: then theye shall come from thence, and thou shalt be with them, and be mercifull to the people, though theye have synned against the.

So now my God let thine eyes be open

And when he hadde repayed suche strange cities, he put capitaynes in them, and best of his empire, and of ople, and of wyne. And he obeyed in all cities wyldes and spores, and made them creching strange. And so Juda and Benjamin were vnder him.

And the prestres and the Levites that were in all Israel resorted to him oute of all the countres. So to moche that the Levites left their habourdes and possessions, and came to Juda and Jerusalem: for Jeroboam and his sonnes had cast them oute from ministeringe unto the Roibe. And he obeyed him prestres of Ephraim, bether to the beyrles, and also to the calves whiche he hadde made. And after them there came of all the tribes of Israel (such as their herres moved them to kepe the Roibe God of Israel) to Jerusalem to offre vnto the Lord God of their fathers, so to they strenghted the kyngdom of Juda, and made Roboam the sonne of Salomon myghty the yere long: for this yere they walked in the towe of David and Salomon.

And Roboam toke him Balthazeth daughter of Jerimoth the sonne of Dauis to wife: And Absalon the daughter of Eliab the sonne of Iui, whiche bare him children: Ieue, Semerai, and Zaliam. And after he toke Maachab the daughter of Abialom, whiche bare him Abias, Ethai, Ziza and Salumich. But Roboam toke Maachab the daughter of Abialom aboute all his other wyues & concubynes: for he toke egerther his wyues, & the kyse concubynes, and begate the kyse daughters, and egypt and thertie sonnes. And Roboam made Abiah the sonne of Maachab the chiefe ruler amonge his chyldren, for to make him benge. And he played a wyse parte, and scattered of at his chyldren thowys oute all the countreys of Juda and Benjamin in euer strange cite. And he gaue them abundance of vitayle, and asked many wyues.

The kyng of Egypt robeth the temple of the Roibe. Roboam dyeth, and Abiah his soune succeedeth him.

CAPL.

XII.

And when Roboam had stablished the kyngdom, and made it stronge he sought the laboure of the Roibe, and all Israel told him. And wherfore the fiftie yere of kyng Roboam, whiche the kyng of Egypte came by agasphe Jerusalem: because they had crept up agasphe the Roibe: whiche twelue hundred charytes, and thre score thousand beskeren. And the people were without nombre that came to him forth of Egypte, with them of Libia, and the: Sutchites, and the blackmoyses. And they toke the strange cyres that were in Juda, and came to Jerusalem.

Then came Semeiah the prophete to Roboam, and to the lordes of Juda that were gathered to Jerusalem for sake of Shela, & said to them: thus saith the Roibe: Ye haue leste me, and therefore will I leaue you, also in the

handes of Shela. Wherupon the lordes of Israel and the kyng humbled them selves, and the Roibe is gracious. And wherupon the same they submitted them selves, & were of the Roibe came to Shemai, saying: they make them selves, and therefore I will not sleepe them. But I will wate them comely, and my wyte shall not fall upon Jerusalem. Shemai beliste they shall be his seruantes, I knowe what difference is betwixt me and the temple of the hyngdomes of synners. So Shela kyng of Egypte came to Jerusalem, & toke away the treasours of the house of the Roibe, and the treasours of the hyng house, and thre yere he toke all. And he toke the cyres of golde whiche Salomon made. In the of which kyng Roboam made houses of byalle, and put them in the cheryge of the capricyns of his gache, whiche were in the gate of the hynges house. And as when the kyng went to the house of the Roibe, gache went and set them, and brought them agayne vnto the gache chambry. And he made he humbled him self, the wyte of the Roibe turned from him, and decreased not all thinge: and mayones there were many good yeres yet in Juda.

So kyng Roboam began myghty in Jerusalem and reigned. And Roboam was in forty yeres old when he was made kyng, and he reigned seuentie yeres in Jerusalem the cite whiche the Roibe had chosen oute of all the tribes of Israel, to put his name thre. His mothers name was Maachab, and he dyd cruel, for he pygged his herre to sake the Roibe. The actes of Roboam first and last, are written in the scriptur of Semeiah the prophete, and of the byre of bysons, so moche as they requir be genealoges, and the perpetuall house was betwixt Roboam and Jeroboam kynges thre yere. And Roboam layd hym to slepe with his fathers, & was buryed in the cite of David, and Abiah his sonne reigned in his steed.

The bytynge of Abia agasphe Jeroboam

CAPL.

XIII.

The thretyenth yere of kyng Jeroboam began Abia to carge oute Juda, and he reigned thre yeres in Jerusalem: his mothers name was Shemai, the daughter of Shabaab. And there was betwixt Abia and Jeroboam, and Abia was a battell with an host of fygthynge and four hundred thousand chosen men. And Roboam put in arare to fyghe agasphe him, with egypt hundred thousande pyr men stronge.

And Abia toke byt upon Zemaraim whiche in mount Ephraim, and said: I haue wonne Jeroboam and all Israel. Wherupon he gaue you to knowe that the Roibe God of Israel gaue the kyngdom of Israel to Dauid: euen to him, and to his sonnes, whiche shall continue: But Jeroboam the sonne of

Abiel, the seruant of Salomon, the sonne of David rebelled agaynst the Lorde. And there gathered to hym lewde men and vnderlings, and perswaded agaynst Roboam the sonne of Salomon: for Roboam was yonge and tender hearted, and not stronge ynough for them.

And wher he thynke to perswade agaynst the kynngdome of the Lorde in the bande of the sonnes of David, he saide vnto a greates multitude, and haue with you the golden caluys whiche Jeroboam made you for goddes. And wher he not caste oute the prestes of the Lorde the sonnes of Aaron, and the Levites: and haue made you prestes like the nations of other landes: euen who so curt cometh and consecrateth his bande with an oyle, and then eateth, the same is made priest to them: for there are no goddes.

And with vs is the Lorde our God in whom we haue our trust: and the prestes of the sonnes of Aaron ministeringe vnto the Lorde: and the Levites in office burne vnto the Lorde every morninge and euen euen burnt offerings, sweete incense: and the shewbread put in order vpon a pure table: and the candle brad of golde, with the lampes of the same, to be lighte euen. For we kepe the watch of the Lorde our God: But ye haue forsaken him. Wherefore, beholde, God is in the waye to the towne, and his prestes and the strange trompettes to crye alarum agaynst the chyliden of Israel: fight not with the Lorde God of poure fathers: for it wyl not prevaile with you. But for al that, Jeroboam sent men priuily aboute to come beynde vpon them: and so they were before Juda, and the Lorde in waye there beynde them. And whē Juda roused and sawe the batrayle beynde and before, they cryed vnto the Lorde, and the postes blew the trompettes, and the men of Juda gaue a shout. And as the men of Juda thynke, God smote Jeroboam and all Israel before Abia and Juda. And the chyliden of Israel fled before Juda, and the Lorde beate them to the waters of Zedon. And Abia and his people deade a greates slaughter amonge: so that there were sicken downe of Israel, foure hundred thousande chosen men. And so the chyliden of Israel were broughte downe at that tyme: and the chyliden of Juda prospered, because they leaned vnto the Lorde God of their fathers. And Abia followed after Jeroboam, and wanne certayne cyties from him: Bethel, with towne belonginge thereto, and Tekoa with the towne that longed thereto, and Gilyon with her towne. And Jeroboam recovered not strengthe agayne in the dayes of Abia. At laste the Lorde plagued hym with drye.

And Abia waxed myghtie, and toke hym beaute wifes, and begat two and thirtie sones, and thirtie daughters. The rest of the actes of Abia, and his wars and demges, are written in the booke of the prophetes. And when Abia was layde to sleep with his fathers, they buried hym in the cite of Samaria. And Abia his son reigned in his stede.

In those dayes the lande was quiet thre yeres.

Abia dyeth, after whom succeeded Asa.

CAP. L. XIII.

Asa dyd that was good and righte in the eyes of the Lorde his God, and toke awaie the altars of strange gods, the high places, and brake the ymagas, and cut downe the groues, and commaunded Juda to feke the Lorde God of their fathers, and to do accordyng to the lawe and commaundement. And he put awaie oute of all the cyties of Juda, the high places and the poles: for his kynngdome was quiet before him. And he built stronge cyties in Juda, because the land was in rest: as he had no warre in those yeres. For the Lorde had gyven him rest.

And the cyties he sayd to Juda: let vs build these cyties, and compass them with wallis and towres, gates and barres, whyle we haue the lande quiet. For we haue fought the Lorde our God: and because we haue fought hym, he hath gyven vs rest on euery syde. And so they builded and prospered. And Asa hadde an army that bare sheldes and speere, oute of Juda thre hundred thousande: and oute of Beniamin that bare sheldes and dyne bowes, two hundred and foure score thousande, and were all stronge men.

And there came out agaynst them Zerah the Egyptian, with an host of ten hundred thousande, and three hundred charrettes, and came as fere as Asarath. And Asa wente out to hym, and they put in arraye to battaile in the vale of Zephath beynde Asarath. And Asa cryed vnto the Lorde his God, and sayd: Lorde, it is all one with the, to helpe them that haue no power, with fect or with maner: helpe vs O Lorde our God for we truste to the, and in thyne name we be come agaynst this multitude. Thou art the Lorde our God, let not man perswade agaynst the. And the Lorde smote the blacke shors before Asa and Juda, that they fled. And Asa and the people that was to hym pursued them as farre as Gerar. And the blacke shors were ouer thowmen, that they remayned none nyne of them, but were despoiled of the Lorde, and of his host: they caried also a myghtie great pray. And they smote all the cyties rounde aboute Gerar. For the feare of the Lorde came vpon them. And they robbed all the cyties, for there was recordeynge moche to be robbed in them. Further they smote the tentes of the camel, and caried awaye plente of shepe, and camelles, and so returned to Jerusalem.

There Asa by the counsaile of the prophet Asaiah after he had put downe the high places, sacrificeth to the Lorde. He receyvaith the daughter of her daughter.

CAP. L.

XV.

And

the Lorde and sayd: I will discerne him. And the Lorde sayd to him, how? And he sayd I will go out, and will be a lying spirit in y^e mouthes of all the prophetes. And the Lorde sayd thou shalt discerne him, and shalt prynciple, go out and too euen so. And now beholde the Lorde hath put a lying spirit in the mouthes of all these thy prophetes, and yet the Lorde hath spoken euill agaynst thee. And Sodechias the sonne of Canana went and smote Sodechias vpon the cheeke, and sayd: by what way wente the spirit of the Lorde frome me, to speake in thee? And Achias sayde: thou wast in the daye when thou wast runne from him by to chamber for to hyde thy selfe. Then said the kynge of Israel: I see ye Ephraims, and will hitte him to smite the gouernour of the cite, and to Ioas the henges sonne. and saye: thus sayth the kynge: put this y^e lober in prison, & kepe him with byrd of sorowe, and water of trouble, tyll I come agayne in pease. And Achias sayd: ys thou come agayne in pease, then hath not the Lorde spoken in me. And Sodechias sayd moreover: haeken ye people euerie one of you. And so the kynge of Israel and Josaphat the kynge of Iuda wente vp to Ramoth in Galaad. When laye the kynge of Israel to Josaphat: I will change my clothes and get me to battelle, but if thou haue thine owne apparel vpon the, And the kynge of Israel charged him selfe, and they went to battelle. But the kynge of Siria commaunded the captaynes of his chaerrettes, sayinge: se ye fyghte not agaynst small, or great, (aue agaynst the kynge of Israel onely.

And when the captaynes of the chaerrettes sawe Josaphat, they had thoughte he had ben the kynge of Israel, and therefore compasled him, to fyghte. But Josaphat cryed out, and the Lorde holpe him, and God rowened them awaye from him. For when the captaynes of the chaerrettes perceyued that it was not the kynge of Israel, they touned backe agayne from him. And a certayne man betwe his bow at auenture, and smote the kynge of Israel betwene the ioyntes of his habregyne. And he sayde to the chaert man, tounne thyne hande and carpe me oute of the booke, for I am hurt. And the battayle was sore that daye. Nowe be it the kynge of Israel continued slayinge in his chaert agaynst the Syrians diu-tyll euen. And about the sonne goinge downe, he dyed.

¶ After Josaphat was rebued by the prophete Ihu, he called agayne the people to the honourynge of the Lorde God.

CAP. I.

XIX.

Then Josaphat kynge of Iuda retourned to his house safe and sound to Ierusalem. And Ihu the sonne of Hanani the seer, went one agaynst him, and sayd to kynge Josaphat: ouerthrew thou to helpe the wyrded, and to loue them that hate the Lorde? for this cause is the wrath of the Lorde vpon the. Succede thesse there are good thynges founde

in the, in that thou haste put awaye the multitude groues oute of the lande, and haste purged thyne heart to seke God. And as Iohabab dwelte at Ierusalem, he wrought agayne amonge the people frame habitacle to maner Ephraim, and broughe them agayne vnto the Lorde God of their fathers. And he reu- gers in the leade, thowout ouer all the towne cyties of Iuda, cyte by cyte, and sayd to the Judges: take heere what ye wo, for ye be the Judges in the lawe of man, but of God, whiche is with you in the wordes of the lawe. Wherfore let the feare of the Lorde be with you, and take heed and do it. For there was brought oute in the Lorde ouer God, in the regardinge of perfumes, now sayng of the wordes.

Wherfore in Ierusalem dyd Josaphat set popes certayne of the altes and of the priests, and of the auncient deades of Israel, and the customes of the Lorde, and causes of the. Whiche wone, they retourned to Ierusalem. And he charged them, sayinge: do not be in the feare of the Lorde, with truely and pure hearte. And what to euer come to you of the bytternesse that dwelle in their cyties, withoute blame and blame, lawe, commaundment, or custome, and custome: se ye, where then that they respace not agaynst the Lawe, whiche come vpon you, and on ouer the. Thus too, and ye shall not offende. And here Amariah the pserche, whiche is ouer you in all matres of the Lorde, and Zabadiab the sonne of Israel, a man of the house of Iuda, he is ouer all causes concerninge the kynge, with officers of the altes before you. Take counsell to you, and goe vpon it, and the Lorde shall be with you good.

¶ The merueilous becomyng that the Lorde wrought vpon Josaphat, and the chyliden of Ammon, and them of Siria.

CAP. II.

XX.

After this came the chyliden of Siria, the chyliden of Ammon, and with them a compaigne of the Ammonites agaynst Josaphat to battelle. And there came also Josaphat, sayinge: thre commeth a great multitude agaynst the from the other parte out of Siria. And he, they be in Basan. Iohnan, whiche is Kingab. Then Josaphat and let him telle to seke the Lorde, and he commanded sayng the thowout ouer all Iuda. And Josaphat gathered them thure together to alleu sell of the Lorde. Furthermore there came of al y^e cyties of Iuda to seke the Lorde. And Josaphat stode in the assemble of Iuda in Ierusalem in the house of the Lorde before the court, and sayd: Lorde God of oure fathers, I arte not thou God in heuen, and I arte not thou God in the heryngs of the people. And in thine hande is power and myght, that no man can stand before the. And thou ouer God, whiche dydest call out the chyliden of this lande before the people Iohnan.

gallit to the seed of Abraham thy seed for
ever: And they dwelt therein, and have buile
for the temple therein unto thy name, a fap:
wher capl cometh upon be, as the word
of judgement, peltence, or hunger: then ye
have bene this house, and have ben the
name is in this house: and shall eye into
the inner tabernacle, thou shalt here and
bire: And none beholde, the children of Am-
mon and Moab, and mount Seir, by whiche
they went not let Israel passe, what tyme
they came to the of Egypt: but they bepe-
neth them, a destroyed them not. And now
make the to remade be: they come to call
beast of the possession whiche thou hast ge-
ven be. O our God, wylte thou not iudge
us: for we have not to great payntance that
we can make resistance agayn this great com-
paign that cometh agayn vs. They be not
we that be to, but one eyes be into the. And
as all Jude bode before the Lorde with their
regiments, their wives and their children: i
the hand of the Lord came upon Japhiel the
sonne of Zacharias, the sonne of Banai, the
sonne of Jere, the sonne of Shaphanab a Le-
vite of the families of Asaph, even as he was in
the company of the company. And he said: ha-
baniell Jude, and the inhabitants of Jerusa-
lem, and also being Jolaphat. Thus sayth the
Lorde unto you, be not affraid of paynt
because of this great multitude. For the
warre is not yours, but Gods. And to morrow
shall god bode them, the sonne of the
Lorde, and ye shall meet them in the toppe of
the mount of the wilderness of Jerusa. For
ye shall not be you that shall fight in this
war: but stand forth onely, and behold the
help of the Lorde, whiche is with you: feare
not, for ye have the faith, O ye of Jude and
of Jerusalem. To morrow march ye forward to
fight: for the Lorde is with you.

And Jolaphat bowd him self with his face
to the Lorde, and all Jude and the inhabitants
of Jerusalem fell before the Lorde, and wor-
shippd him. And the Lorde and the child-
ren of the Levites and of the Gaddites bode
to praye the Lorde God of Israel with a
voice: for on hynde. And so they arose early
in the morning and gat them out unto the wil-
lows of Jerusa. And when they went out
Jolaphat bode and sayd: heare me Jude, and
the inhabitants of Jerusalem. Whilke in the Lord
be God, and to that ye continue: and bilsue
the Prophets, and so that ye prosper. And he
gaue the people counsell, and let the fingers of
the Lorde, and them that praised in holy appa-
all, to goe out before the army, and to saye
to the Lorde, for his mercy laith true. And
what tyme they began to laud, and praye, then
the Lord set their enemies upon their own
sides as mawp. And there came to fight agayn
them, even the children of Ammon and Moab
mount Seir, for the children of Ammon and
Moab had agayn the inhabitants of mount
Seir, to destroye them betwixt, and to wype
the inhabitants of Seir: then they holpe
to the Lorde: the Lorde.

And when Jude came to Masphah in the
desert, they looked to the multitude. And be-
holder, they were dead carcases fallen to the
earth, and none escaped. And Jolaphat and his peo-
ple went to thep and spoyle the dead, a found
amonge them abundance of goodes and trea-
sures and of pleasant smells, and caught
from them more then they coulde carry away:
to that they were there dayes in gathering of
the people, it was to morche. And the fourth day they
assembled in the vale of blessing, for there they
blessed the Lorde. And thence they called the
name of the said place the vale of blessing un-
to this day. And so al the men of Jude and Je-
rusalem returned. Jolaphat among the chief-
est of them, for to go agayn to Jerusalem to
gladifie, for the Lord had made the to escape
of their enemies. And they came to Jerusalem
with gladitie a bayes and triumphes, even
unto the house of the Lorde, a the feast of Taber-
nel in the highdomes of all lanes, when they
had yede that the Lorde fought agayn the
enemies of Israel. And to the realm of Jo-
saphat was in tranquillite: for his God hadde
given him rest on every syde.

So Jolaphat reigned upon Jude, and was
xxx. yeeres olde when he began to reigne, and
reigned xxx. yeeres in Jerusalem. And his mothers
name was Abiba the daughter of Shilhi. And
he walked in the wayes of his fathers, and
bowed not thence, but his day was pleasant
in the sight of the Lorde: whom he it they put
not downe the playsters, neither did the ene-
myes prepare their hertes unto the God of
their fathers. The rest of the actes of Jolaphat
hath and hath are written in the booke of Jeru-
the sonne of Banai, which noted them in the
booke of the heyges of Israel.

After this Jolaphat hynde of Jude say-
ned him selfe with Achasiah hynde of Israel,
whiche was a wyched doer. And he com-
pelled him selfe with him to make wyppes to goe to
Achath. And they made the wyppes in Amon
wyched. And thence the sonne of Achasiah
of Achath prophesied agayn Jolaphat, saying:
because thou hast turned thy selfe with Achas-
iah, the Lorde hath broken thy bones. And
the wyppes were doke that they were not ha-
ble to go to Achath.

Jolaphat dyeth a Toam succedeth him, which
pacteth to Achasiah wyched and is oppressed of
the Philistines and dyeth of the dysce.

CAPL.

XXI.

Jolaphat sayth him to rest with his fathers, a
and was buried with his fathers in the ca-
pitye of Achath, and Joam his sonne reigned
in his royaume, which Joam had other best
sonnes of Jolaphat: Athab, Jechiel, Zacharias,
Azariah, Michael, and Shaphan. All these
were the sonnes of Jolaphat hynde of Jude.
And their father gave them many great riches
in sylver, golde, and other precious thynges, in
stronge cytes in Jude: but the kynge dome he
gave to Joam because he was the eldest. Wher
Joam was promoted upon the kynge dome of
Jude.

gathered the sonne of Zachar. And they
came about in Juda and gathered the Le-
uites out of all the cities of Juda, and the
separate brethren of Israel, and came to
Jerusalem. And all the congregation made
house with the hygne in the house of God.
And Josabab said to them: Who is he, the king-
dom muste raigne ouer the children of
Dauid, as the Loyde hath sayde. This is it
that ye shall doe. And the hygne parte of
the Leuites and Leuites whiche come in the
habyt of Dauid, shall kepe the voyces, and in
the hygne parte shall be in the hygne house,
and in the hygne parte shall be in the gate
of the habytation, and all the people shall be
in the house of the Loyde. And
there shall none come in to the house of the
Loyde, save the prestres and the Leuites that
shall be in the house, for they are holye,
and all the people that kepe the watche of the
Loyde. And the Leuites shall compass the hygne
house about, euery man his weapon in his
hand: and what to euer other man come in to
the house of the Loyde, he shall dye for it, and
they shall be with the hygne, as he cometh in,
as he goeth out.

And the Leuites and all Juda dyd in all
things as Josabab the prestes commaunded,
and take euery man his men: both them that
came in, and them that went out the Saboth
day: for Josabab the prestes dyd let none of the
companies depart. And Josabab the prestes be-
came to the captaynes of hundredes speeres
and sheldes, and bowlers that stayned to
bege Dauid, and were in the house of God.
And he sette all the people and euery man his
weapon in his hande, from the righte corne
r after house to the lefte corner of the house,
among the altar, and the house round about
the hygne. And they brought out the hygnes
base, and put on him the robe and the cer-
uice, and made him hygne. And Josabab and
his women anoynted him and said: God saue
the hygne.

And Athaliah herde the noise of the pro-
ple amonge and praisinge the hygne, she
came amonge the people into the house of the
Loyde. And when the same the hygne stande
in the prestes in the enterpyce, and the Loyde
was in the temple about the hygne, and all the
people of the lande cryed and blowed
the trumpets, and the singers with in-
struments of musike thrangye to praise: she
heard the noyse, and cryed: treason treason.
And Josabab the prestes wente oute with the
captaynes of hundredes that were appointed
to gouerne the house, and sayde to them: haue
before withoute the praye, and to be euer
before the Loyde. Lett hym be slayne with the
Loyde. For the prestes sayde: shee her not in
the house of the Loyde. And they sayde han-
deler: and when she was come out to the
carnage of the housegate in the hygnes house,
they slew her. And Josabab made a bond
betweene him and all the people and the hygne
house to the house of Sami and destroyed it: as
the prestes and singers, and scribes saye.

than the prestes of Baal those the auters.
And Josabab put the offices of the house of the
Loyde in the hands of the prestes, the Le-
uites whiche Dauid had bounde in com-
pany for the house of the Loyde, to offer burnt
offerings unto the Loyde, as it was in the
lawe of Moyses, with cryng and singing,
as it was ordeyned by Dauid. And he set: pos-
tes unto the gates of the house of the Loyde,
so no vnclane person in anye paynte shoulde en-
ter in.

And he toke the captaynes of hundredes,
and the nobles and the gouernours of the peo-
ple and all the foibe of the lande, and brought
the hygne downe out of the house of the Loyde,
and they wente thowme the hygne gate in the
hygnes house, and set the hygne upon the seat
of the hygndome. And all for people of the land
cryed, and the city was in tranquillite, but
they slew Athalia with the sword.

¶ Josabab buryng the body of Josabab hepe in the
Loyde, but after he deade he regereth in on the
hygnes habytation the hygnes. Josabab is the
his own seruantes, after whome regereth in
Josabab.

CAP. XXIIII.

It was seven yere olde when he began to
raygne, and raygned fourety yeres in Je-
rusalem. His mothers name was Zebib
of Beersabab. And Josabab that pleased the Loyde
all the dayes of Josabab the prestes. And Jos-
abab gaue him two wyues, and he begate son-
nes and daughters.

¶ It chaunced after that, that Josabab was min-
ded to mend the house of the Loyde. And
when he gathered together the prestes of the
Leuites, and sayd to them: go oute thowme
the cities of Juda, and gather of all Israel sil-
uer to strength the house of your God, yere by
yere, and sepe halfe the thynge: howe be it the
Leuites were slayne. And when the hygne called
Josabab that was the chiefe, and said to him:
Why requyred thou not of the Leuites to
hygne in, oute of Juda and Jerusalem, the
same appointed by Moyses the seruante of
the Loyde, and by the congregation of Israel,
for the covenante of Moyses. For whiche
Athaliah and her ryghden had broken the
house of God, and had destroyed all the be-
nefit of the house of the Loyde, aboute
Josabab.

And when he at the hygnes commaundment
they made a coffer, and sette it at the gate of
the house of the Loyde: and made provision
upon thowme Juda and Jerusalem to byng
in to the Loyde the * taxation of Moyses the
seruante of God, whiche he set upon Israel in
the wilderness. And the Leuites and all the peo-
ple cryed, and brought in and caste in to the
coffer, buyt it was full. And when the hym
came that the chiefe shoulde be brought in by the
hands of the Leuites at thowme of the
hygne. When they sawe that there was
no the money: then came the hygnes saye,
D. B. and

and one appointed by the chief theſſe, and pomeſt out that was in the coſer, and toke it and caried it to his place agayne, and thus they dyd daye by daye, and gathered moche money.

¶ And the kyng and Joſabad gaue it to worke- men that wrought upon the houſe of ſe Loide, and byed maſons and carpenters to repaie ſe houſe of the Loide, and artificers in pyron and braſſe, to repaie the Loide's houſe. And the women wrought, and the woche provided choiſeſe ſilver vnaſes: and they made ſe houſe of God as it ought to be, and ſtrengthened it. And when they had finiſhed it, they broughte the reſt of the money to the kyng and Joſabad, and therewith were made beſſes for the houſe of the Loide: that is to ſaye beſſes to miniſter withall, and to ſerue for burnt offerings, as iſaels and beſſes of golde and ſilver. And they offered burnt offerings in the houſe of ſe Loide continuallye all the dayes of Joſabad. And Joſabad waxed olde and full of yeres, and dyed. An hundred and thirte yere olde was he when he dyed. And they buried him in the city of Dauid amonge the kynges, becauſe he had done good in Iſrael, and auoided, and his houſe. After the deſce of Joſabad came the kynges of Iuda and made obediſſance to the kyng, and then he yerked vnto them. And to they left the houſe of the Loide God of their fathers, ſe ſtrued groues & pnyages. And then came theye to Iuda and Ieruſalem for this their ſerapce. For thus ſtandynge God ſente Iuda- yehes to them, to bypne them agayne vnto the Loide. And theye teſtiſſed vnto them. But theye wolde not heare.

Zacharias.

And the ſpiryte of God came vpon Zacharias the ſonne of Joſabad the piete, and he ſtoode vpon above the people, and ſayde to them.

¶ Thus ſayd God: why beſake ye the com- menderes of the Loide: ye ſhall therefore not pſerue, but as ye haue forſaken him, ſo ſhall he be forſake you. ¶ And vpon theye conſpyred agaynſte him, and ſtoned him with ſtones, at commaundement of the kyng, when he was in the court of the houſe of the Loide. And Joas the kyng remembred not the pnyones which Joſabad his father had done to him, but ſetle his ſon. And when he dyed, he ſayd: the Loide ſe & requyre a retriſſing.

¶ And ſpall.

And when the peere was oute, the hode of the Ammonites came agaynſte him: and they came to Iuda and Ieruſalem, and deſceyred all the iobes of the people, and ſente all the people of them vnto the kyng to Damſco. And thoughte the ampe of ſeula came with a ſmall compaigne of men, yet the Loide beſpue- ced a deere great hode in to their handes, be- cauſe they had forſaken the Loide God of their fathers, and therto they ſerued Joas according to his beſſers.

And as loone as they were departed ſrome Ieruſ, thoughte they left him in great diſtreſſe, yet his owne ſecutaires conſpired agaynſte him for the bloude of the cyphren of Joſabad the piete, and ſetle him in his hode. And when he was dede, they buried him in the city of Dauid, but not in the ſepulchres of the

kynges. And theſe are they that conſpyred agaynſt him: Zabad the ſonne of Baſan the Ammonite, and Joſabad the ſonne of ſeula a Moabite, and his ſonnes. And the ſumme of the ſare that came to him, and the founda- ment of the houſe of God, are written in the boke of kynges. And Amasias his ſonne ſerued him in his hode.

¶ Amasias ouercometh the Ammonites. And Ieruſe of Iſrael ouercometh and ſpall Amasias.

CAPL.

XXV.

¶ Amasias was ſine and thirte yere old when he began to reigne, and reigned ſe- uen and thirte yere in Ieruſalem. His mothers name was Joſabad of Ieruſalem. And he dyd that pleaſed the Loide, and not with the hode deſce. And as loone as he was ſetle in the kyngdome, he ſetle them to byle the kyng his father. But he ſetle not the children, according to that he written in the ſare in ſe booke of Moſes, to whom the Loide commaunded, ſayinge: ¶ The fathers ſhall not byle for the childrens cauſe, nor the children ſhall byle for the fathers, but euer ſhall theye do by the ſonne. And Amasias aſſembled Iuda together, and made capitayne ouer thouſandes, ſe hundredes in the houſes of their fathers thow out all Iuda and Ieruſalem. And he brought them from twenty peere and aboue, and ſente them the hundred thouſande ponge Iuda- yehes to go to battayle, and that could abide ſpore and ſuld. And he byed cheeto an hundred thouſande ſyghyng men out of Iſrael, ſe hundred talentes of ſiluer.

But there came a man of God to him and ſayde: ſayinge, lette not the ampe of Iſrael goe with the, for the Loide is not with Iſrael neyther with anye of the houſe of Ephraim. ¶ He ſe ſy thou neſteſe teple, then go and be ſe, and make the ſeſe ſtronger to battayle: as thou ſaſte ſe, that God ſhall make the ſalle beſore thyne enemyes. ¶ For God hath pnyon to byle o: to caſt downe. And Amasias ſet agayne to the man of God, what ſhall he do then for the hundred talentes which I haue giuen vnto the hode of Iſrael? And the man of God ſayde: the Loide is able to ſpake moche more then that.

¶ Thus Amasias ſetle the ampe the heas come to him oute of Ephraim, to go home agayne. ¶ And beſore they were comynge to the with Iuda, and returned home in great angre.

¶ And Amasias toke thre, and caried with his hode, and wente to Baſtdale. ¶ And he ſetle of the cyphren of Iſrael in thownde. And other ten thownde the cyphren of Iſrael toke alſe, and caried them vnto the top of the coſte, and ſetle them in thownde from the top of the coſte, that they al to uell: but the moſt of the ampe which Amasias had comynge beſore ſe hode met ſe go with his pnyon deſce, ſe an vpon the cityes of Iuda from Samaria to Bethſodon, and ſetle the cheſtandes of ſe and man in the people.

[illegible]

The rest of the acts of Dnyah bothe his father and hisle, oyd Hstas the Prophete, the sonne of Amos wyte. And when Dnyah was layde to rest with his fathers, they buried him with his fathers in the felde of the burial of the houses. for they sayd: he is a lepro. And Joasham his sonne raised in his ste.

Corthern ragyneth and ouercōmeth the Ammō-
sura. Achez his sonne ragyneth ather him.

CAPL. XXVII.

I Nathan was fyue and twentye yere olde
when he began to sayn, and raygned
fyrty yere in Iherusalem. His mothers name
was Achiah the daughter of Zaor. And he
had that pleafur to the Lorde in all poyntes as
he had facit Dauid I saye, that we cannot
see the temple of the Lorde, and that the people
are per contempned by him. We builde
the temple of the temple of the Lorde, and
on the walls Dwell by ourte myche. Wher
fore the Lorde dwelle in the mountaynes of Ju
da, and in the wyde country he dwelle callis
and towres.

And he fought with the kinge of the chyl-
dren of Ammon, and pryncipall agaynst him,
and the chyldren of Ammon gaue him foure
Ere an hundred calicles of silver, and tenn
thousand quarters of wheat, and as much
beside. So much also was the children of Am-
mon gret him the seconde year, and the thirde
yeare. And Jonathan became myghty, because
he dynted his waite before the Moabites
which.

The wife of the adre of Joatham and all his warres and his wayes are written in the booke of kinges of Israel and Iuda. He was fyue and twentie yere olde, when he began to reygne, and reygned thirtene yere in Jerusalem. And when Joatham was layde to rest with his fathers, they buryed him in the city of David: and Achaz his sonne reigned in his steade.

The wickedness of Achaz, king of Juda. After his reigneth Ezechias.

AThs was twentie yere after wherin I began to ragone, and ragone fifteen yere in Jerusalem. And he dyd woe and wept the Lorde, as dyd his father Dauid: but walked in the wayes of the hearges of Israel, and made thereto Boals of metall, and he offered incense in the balke of the chymney of Channan, and burnt his children in syn: and the abominacion of the nacion which the Lorde threwe oute before the children of Israel. And he offered burnt incense in synners, and on mount syon, and under every greene tree.

Wherefore the King bid his children be
in to the bande of the braye of the shire
to worke beat him, and carrey awaye a great
multitude of his captives into Jerusalem.
And further, he was detoured in to the bank
of the byng of Israel, which drive of this is
my daughter. For he had the sonne of
his daughter in Judea an hundred and twenty
thousand in one day, and all they were
and that because they had forsaken the Lord
God of their fathers. And Zedekiah might
in mount Ephraim have spoken thus
sore, and aske the Lord because of his
holle, and Achanah that was next to the
ark. And the captives of Israel that were
in the byng of Israel were many, and
some were daughters, and they brought
more the people of them, and brought it
to Jerusalem.

But there was a Prophet of the Land
men Obad, whiche wrote onto the King
that came in Samaria, and said to him,
because the Kinges God is pousefatten be
more muche Jude, he delivred them to
pouse banders. And ye cause flayme that be
cruetifie that reacheth by the hand. And we
purpose to kepe under the thyrd of Jude
and Jerusalem, and to make them bondmen
and bondwomen. What other thinge shall
ye (unhappye) then offend the Kinges God?
But nowe heare me, and delivres the Kinges
pouces agayn to the ye haue labored for
ye them, for the great impietye of the Kinges
poupe.

And receyue of the heabes of the theiften
of Ephraim: as Azzur the sonne of Iu-
nan, Basahad the sonne of Shimelech,
Ischabab the sonne of Belum, and Sima-
the son of Ihabab shode up agaynste them
came from water, and sent into them: first
not bying in the captiues bytes. For dar-
the haue offended the Lorde altho, pre-
sume to add more to our synnes and in-
pace. For oure treispace is greate altho, yet
there is feare made upon Israel. Wherby
the men of armes leaue the captiues and
the people before the lordes and all the capi-
gation.

And there arose certaine appointed
by name, and toke the pysoners and (which)
all that were naked amonge them, adde
spoyle, and straped them and word them, and
gaue them to eate and to drynke, & answere
them, & caried all that were feble of thier
ladies, and brought them to Jericho the next

CAPL. XXVIII.

the congregation which put their hands vpon them. And the priests sate vpon them, and offered the bloud of them vpon the altare, to make satisfaction for all Israel: for the hygne said: that the burnt offerings and the synck offerings should sate for all Israel. And they let the Levites in the house of the Lord withymballes, psalteries, and baspes according to the commandemente of Dauid and of Gad the hygners (for of visions and of Nathan the prophete, for so was the commandement of the Lord) to sound the bands of his prophetes.

And so the Levites sate with the instruments of Dauid, and the priests with the trumpettes. And Ezechias commanded to offer the burnt offerings vpon the altare. And when the burnt offering began, the songe of the Lord began, and the trumpettes with the instruments of Dauid hygne of Israel. And all the congregation bowed them selves, and the synckes sange, and the trumpettes blew, and continued vntill the burnt offering was finished.

And when they hadde made an ende of the burnt offerings, the hygne and all that were in him bowed down, and bowed them selves, a gaine people and shepher. And Ezechias the hygne & the levites had the Levites to playe the Lord with the voyces of Dauid and of Asaph the seer of visions. And the Levites played that they resioyed againe, and the people shouted and bowed them selves.

And Ezechias answered and saide: nowe that ye haue offered your bandes to the Lord so is and bringe in the sacrifices and thank offerings into the house of the Lord. And the congregation brought in the sacrifices & thank offerings, and all that were willing brought burnt offerings. And the nombre of the burnt offerings which the congregation brought in was fiftie oxen, and an hundred rammes & two hundred lambs: and all for burnt offerings to the Lord. And besides that they dedicated fiftie hundred oxen, and thre thousand sheepe.

But the priests were to fewe, and were not able to kepe all the burnt offerings. Therefore their brethren the Levites holpe them till the worke was ended, and vntill the priests were sanctified. For the Levites were purer better to sanctifie them selves than the priests. And therto the burnt offerings were more than the fat of the sear offerings and the synck offerings that belonged to burnt offerings. And so the feast prestyinge to the house of the Lord went forward. And Ezechias resioyed, and all the people, that God had made the folke to reioy: for the thing was soverely true.

¶ Ezechias remeth the feast of pascheuer.

C A P I. X X X.

And Ezechias sent to all Israel and Judah: therto wrote letters to Ephraim and Simeon, that they should come to the house of the Lord at Jerusalem,

to offer pascheuer unto the Lord God of Israel. And the hygne wrote a counsell vnto leuies and all the congregation at Jerusalem to kepe the feast of pascheuer in the second month, for they coude not kepe it at the first month, for there were not priests ynough sanctified, neither was the people gathered together to Jerusalem. And the hygne pleased the hygne and all the congregation. And they desired should be proclaimed to Iehoiachin son of Shallum: Wherby to wane, that they should come and holde the feast of pascheuer unto the Lord God of Israel at Jerusalem: for they had not often done it, as it is written vnto the prophet.

And the messengers went with letters of bandes of the hygne and of his leuies tharout all Israel and Judah, at the commandement of the hygne which said: children of Israel, tourne againe vnto the Lord God of Abraham, Isaac, and Israel, and so will be content to the remanent of you that are kept out of the bandes of the hygne of Assur. And be ye not in the power of synckes and payne: then whiche resioyed againe. The Levites your fathers, which therefore gaue them to be, they are washed as ye be. Therefore be ye, be washed like vnto your fathers, but returne to the Lord, and come to his holy place which he hath sanctified for you, and let the Lord your God, that his way maye turne from you. For ye remember that the Lord, your brethren and your fathers shall synck compassion in the presence of him that dothe them captiue, that they maye come againe vnto this land: for the Lord your God is full of mercye and compassion, he will not turne his face from you, if ye turne againe to him.

And the postes went from Egypt to Egypt, vnto the land of Egypt and to Assur, and euen vnto Babylon. But they laughed them to scorn and mocked them: Neither lesse yet buyers of Assur, Manasse, and of Babylon meakned them selves and came to Jerusalem. And therto the hand of God was in Judah, to make them of one accord to the commandement of the hygne and the captiues, which was according to the word of the Lord. And so there assembled to Jerusalem muche people and a myghty great congregation, to holde the feast of Pasche in the second month.

And they arose and put awaye the altare that were in Jerusalem. And all the men, they dyd awaye and call them into the house of God. And they sate the pascheuer the fourth daye of the second month. And the priests and Levites sanctified them selves for some, and brought in the burnt offerings into the house of the Lord. And they sate in the tabernacle after their maner according to the lawe of Moses the man of God. And the priests sprinkled the bloud recepyngs it of the blood of the Levites. And because there were many in the congregation that were not sanctified: and therefore dyd the Levites offer pascheuer for all that were not cleane to sanctifye them.

And on this manner dyd Esdras thorow
out all Iuda, & dyd that was good, & right &
true.

her might be known.

The rest of the years of Ezechias and his posterity are written in the vision of Iai the prophet the son of Amos in the book of the prophets of Iuda and Israel. And then Ezechias laye him to rest with his fathers, and they buried him in the hyphen sepulchre of the sonnes of David: and Iuda and the inhabitants of Ierusalem buryd him with the same as his father. And Ithanias his sonne reigned in his stead.

¶ Ithanias he taken prisoner: and after that perished he. And he dyed after him succeeded Amos. Amos was one of the sonnes people, and Ithanias his sonne reigned for him.

CAP. XXXIII.

Amonias was. xij. yeres old when he was made hyngre, and reigned. lx. yere in Ierusalem. And he dyd worshippe in the temple of the Lorde, like unto the abominations of the heathens which the Lorde had out of the children of Israel. For he went and burnt against the high places, which Ezechias his father had broken downe. And he reared up altars unto Baals, and made grooves, & built him selfe onto all the host of heauen and found it. And he built altars in the house of the Lorde: so which the Lorde had spoken for Ierusalem shall my name be troyned.

¶ And he made altars vnto all the host of heauen for two corners of the house of Iuda. And he caused him to open to eye in the wall of the houses of Ierusalem. And he occupied his fathers and occupied withcraft and sorcery, and maintained to them with spynners & cases of furniture: and wrought more cruel in the sight of the Lorde, to anger him more.

¶ And he put the heuch Image of an Idole which he had made, in the house of God. Of which house God spake to David and to Salomon his sonne, in this house here in Ierusalem which I have chosen out of all the trybes, & I will put my name for euer, so no more shall they set face of Ierusalem for the sake of the lande which I haue chosen for your fathers. In which they shalbe obligent to do all I haue comanded by Moyses in all the lawe which I haue given by mannes. But Amonias made Iubag the inhabitants of Ierusalem to erre, and to do vnto the Lorde which the Lorde had spoken before the children of Israel. And whē that Amonias to Amonias and to his posterity attended not to him.

¶ Wherfore the Lorde brought vpon them & upon the house of the host of the house of Iuda, which the Amonias in an ydole and builded with their charytes, and caryed him to Babylon when he was in tribulation: he brought him to the house of God, and built him selfe a temple before the face of his fathers, and made correction to him: and he was caluad of him and hereby his prayer was brought to Ierusalem into his byngdome. And Amonias his father how that the Lorde had sayd. After that, he built a wall

without the citye of David on the west syde of Gethon in the wyke and so forth to Iubag and rounde about Gethel and brought it by of a very greute pyrgge, and put a capiteyns of warre in all the stronge citye of Iuda. And he took away draunge goddes and the Idole out of the house of God, and all the images that he had built in the mount of the house of God and in Ierusalem, and cast them out of the citye. And he made an altar vnto Iehoua and sacrificed thereon offerings and shewbrottings, and charged Iuda to come to Iehoua God of Israel. Wherwith the people dyd obey still in the high places, howbeit in the Lorde their God only.

The rest of the actes of Amonias and his paper vnto his God, and the wordes of the tears of visions that spake to him in the name of the Lorde God of Israel, are written among the debes of the hynges of Iaiari. And his prayer and how that he was hereby, and at his byng and his place, and the place where he made high places and set up groves, and reared Images before he was meined, are written among the debes of the heates of visions. And when Amonias was laye to rest with his fathers, they buried him in his own house and Amon his sonne reigned in his rowme. Amon was. xij. yeres old, when he began to reigne, and reigned two yere in Ierusalem. And he dyd that displeased the Lorde: he was to Amonias is father, so Amon sacrificed to all the heuch Images which Amonias his father made, and caused them, and meined not him selfe before the Lorde, as Amonias his father had meined him selfe. But Amon trespassed greatly. Wherfore his enemye Iudaes compassed against him and slew him in his owne house. And the people of the lande slew all that had conspired against hyngre Amon. And therto the people of the lande made Iosias his sonne hyngre in his rowme.

¶ Iosias had reuered the Idoles and restored the temple in which he founde the booke of the lawe: he sent to Iuda; the prophets for counsell.

CAP. XXXIII.

Iosias was made hyngre when he was. xij. yere old, and he reigned in Ierusalem. xij. yeres. And he dyd that pleased the Lorde, he walked in the wayes of David his father before him: neyther to the right hande nor to the left. In so moche that the eighth yere of his reigne, when he was yet a lad, he began to seek after the God of David his father. And in the xij. yere he began to purge Iuda and Ierusalem of high places, groves, heuch Images, & Images of metal: he brake and made dust of them, and strewd it vpon the face of the waters that had offered to them. And he built the wayes of the preachers vpon the high places, and cleansed Iuda and Ierusalem. And euen so dyd he

Iosias.
xii. yeres old.

13

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in the cytie of Samaria, Ephraim, & iherusalem: And in the wyckednes of them sought about he plucked a sonne of the eunuchs and the greuous and dyd beate them and flampe them to pounche, and hee toone the kynges througout all the lande of Israel: and then returned to Iherusalem.

In the xviij. yere of his reigne when he had purged the lande and the temple, he sent Saphan the sonne of Azalia, and Shaphan the gouernour of the cytie, and Ioah the sonne of Joachas the recorder, to repaire the house of the Lord his God. And when they came to Belshazz the byghe pyccale, men deliuered them the monney that was brought into the house of God, which the Levites that kept the enteres had gathered of the handes of the eunuchs and of all that came pascowped in Israel and of all Juda and Beniamin and of the inhabitants of Iherusalem. And they put it in the handes of the workmen that had the outgight of the house of the Lord, whiche gave it to the labourers that wrought on the house of the Lord. To repaire and mende it, and to make and carpers to be betwixt stone and tymber, for to make couples & beams for the houses which the kynge of Juda had destroyed: And the men wrought in the house faithfully.

And the ouersires of them to courage them were Zabab and Shaphan the eunuchs of the king of Iherusalem: and Serubas the eunuch of the children of the Levites, and as many other of the Levites as coule shill of instruments of Musike. And ouer the brecces of burnings and ouer all that wrought, in what to cure workmanship it were, were eunuchs, officers and porters of the Levites.

The booke of the lawe is founde.

And as they brought out the monney that was brought into the house, Belshazz the pyccale founde the booke of the lawe of the Lord gyven by Moyses. And Belshazz answered and sayde to Saphan the scribe: I haue founde the booke of the lawe in the house of the Lord, & your booke to Saphan. And Saphan sayde to the booke to the kynge, and brought the kynge the booke, sayinge: all that was commended to the Iherusalem, that is thus. And they brought out the money that was founde in the house of the Lord and bare deliuered into the handes of the ouersires of the workmen. And then Saphan the scribe shewed the kynge, sayinge: Belshazz the pyccale hath founde a booke, and he red it before the kynge.

And when the kynge had heere the wordes of the lawe, he tare his clothes, and commaunded Belshazz and Shaphan the sonne of Saphan, and all the sonne of Saphan and the scribe Saphan the scribe and all the sonne of the kynge, sayinge: go and enquire of the Lord for me and for them that are left in Juda and Iherusalem, concerning the wordes of the lawe that I haue founde. For the lawe is the word of the Lord that I haue founde. And the kynge sayde: I will do as the Lord hath sayde. And the kynge sayde: I will do as the Lord hath sayde. And the kynge sayde: I will do as the Lord hath sayde.

hath the sonne of Harsaphi keeper of the temple: he had propheticke shew in Iherusalem in the temple he had: and the kynge sayde: I will do as the Lord hath sayde. And the kynge sayde: I will do as the Lord hath sayde. And the kynge sayde: I will do as the Lord hath sayde.

And as for the kynge of Juda which sent you to enquire of the Lord, to Iherusalem, to him: thus sayde the Lord God of Israel concerning the wordes which thou hast said. Because thou hast dyd me and thou hast me the felix becomen, when thou hast thy wordes against this place and against the inhabitants thereof: and humbledst thyself before me, and castest thy clothes and weptest for me, that haue I heard also sayde the Lord. Therefore I will take thee to the top of the hill which thou hast put in the grave in peace. Thou shalt not see all the wickednes that I will bring upon this place and vpon the inhabitants of the same. And thou shalt see the kynge which thou shalt see. And thou shalt see the kynge which thou shalt see. And thou shalt see the kynge which thou shalt see.

And he made to come forth all that were founde in Iherusalem and Beniamin, and the inhabitants of Iherusalem promysed to kepe the commandment of the Lord which was the lawe that they had founde. And Josias put away all manner of abominations out of all landes that were in the children of Israel, and brought all that were founde in Iherusalem to Iherusalem the house of the Lord. And they turned not a speke from the wordes of the Lord God of their fathers as long as they lived.

¶ Josias heareth passeouer. The frechthysse kynge of Egypte: and depeth. The prophete sayde hym.

C A P I.

XXXV.

And Josias heide the feast of passeouer into the Lord in Iherusalem, and the feast of passeouer in the first day of the first moneth, and he set the passeouer in the first day of the first moneth, and he set the passeouer in the first day of the first moneth, and he set the passeouer in the first day of the first moneth.

in his state. Joacin was. viij. yere olde when he began to reigne, and reigned thre monethes and ten dayes in Ierusalem. And he dyed & was buried in Ierusalem. And when the yere was out, king Nabuchodonosor sent and fet him to Babilon with the goodly vessels of house of the Lord, and made Serchias his brother kynge ouer Iuda and Ierusalem.

And Serchias was. xij. yere olde when he began to reigne, and reigned a. xij. yere in Ierusalem. And he dyed that dyspleased the Lord his God, and humbled not him self before Jeremie the Prophete at the mouth of the Lord. And there he rebelled against Nabuchodonosor which had receyued an othe of him by god and was to steynched and to have desired to turne vnto the Lord God of Israel. Furthermore all the euncks of the prydes with the people testified a pace after all manner of abominations of the Idols. And he polluted the house of the Lord which he had hallowed in Ierusalem.

And the Lord God of their fathers sent to them by his messengers, sending them by spemes: for he had compassion on his people and on his dwelling place. But they mocked the messengers of God and despised their words and despised his Prophets, until the wrath of the Lord was kindled against his people that it was past remedy. And so he brought upon them the kynge of Caldey & slew their young men with the sword in their holy temple, and neither spared yonger man nor mayden, neyther the old man, neyther so much as him that stood by the age: But gaue all into his hand. And all the vessels of house of God both great and small, and the treasures of the house of the Lord he carryed to Babilon with him. And they burnt the house of God and brake downe

the walles of Ierusalem, and burnt all the palaces thereof with fyre, with all the goodly vessels thereof, and burned it. And he carryed away them that had escaped the sword, to Babilon, where they were servants to him and his children, until the kynghome of Persia began to rule, to fulfill the word of the Lord by the mouth of Jeremie, until the land had her pleasure of her abhorres: for as long as the land desolate, she kept Sabbath until she had fulfilled. lxx. yeres. And the first yere of Cyrus kynge of Persia to fulfill the word of the Lord by the mouth of Jeremie, & he decreed by the speme of Cyrus kynge of Persia that he made a Proclamation to hym out all his kyngdome, and let it be in worship of the Lord: Thus sayth Cyrus kynge of Persia, all the kyngdomes of the earth the Lord God of heaven hath giuen me, whiche hath commaunded me to buyde him an house in Ierusalem that is in the land of Iuda. Whosoever is in the land among you of all his people, the Lord his God be with him, and let him go by.

The ende of the seconde booke of the Chronicles of the kings of Iuda.

gether an hundred and nne and thirty.

The Hecynthians, the children of Zida, the children of Baupapa, The children of Tababath, the children of Aeras, the children of Siebia, the children of Daboon, the children of Lebanaah, the children of Hagabab, the children of Azub, the children of Hagab, the children of Samlin, the children of Anan, the children of Gaud, the children of Salan, the children of Saur, the children of Kassin, the children of Acuba, the children of Safan, the children of Zala, the children of Phallach, the children of Idical, the children of Afena, the children of Arcunum, the children of Stephullum, the children of Sabuch, the children of Baupapa, the children of Baguar, the children Meselach, the children of Sedibia, the children of Baria, the children of Sabin, the children of Saffar, the children of Damada, the children of Mesiah, the children of Baupapa,

The children of Salomons servants, the children of Sorai, the children of Sophtepai, the children of Paruba, the children of Jaasab, the children of Barcon, the children of Geueli, the children of Appathab, the children of Barteli, the children of Porsteth of Zibani, the children of Ami. All the Hebrews and the children of Salomons servants were all together, five hundred and ninety and two.

And these went up also, Sheimeiab, Thel, Haria, Acherub, Adon & Huier. But they could not come into their fathers house nor their land, together they were of Israel. The children of Dalaiab, the children of Sobaiab, the child of Acherub, five hundred and two and fifty.

[illegible]

Geography:

And the chief congregation as one man, was two and thirty thousand, the priests and the Levites; by their triumphant and majestic, of whom there were seven thousand, seven hundred and threescore. And there had two hundred singers men and women, seven hundred and six and threescore pipes, two hundred and three and threescore flutes, four hundred and three and threescore harps, four hundred and three and threescore cymbals, and four hundred and threescore drums. And the captains of the chief fathers, when they came to the house of the Lord at Jerusalem, they offered willingly unto the house of God, that it should be led in his place, and gave every their habitable unto the treasure of his house: four and one thousand garments, and five thousand pounds of silver, and an hundred and sixties garments. So the priests and the Levites, and captain of the people, and the singers, and the porters, and the Levites

mans dwell in their cities, and all dwell in their cities.

¶ After the foundation of the temple our country
they sacrifice unto the Lord,

CAR.

III.

[illegible]

Upon the first daye of the seuerth month
beganne they to offer burne sacrifices unto
Zoyde. But the foundation of the temple of
the Hovde was not yet layde. Therefore
they gaue money into the masons and car-
penters, and meat and drinke and oyle unto
the Zidon and of Tyre, to bryng them the
symble frome Libanus by see unto a shippe,
accordinge to the commaundement of Cy-
prius knyght of Rhodes.

In the firste booke of their companye
to the house of God at Iherusalem and the
comde moneye began Zoysebel (sonne of
Bachan, and Achis sonne of Zolide, and the
rich of their betwixen the preades and Serus
and all that were come out of Iherusalem
to Iherusalem, and appointed the Iherusalem
chemise pete albe and aboute, to curtyen
theches of the house of the Rofte, And Jeda
floore with his sonnes and daughters, and
small with his sonnes, and the children of
Jeda, to foster the woymen of the house of
God, namely the chyldren of Buzza,
and their chyldren, and their daughters
of Ruzes.

And when the buplers lapde the foumation of the temple of the temple, the pharisee rode in their arape, with trompettes, and Jewites the children of Asaph with embles, to praise the Lorde + fixe the mande + David bringe of Israel. And thei soughte the, grunge prayes and thankes before the Lorde, that he is gracious, and his mercie dureth for ever upon Israel.

And all þe people thowen loude in playng
the Lorde, becauſe the foundation of the
houſe of the Lorde was layde. By any alle of
the olde Wyſſaſſes and L. ſciences and ſumme

children of Zerachiah, of the children of Phasceus, Zacharee, and with him were nombred an hundred and fifty men: of the children of Parath, Phoad, Elornel, the sonne of Zerachiah, and with him two hundred men: of the children of Zerachiah the sonne of Zababel, and with him the hundred men: of the children of Abin Abet, the sonne of Jonathan, a with him fifty men: of the children of Elam Eschah the sonne of Azabiah, and with him fiftie men: of the children of Saphatia, Zababiah the sonne of Azabiah, and with him, lxx. men.

Of the children of Joab, Obadiah the son of Jehiel, and with him two hundred & egyptians men: of the children of Solomon the son of Josaphiah, and with him an hundred & three men. Of the children of Behni, Zacharee the sonne of Bechai, and with him eight & twenty men. Of the children of Abgab, Johanan the sonne of Baharan, and with him an hundred and ten men. Of the last childre of Adoniam, and these were their names: Silphete, Jehiel and Samatah, and with them the fozie men. Of the children of Begui, Nitai and Zabud, and with them fiftie men. And I gathered them together by the water that runneth towards Ahava, and there abode we thre dayes.

And when I looked amonge the people and the priests, I founde no Leuites there. Then sent I Azub, Aziel, Samet, Elnahen, Joth, Elnahen, Baltha, Zachary and Esolom the rulers, and Joiahi and Elnahi the teachers, and those sent I unto Ed, the chiefe of Calphatia, that they shoulde seeke us ministers for the house of our God, and I told them what they shoulde saye unto Ed, and to his brethren the Gerthimms at Calphatia.

And accordinge to the good hande of our God upon vs, they broughte us a wise man frome the children of Esopoli the sonne of Levi, the sonne of Israel, I uenue Sababiah with his sonne and brethren egyptians. And Bafabiah, and with him Aiahi of the children of Gerath, with his brethren and their sonnes, twentie. And of the Gerthimms, to whome David and the Dauides gaue to minister vnto the Leuites, two hundred and twenty, all named by name.

These
priests
and
Leuites.

And when there at the water beside Ahava, caused I a fastinge to be proclaimed, that we myght humble our selues before our God, to sake of him a right warfare vs, and ouer children and all our iniquities. For I was ashamed to requyre of the heuene, I could haue and booke me, and to helpe vs against the enemy in the warre. For he has said vnto the heuene: The hande of our God is upon all them that sike him in goodnesse, and his pience and wrath vpon all them that forsake him. So we fasted, and sought this at our God, and he heerd vs. Then I tolde our twelue of the chief priests, Sababiah, and Bafabiah, a ten of their brethren with them, and twelue from thence the scribe and gold, and besetles for the offering vnto the house of our God. And I tolde the heuene and all the lordes of his counsell and pience, and all Israel that were at hand, had giuen to the

offering: and there twelue I them hundred hande, six hundred and fifty talents of silver, and in silver besetle an hundred talents, and in golde an hundred talents, twenty pepes of golde of a thousand dynames, and richly ornaments of goodly vessels, as silver in golde, and laid vnto them: Ye are before the Lord, therefore are the vessels before him, and so is the silver and golde: that is giuen to a good worl vnto the Lord God of power: there: I wrote ye therefore and kept it, I wrote it downe before the chief priests an Leuites, and ancient fathers of Israel in Jerusalem in the Tresaurie of the house of the Lord. Then toke the priests and Leuites the twelue silver and gold and besetle, and brought it to Jerusalem vnto the house of our God. So we marched forward, from the town of Ahava, on the twentieth daye of the first month, to goo vnto Jerusalem: and the hande of our God was vpon vs, and beyndes come the hande of the enemye and theyr warre by the waye. And we came to Jerusalem, and abode there thre dayes. And on the fourth daye was the silver and golde, and besetle twelue in the house of our God: the hande of Esromoth the sonne of Esrom the priest, and with him Eschazar the son of Jephaz, and Joadah the sonne of Eschazar the sonne of Esrom, accordinge to the number, and twelue every one, and the weight was all vnto the same tyme.

And the children of the captivity, which were come out of babilon, offered hundred & eighty vnto the God of Israel: twelve hundred loches for all Israel, myntre and six hundred: fiftie and seven hundred, and twelve hundred: a fiftie and seven hundred, all in the offeringe of the Lord. And they brought thence corruption vnto the heuene, and vnto the captivity on this daye the word. And they sustained the people, and the word of God.

As for as complerth on the people, that they had them selues from God, and sustaine the people.

CAP. I.

IX

When all this was performed, then I came to me, and said: the people of Israel and the priests and Leuites are not feared from the nations in the land as touching their abominations, namely the Canaanites, Hethites, Phoenicians, Jebusites, Ammonites, Moabites, Egyptians, and Moabites. For they have taken their daughters, and their sonnes, and have married the seed with the nacons of the land: and moreover the bands of the princes and rulers hath ben purpysall in this trespasse. I heard this, I tare my clothes and mourning, and pience of the bene of my head, and for mourning. Then I tolde vnto me all these as feared the word of the Lord God of Israel, by cause of the

transgression. And I sate mourninge tyll the eveninge sacrifice. And aboute the eveninge sacrifice, I sate by fro my heupnelle, and rente my clothes and my rayment, and fell upon my knees, and spake our my handes unto & Eliezer our God, and sayde. **Ey** God, I am alshamed, and our not lyke by myne selfe unto the my God: for our wychebushes are growen oure our heed, & our trespasses are waxen great unto the heuyn: whiche in the tyme our fathers, haue bene in great trespasse unto this daye, & whiche of our wychebushes haue we and oure synners ben growen by in to the hands of & pharises of the nations in to the swordes, in to bondage, in to spoyles, and in to confusion of face, as it is come to passe this daye.

E Nowe a litle and to saye graucounes to me from the L. J. our God, so that some of us are afraid, that he maye give us a myle in his holy place, that our God maye lighthe oure eyes and geue us a lytle lye in oure bondage. For we are bondmen, and our God hath not asyet ben in oure bondage, but hath enclined mercy unto be in & lyght of the hinges of & doors, that he wolde geue us lyfte, & assuance the hande of our God, and buythe by the desolate places thereof, and to geue be an hedg in Judea and Jerusalem.

And nowe, O our God: what shall we saye after this: for we haue spoken thy commaundmentes, whiche thou hast commaunded by thy seruantes the prophetes, and sayd: & yet have we not kepte thy goode promise, is we have done the synnes of the fathers of the people of the land, by thine abominacions: togethewich they have sinned by thine wickednes on euerye syde.

And yette thou shalt not geue your daughters to them for wives, and their daughters shall be not take unto your sonnes, and like not their peas and wylde for us, that we maye be strange and wape the good in the lande, and that we maye your children maye haue the inheritance off for evermore.

And after all this that is come upon us, by cause of our synnes and great trespasses: thou our God shalt spare oure wychebushes, and bid geue us a delperuance as it is come to passe this daye.

And neuertheless we haue touned backe, and haue let goo thy commaundmentes, to make contrait with the people of these abominacions. Wylte thou then be wrothe with us, tyll we be utterly consumed, in that our synnes remayne, and tyll there be no delperuance O Lande: God of Israel thou art righteous: for we remayne yett escaped, as it is this daye. Wholoe in thy presence are we in oure trespass, for because of it there is no standinge betwixt us,

E The people scape them / and put awaye theyr synnes.

CAPL

X.

And Eliezer prayed after this manere, and beweyled, wepte, and laye before the house of God, & there rejoyced unto

him out of Israel a verye great nombre of men and women, & chyliden: for the people wepte verye sore. And Szechanias the sonne of Zebiel one of the chyliden of Elam, answered & sayd unto Eliezer: & he haue trespassyd agaynst the L. J. our God, in & we haue taken strange wyues of all the people of the lande. Some there is hope yett in Israel concerninge this, therefore let us make a couenaunt nowe with our God, to put awaye all the wyues, & such as are boine of them, accordyng to the commaundment of our God, and of them that feare the commaundment of our God, that they maye do accordyng to the lawe. & et the daye therefore, for the matter belongeth unto the. & he wolde be wrothe, be of good comforte and wo to. & then rose Eliezer, and toke an othe of the rulers, & scribes, and rulers, and of all Israel, that they wolde do accordyng to this word: and they sware. And Eliezer stode up before the house of God, and wente in to the chamber of Johanan the sonne of Elisab. And when he came thither, he was not dryed, nor dryanthe water: for he mouened bycause of the transgression of them that had bene in captiuitie.

And they caused a proclamation be made the so we our Judea and Jerusalem, unto all the chyliden which had ben in captiuitie, that they wolde reioyce unto Jerusalem: and that they to eate same not within the daye, accordyng to the commaundment of our fathers and to the lawe. And all the substance they be for ever, and vnder be put out of the congregation of the captiue. Then all the men of Judea and Benjamin ascended unto Jerusalem in this daye, that is on the twentye daye of the month moner: and all the people sate in the street before the house of God, and trembled by cause of the trespases, and for the raynt. And Eliezer & scribes stode up and sayd unto them: & ye haue transgressed, in that ye haue taken strange wyues, to make the trespass of Israel: yett more: & conside nowe therefore unto the L. J. God of your fathers, and do bys pleasure, and sence your lites from the people of the land, and leaue the strange wyues. Then answered all the assenble, and sayd with a loud voyce: & et it be done as thou hast sayd. But the people are many, and it is a raynye wetter, and theyr can not stande here without, neether is this a wyche: o one daye or two, for we are many that haue sinned in this transgression. Let be appoynte oure rulers therfore in all the congregation, & all they which haue taken strange wyues in ouer cyties, maye come at the tyme appoynted, and the thers of everye cyty, and chers Judges with them, tyll the wyche of our God be couered awaye from us for this offence.

Then were appoynted Jonathan the sonne of Asahel, and Jabez, the sonne of Zebuchan, & ouer this matter: and Hosoliam and Sabathai the Leuite dolepe them. And the chyliden of the captiuitie, dyd even so. And Eliezer the Priest, and the ancient bretheres before the house of chers fathers, and all that were named by name, cursed them curse, and sat

* Esdr. 1. 1

13

* Esdr. 1. 1
* Esdr. 1. 1

they were presumptuous and cruel againste them, and to matche them the name as it is in this day. And they were set againste thy dwel-
 ling in house before them, so that thy woe
 sheweth the wylde of the sea by word:
 and their persecutors threatened thou in to the
 way as a stone, in the myghty waters, and
 leddest them on the day tyme in a cloudye
 pillar, and on the nyght season in a pillar of
 fire, to shewe them light in the waye that
 they went.

* Thou camest downe also upon mounte
 Sinai, and spakest vnto them from heauen,
 and gauest them egiptie iudgements, true
 lawes, good commaundementes and sta-
 tutes, and declaredst vnto them thy helpe Sa-
 bath, and commaundest them preceptes, or-
 dinances, and lawes, by whiche the people
 * gauest them byes from heauen when
 they were hungry, and * broughtst forth
 manna for them oute of the rocke when they
 were thyrstie: and promysedst them that they
 shoulde go in and take possession of the lande,
 and wyldest thou haddest lyfte up thyne hande
 for to geue them.

But our fathers were pious and hard-
 hearted, so that they folowed not thy com-
 maundementes, and refused to heare, and
 were not myghty of the wordes that thou
 dydest for them: but became sturdie and
 haire, in so muche that they turned backe
 in their bondage in their disobedience. But
 thou thy God forsaght, and wast gracious,
 mercifull, paynt, and of great goodnesse,
 and forsooke them, in so muche that they
 were a woulten case. (and sayd: this is thy
 God that broughte the oute of the lande of
 Egypt, and byd grace blasphemers, yet for-
 sookst thou them not in the wyldecnesse, ac-
 cording to thy great mercie. * And the clow-
 dye pillar departed not from them on the day
 tyme to leade them the waye, neyther the pil-
 lar of fire in the night season, to shewe them
 light in the waye that they went.

And thou gauest them thy good spirite
 to inspire them: * and withholdest not thy
 hande from them: they moued, * and gauest
 them water when they were thyrstie. Fourty
 years longe madest thou prouydon for them
 in the wyldecnesse, so that they lacked no-
 thing: * their clothes waxed not old, and
 their feet welled not. And thou gauest them
 byrgones and nations, and parented them
 according to their portions, so that they pos-
 sessed the lande of Egipt byng of Hethon,
 and the lande of Sy the kyng of Babilon. And
 thou dydest multiplye them as the trees
 of heauen, and broughtest them in to the
 lande wherof thou haddest spoken vnto their
 fathers, that they shoulde go in to it, and haue
 it in possession.

And the thyngs wente in, and possessed the
 lande, and thou subduedst before them the
 inhabitants of the lande, even the Canaanites,
 and gauest them in to the bande, and they
 bynged and the people of the lande, that they
 were to wylch them what they woulde. And
 they wylche they dronge cities, and a face

lande, and toke possession of houses that
 were full of all maner goodes, wylche dragge
 ouer, byrgones, oyle gardens, and manye
 fruitful trees: and they ate and were flesch,
 and became fat, and lyued in welthe thurough
 thy great goodnesse. But helpe they were
 disobedient, and rebelled againste thee, and cast
 thy lawe beynde their backs, and cleme the
 prophetes (whiche expoyted them to earnestly
 that they shoulde conuerse vnto thee) and byd
 great blasphemers. Therefore gauest thou the
 ouer in to the bande of thy enemies that
 vexed them.

And in the tyme of theyr trouble they cryed
 vnto thee, and thou verdest them from heuen,
 and thoudest thy great mercie, thou gauest
 them saluoure, whiche helped them out of the
 bande of their enemies. But when they came
 to rest, they turned backe agayne to do e-
 uill before thee: therefore ledest thou them in
 the bande of their enemies, so that they had
 the dominion ouer them. So they conuered, &
 catched vnto thee, and thou verdest them from he-
 uen, and many tymes hast thou deliuered them
 according to thy great mercie, and establishest
 vnto them, that they shoulde turne agayne vn-
 to thy lawe.

Notwithstandinge they were pious, and
 hardened not vnto thy commaundementes,
 but sinned in the lawes, (* whiche a man
 shoulde do, and lyue in them) and turned the
 shoulder away, and were thyncked, & wold
 not heare. And many yeres dydest thou for-
 beare them, and wyldest wylche vnto the
 tyme of thy spirit, even to the daye of the pro-
 phetes, and yet wouldest they not heare. There-
 fore gauest thou them in to the bande of the
 nations in the landes. But for thy great mer-
 cies sake, thou hast not utterly consumed the,
 neither forsaken them: for thou art a gracious
 and mercifull God.

* Nowe our God, thou great God, myghty
 and dyadfull, thou that hepest counaunt
 and mercie, regard not a lytle all the reuenge
 that hath happened vnto vs, and our kinges,
 prynces, priestes, prophetes, fathers, and all
 thy people, frome the tyme of the wynges of
 Assur, vnto this daye. Thou art righteous in
 all that thou hast broughte vpon vs: for thou
 hast wone thy reuenge. As for vs, we haue ben
 godlye, and our kynnes, prynces, priestes
 and fathers haue not bene after thy lawe, nor
 regarded thy commaundementes, and thy ce-
 rens exhortacions, wherewith thou hast exor-
 ted them, and haue not feared the in thy
 hyngdomme, and in the large and plentious
 lande whiche thou gauest them, and haue not
 conuered frome theyr wicked wykes. Be-
 hold, therefore are we in bondage this daye:
 even in the lande that thou gauest vnto our
 fathers, to enioye the futes and goodes ther-
 of: beholde, there are we bondmen. And great
 is the excreate of it vnto the hynges, wherof
 thou hauest put oute be cause of our synnes,
 and they haue dominion ouer our bodies and
 catell, and we are in greates trouble. Copen all
 this therefore we make a sure counaunt, and
 wylche

* Ezechiel
 18. 24.
 28. 24.
 29. 17.

* 2. Chron.
 36. 16.
 Daniel 9.

6

write it, and let our princes, Levites and priests seal it.

P The names of them that sealed the covenant
between God and the people.

CAPL. X.

[illegible]

And the other people, the Perthes, Re-
utes, porters, fugates, Neethinims, and al-
ther that had secured them felues from the
people in the landes unto the lawe of God
myrthly mynes, sonnes, and daughters; a-
myng many as could vnderstande it, and the loy-
des that had rule of them, receiued it so: the
brethren.

Ysa. xliiii. c.
Ysa. xlv. c.

* And they came to (wear, and to bind
 them) **Leuit. xxi. c.** with an olive to walk in (Sod-
 om) **Leuit. xxi. c.** which was given by **Moyses** the ser-
 vant of **God**, that they would bear and re-
 ceive, **Deut. x. c.** unto all the commandments
 judgments, and statutes of the **Lorde our**
Deut. x. c. **God** : * and that we would not give our
 countenances unto the people in the land, nei-
 ther take their boughers for our families. And
4. Sops. xli. c. give people of the land, but bought on the
 Sabbath, a all men of by-laws, and on the
 Sabbath we would not take it of them on the Sabbath
Leuit. xxi. c. as on the holy days. * And that we would
Deut. x. c. let our hearts be free concerning all man-
 ner of (law).

And we decreed a statute upon our selves, to give peeply the rhynde parte of a speid to the mannikion in the house of our God, namely to the thewbered, to the daye of marriage, to the daye of burthtokepinge of the childer, of the new mones and feall dayes, and to the thynges that were sauithard, and to the spouskepynges, to recomple 3 feall wyth- stand to all the busynesse in the house of our God.

And we cast the lot among the priests,
Levites, and the people, for offering of the
lot, to be brought in to the house of our God
from year to year, after the houses of our fa-

there, that if might be brent at tymes appeare
vpon the altar of the Lords our God, as it
is written in the lawe: and also pcerly to brent
the freethome of our land, and the freethome
our frutes of all kind, and the freethome
of our liues, and the freethome of our
house of the Lords: the freethome of our
soulders, and of our carrell, as freethome of our
lawes; and the freethome of our opynion
of our thepe, that we wolde brent our opynion
of the house of our God, vnto the pynne
of our mynde, in y^e house of our God: and the pynne
of our thepe, that we wolde brent the freethome
of our dyckes, and the frutes of all maner
reces, of wyne also, and of oyle, vnto the pynne
to the chylles of the house of our God.
And the rythes of our lande vnto the Kynges,
that the Lewites might haue the rythes and
care of our ministracion.

And the Levites the sonnes of Aaron shall
with the Levites have also of the tithes of
the Levites, so that the Levites shall by
by the tithes of their tithes unto the house
our God, so the tithes in the treasure house
for the captivity of Israel and the redemption
Levi shall by the first fruits of the
come, wyne and oyle unto the cities. And
there shall be the dwellers of the Levites,
and the priests that minister, and the porters
and singers, that we forsake not the house of
our God.

¶ Who dwelled in Jerusalem after it was destroyed, and with in the spaces of 70 da.

CAP. XL

And the rulers of the people dwelt at Jerusalem. But the other people could not therefore, so that among ten our parte went to Jerusalem in to the holy city to dwell, and nyne partes in the cities. And the people thanked al the men that were willing to dwell at Jerusalem.

These are the heathen of the land that dwell in Jerusalem, and in the cities of Juda. And eutrope one dwell in his position, and in they; eutrope of Israel, the Pharisies, Heretics, the Sathinims, and the chylones of Salomons servants. And at Jerusalem dwell certayne of the chylones of Juda and of Ben Iamin.

Of the chyldren of Juda : Achab the sonne of Abiah the sonne of Zacharie, the sonne of Amasiah, the sonne of Saphaniah, the sonne of Achazabai, of the chyldren of Iphazai. And Achab the sonne of Baas, the sonne of Elai Wolfe, the sonne Baui, the sonne of Abiaia, the sonne of Setem, the sonne of Zacharie, the sonne of Shilon, all the chyldren of Iphazai that dwelte at Jerusalem, were fowre hundred thye fowze and eghtie and aune men.

These are the children of Ben Jamin: Shu-
lu the sonne of Desullam, the sonne of Joab,
the sonne of Phadaza, the sonne of Eliab,
the sonne of Asahab, the sonne of Ishai, the
sonne of Ithai. And after him Abai, the
tynce hundred and eighty and twente. And

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2

६. ३३
३५५

For the sonne of Zechai had the ouersight
of them: & Iuda the sonne of Senuah ouer
the parte of the ctye.

[illegible]

41 **Of the Leuites:** Somewhat the sonne of the
house of Ioseph of Asermethan, the sonne of **Ma-**
chabai the sonne of **Yoni**: and **Abababai** and
Iosabai the chiefe of the house of the **Leuites**, in yowd
their busynesse of the house of God. And **Ab-**
raham the sonne of **Abizai**, the son of **Zab-**
bui, the sonne of **Asaph**, which was the prince-
pall to begyn the thanksgiving unto prayer.
And **Abababai** the seconke amonge his
brothers, and **Abai** the thirde, and **Ab-**
ibabai the fourth, and **Abababai** the fift.
The **Leuites** in the holy cite were two thousand
42 **men**. And the porters **Acub** and **Malman**, a
their brethren that kept the portes, were an
hundred twenty-two. The rest of **Leuites**, the
princes and **Leuites**, were in all the critics of
Iuda, every one in his inheritance. And the
settlement dwelt in **Ophe**: and **Ziba** was
placed amonge the sethramites. The ouer
of the **Leuites** was **Abiathar**, the sonne of
Iuda of **Dauid**, the sonne of **Salathai**, the son
of **Sechemi**, the sonne of **Abizai**.

Of the college of Asaph there were singers about the ministry in the house of God : for it was the hynnes commaundement concerning them, that the singers shuld be faithfullly true to an mee as accordinge.

[illegible]

Exechias of Ben Jamin of Gaba, dwelt
at Bethmas, Aia, Bethel and in their villa:

ges. And at Anathoth, Nob, Ananiah, Banaia, Kamah, Gerhaim, Haddi, Zeboim, Rabalah, Lob, Ono and in the carpenters valley. And certain of the Levites that had portions in Juda, dwell in Ben Jamin.

The priests and Levites which came with Zerobabel to Jerusalem are numbered : and the wall to be decayed.

CAPL.

XII.

THese are the priests and Levites that went by with Zorobabel the sonne of Salathiel and with Zefania: Saraias, Jeremy, Elodas, Amasai, Achicai, Haras, Sechanias, Baruch, Gememoth, Eli, Gethoi, Abiah, Melchiam, Baasai, Belgas, Semelai, Josaias, Jonia, Salu, Amas, Hiskia, and Isababel. These were the heads among the priests and their brethren in the tyme of Zefania. The Levites were these: Sebia, Benai, Gadmel, Sarabias, Zabu and Gethenai, who were the officers of thanksgivinge, they & their brethren: Babelaias and Zini and their brethren. These were all them in the watche.

Jettus begar: Jochims: Jochims begar: Elias:
 Elias begar: Josias: Josias begar: Jo-
 nathans: Jonathans begar: Judas: And in the
 tymes of Joachims were these the chiefest: be-
 cause among the Princes: Under Saraiab, Sa-
 raiab, under Jereem, Jemanab: Under Elias
 Jolan: Under Amarias, Joanan: Under
 Helicio, Joian: Under Schanias, Joseph
 under Hactin, Hona: Under Hazerios, He-
 ricar: Under Elias, Zachary: Under Gentham,
 Hosoelam: Under Abia, Zetius: Under Hini-
 amon and Hpoaba, Petrar: Under Heliga, Sa-
 mu: Under Henebel, Jonathans: Under Jo-
 aris, Hatzuan: Under Zabalab, Tisi: Under
 Selal, Helal: Under Amos, Eber: Under He-
 lio, Habaabab: Under Amabab, Hathanacel.

And in the tyme of **Eliahu**, **Joabab**, **Zobab**, and **Isobab**, were the chief fathers among the **Euzites**, and the greatest written under þe charge of **Darius** the Persian. The children of **Euz** the principall fathers were written in the **Chronicles**, vntill the tyme of **Jonathab** the sonne of **Eliahu**. And these were the chief among the **Euzites**, **Salabab**, **Secriabab**, **Iezus** the sonne of **Admab**, and their brethren ouer against him, to geue prayse and thankes according as **Dauid** the man of **Godb** had decreed it, one touche ouer against an other. **Salabab**, **Salubabab**, **Salubab**, **Secriab**, **Salabab**, **Salabab**, and **Secriab** were the fathers of the tribe of **Beniamin** of **9** genes. These were in the tyme of **Joakim** the sonne of **Iezus** the sonne of **Secriab**, and in the tyme of **Iehoiachim** as the **Apptones** and of the priest **Eliahu** the scribe.

And in the dedication of the wall at Ierusalem, were the Levites sought out of all their places, that they might be brought to Ierusalem, to kepe the dedication and gladnesse, with thanksgyppages, with syngeinge with Psalms, Psalteries and Harpes. And the children of the singers gathered theym selves together from the plaine countrey about Ierusalem.

faſem, and from the byllages of Jerthophe-
ſhi, and from the houſe of Galgal, and oute
of the felde of Geba and Alnaueth : fo the
ſingers had bypſid them byllages about Je-
ruſalem. And the priſtes and Levites puri-
fied them ſelves, and cleaſed the people, the ga-
tes and the wall.

And I caused the princes of Juda to goo by
upon the wall, and appointed thome grea-
tours of thesame garrison, whiche were on
the right hande of the wall towards the Donge
gate, and after them went Hothai, and half
of the princes of Juda, and Aharib, *Ethas,*
Asolom, Juda, Ben Zamin, *Emiah*, and
Jereem: and receaue of the pirates childe-
ren, and freewomen, namely Zachary the sonne
of Jonathan, the sonne of Serimioh, the sonne
of Athanah, the sonne of Serahai, *Sion*
of Zeur, the sonne of Asaph, and the birthes
of Serimioh, Aharai, *Aliala,* *Calalai,* *Adai*
Barabai and Juda and Hanani, with the
musical instruments of David the man of
God.

And Elias the scribe before them, towards the Welgate, and they went vp ouer against them vpon the steps of the crip of Dauid at the goynge by of the wall to the house of Dauid, vnto the Watergate eastward.

The other queen of thanksgivingge turned
over against them, and I after them, and the
half part of the people upon the wall, toward
Phoenecians upward, untill the wall was,
and to the gate of Ephzaim, and to Silgath,
and to the fyggate, and to the tower of Han-
nanel, & to the tower of Streth, untill I de-
scended, and in the pynngate was they all,
to show the two queens of thanksgivingge of
the house of God, and I and the half of the
rulers with me, and the prelaten, namely
Jehoiachim, Shephatiah, Zedekiah, Eli-
sai, and Gedaliah, with trompettes,
and Dabiah, Binnaiim, Eleazar, Azb, Jo-
hanan, Shephatiah, Eliam and See. And the
singers sang loud, and Teraias was the co-
nistrat.

And the same days were there great sacrifices offered, and they rejoiced : so; God had given them great gladness, so that both the men and children were joyful, and the multitude of Jerusalem was hither sent of.

At the same time more men appointed over the terafim (figures) wherein were the offerings, sacrifices, & the tribes that they must gather them out of the tribes above the gates to bring them unto the priests and Levites, according to the law: for Zoba was glad of the priests, and Levites, that they now and dwelled upon the office of their God, and the office of the clerical. And the fingers & porters now after the commandment of David and of Solomon his sonne: for in the time of David and Asaph, were the chiefe fingers four, and the longes of purple and chameleopys unto God. In the time of Zorobabel & Jechonias, they all three, gave portions unto the fingers and porters, every day by his portion, and they gave things according unto the Levites, and the Levites gave things

that were sanctified, unto the church of
Garon.

¶ Deuteronomye is redde, and when they had
hearde it, they severed from them all straungers.

CAPL.

XIII.

And what time as the booke of Boles was found in the eares of proprii, then was founde the booke thierci, & thus the Ammonites and Moabites, whilest they were in the congregation of God, became they met not the children of Israel with hard heart, and blyssed Balaam against them, that he woulde curse them: neuertheless our Commande the curse into a blessing. And thus hee hirte the same, they fled from Israel in to one that had impute him selfe therefor. Ioseph thus had the pleasse of his benefice of the house of our God into his house. And Tobiah; for he had made man a great one and there had they afoye time layne the espinges, frankincense, beffell, and the sphe of coyme, tyne and ople / according to the commaundment gauen to the Leuites, singers and postres / and the first fruits of the pleasses.

But in all this was not I at Jerusalem: for in the two and thirtieth yeere of Artaxerxes king of Babylon, came I unto the king: and after certaine daies I got licence of the king to come to Jerusalem. And I got knowledge of the euill that Eliashabbah did to Zoiab, in that he had made him a chymicall course of the house of God, and a golden altar, and I cast forth all the vessels of the house of Zoiab out of the chert, and commanded them to cleanse the chert. And therefore brought I againe the vessels of the house of God, the sacrifice and the incense.

And I perceived, that the portions of the
Anointed were not greater than, yet higher than
the Eulenes and the Sages, were all, carrying
to his land for to wage. Thereupon the
eulenes, a Sages, Xofe Josaphat be the head
of God: I saw I gathered them together, and
set them in their place. There brought up Je-
da the eulenes of cause, wryne and oyle and
treasure. And we ordered to be treasure
under the treasure, when I solemnly the great
Zacch the scribe, and of the Anointed Phari-
sae and under their hands Dathan the son
of Zaaz the Sonne of Ephandah: for they
were counsellors of them, and their offices
to subvert unto their brethren. Therefore
me I saw God herein, and upon not set
mercy, that I have turned on the book
my God, and on the officers thereof.

At the same tyme sawe I some trades-
men pisse on the Sabbath and brynge
in shuffles, and asses laden with wyne, figs
and figges, and brynge all manner of burden
unto Jerusalem, upon the Sabbath day.
And I rebuked them earnestly the same day
that they shoulde the bypastes. Ther dwelt
of Eze also therein, which brought hys

and all manner of waste, and solte on the Sabbath into the children of Juda and Ierusalem. Then reprimed I the rulers in Juda, & sayde unto them: what cruel things is this ye do, to make the Sabbath day? And yet not one father is so to us. And God brought all this plague upon us and upon this city: And ye make the waste more yet upon Ierusalem, in that ye break the Sabbath.

And it fortuned, that when the gates of Ierusalem were shut, and the evening came on the Sabbath, I commanded to shut the gates, and charged that they shoulde not be opened till after the Sabbath: & some of my brethren set I at the gates, that there shoulde no burden be brought in on the Sabbath day. Then remained the carpenters and merchants oute of the city, and they were without Ierusalem, with all manner of wares. Then reprimed I them softe, and sayde unto them: why tarpe ye all wayde about the wall? If ye do it once againe, I will lape whyles upon you. Frome that tyme forth came they no more on the Sabbath. And I sayd unto the Levites which were cleane, that they shoulde come and kepe the gates, to hallow the Sabbath day. I thinke upon me (O my God) to remember this also, and spare me according to thy great mercy.

And at the same tyme saw I Iewes, that were of the race of Sion, Ammon and of Moab, and their children spake halfe in the speche of Sion, and coude not speake in the Jewes language, but by the tonge might a man perswade many people. And I reprimed them, and said unto them, and smote certain men of them and put them up, and toke an othe of them

by God: ye shall not give your daughters in to their sonnes, neither shall ye take their daughters into your sonnes, or for your selves. Did not Salomon the kyng of Irael speake thus in? & yet amonge many Iewes there was there no hynde like him, and he was true unto his God, and God made him hynde ouer all Ierusalem, and yet neuertheles straunge women caused him to synne? And shall we then obey in to you, to do all this great cruell, to haile despise our God, and many straunge wyles?

And one of the children of Josaba the son of Eliab the hynde great, hadde made a contract with Sanababal the Mozonie: but I chased him frome me. O my God, thinke thou upon them that despise thy lawe, and I sawe of the priests and of the Levites. Thus clerked I them frome all such as were lawlesse, and appointed the courses of the priests and Levites, every one to his office, and to offer the wood at tymes appointed, and the first frutes. Thouke

thou upon me (O my God)
for
the best.
.?

¶ The ende of the booke of
Nehemias.

Charge Alucius, which is called Xenocrates made
a royal feast, wherunto the queene Clastyl wol
not come: for which cause he was banished.

CAPL. I.

In the tyme of Alucius
which reigned from Inde vn
to Ethiopia, ouer an hundred
and seuen and twenty lantes,
whiche tyme as he sat on his
seate royal in the castel of Su
san in the thirde yere of his reigne, he made a
feast vnto all his princes and seruantes, na
mely vnto the myghty men of Persia and Me
dia, to the captaynes and rulers of his coun
treys, that he myght shewe the noble riches
of his kyngdome, and the glorious worshippe
of his power, many dayes longe, euen an hū
dred and foure score dayes.

And when these dayes were ended, þe kyng
made a feast vnto all the people that were in
the castell of Sulan, both vnto great a small,
seuen dayes longe in the court of the garden
by the kynges palace: where there hangyd
wyke, red and yelow clathes, fastened with
cordes of hempen and laced in siluer ryngs,
vpon greces of Arabia fone.

The braches were of gold and siluer made
vpon a pament of garnet, white, yelow and
blische Marble. And the drinke was caried in
vessels of golde, and there was ruer change
of vessel. And the kynges wyne was exceeding
muche, accordyng to the great power of the
kyng. And no man was appoynted what he
shuld drinke: for the kyng had commaun
ded all the officers of his house, that euery
one shoulde do as it lyked him, And the queene
Clastyl made a feast also for the women in the
palace of Alucius. And on the vii. daye when
the kyng was plesantly mery of the wyne
he commaunded Achubanan, Barcha, Barcha
na, Bagatha, Bagatha, Zachar and Xerxes
the vii. chamberlaines, that they shoulde in þe
presence of kyng Alucius, to fetche the queene
Clastyl with the crowne regall, that he myght
shewe the people and princes her fairnesse: for
she was bewtifulfull. But the queene Clastyl
wolde not come at the kynges wynde by his
chamberlaines. Then was the kyng depe
wrothe, and his indignacion kyndled in him,
and he spake to the wyse men that had vnder
standing in the ordinaunce of the lande, for
the kynges matres must be handled befor al
suche as haue knowledge of the lawe and iu
gement: and he next vnto him were, Cassi
na, Bethia, Achmetha, Xerxes, Barcha, Xer
sana and Achamman, the seven princes of the
Persia, and Medes, which sawe the kynges
face, and were wont to sit first next him.
Whiche name shuld be execute vpon the queene
Clastyl, because she ded not accordyng to the
wynde of the kyng by his chamberlaines.
Then spake Achamman befor the kyng and
the princes: the queene Clastyl had not onely
hurt the kyng, but also all the princes and al

the people in all the prynces of kyng Alu
cius, for this dede of þe queene Clastyl com
e vnto all women, so þe they shuld despyse
husbandes befor thei eren, and that they
kyng Alucius commaunded Clastyl þe queene
to come befor him, but she wolde not. And
by this example that all the princes turned
of þeir and Medes set at naught the commaun
dement of thei husbandes, when they were
of this dede of the queene, thus Clastyl reu
erced despyrfulnes and wroth enoughe. And
he pleast the kyng, let there go forth a p
macion from him, and let it be written ac
cordyng to the lawe of the Persians and Me
dians (and not to be reuenged) that Cla
styl come no more befor kyng Alucius, and
let the kyng geue the kyngdome vnto an
other that is better then she.

And that this wyrtpryng of the kyng by
the wylde made, he purposed to shewe vnto
all his myrie which is great, that all women
maye haue thei husbandes in honoure, and
great a small. This pleast þe kyng and the
princes, and the kyng geue accordyng to the lawe
of Achamman. Then were letters sent forth
to all the kynges landes, into every lant ac
cordyng to the wyrtpryng thereof, and to many
people after thei language, that euery man
shuld be X. yere and cyet in his owne hant.
And this caused he to be slayned many all
people.

The queene put awaye, certayne goodly yowes
damoyselles see (scattered) out amonge women
there pleasteth the kyng. Achardethus bideth in
the kyng thei that wolde receyue him.

CAP. II.

These thynges done to the displea
ure of kyng Alucius was slayned he thought
vpon Clastyl, what he had done, and
was concluded concerning her. Then he
to the kynges seruantes: Let there be some
begynne sought for the queene, I let the kyng
appoynt ouerkears in all the landes of þe
per, that they maye byngre together of þe
poungest begynne vnto the castell of Sulan
the kynges chamberlaine, that he maye
women, and let him geue them their appoynt.
And loke whiche damoysell pleasteth the
kyng, let her be queene in Clastyls stede. The
pleast the kyng and he byd to.

In the castell of Sulan there was a yow
whose name was Achamman, the son of
the son of Achamman, the son of Achamman,
the son of Achamman, which was caried awaye from
Persia, when Achamman the kyng of Persia
was led awaye, whom Achamman the son
of Achamman caried awaye: he was named
Achamman, otherwys called Achamman, his
daughters: for he had nyghter father name
Achamman, a the was a sapie and bewtiful
sell. And when her father and mother ded
Achardethus receyued her, as his daughter.

Now when the hynge's commandement was published, and accorpyng to it many damels were broughte to gether vnto the castle of Shusan vnder the hande of Hager, Esther was taken also vnto the hynge's house vnder the hande of Hager the keeper of the women, and the damell pleased him, and the hynge gaue her his sight. And he caused her to be broughte to be gyven her, and her gyses, & gaue her seven notable gentyl women of the hynge's house, and acaped both her & her gentlemen very richely in the house of the women. But Esther shewed not her people nor her hynge: for Hamarcheus had charged her that she should not rell it. And Hamarcheus watched every day before the couer of the women's dwellinge, that he might knowe home Esther's doo, and what shoulde become of her. And when the appointed tyme of euer's banishment came that she shoulde come to the hynge's palace, after that he had bene. xii. monethes in the banishment of the women (for there were many banismentes to moche tyme, namely .viij. monethes with Hamme and Shyrr, and .viij. monethes with good spices, so were the women banished) then came: there one damell vnto the hynge, and whar is euer she required she must be gyven her to go with her out of the women's dwellinge vnto the hynge's palace. And when one came in the euenyng, to call her frome him on the inuowen into a private house of women, vnder the hande of Salagus the hynge's chamberlaine, whiche kept the conuyners, and she must come vnto the hynge's house, whiche he pleased her hynge and that he caused her to be called by name.

Now when the tyme came of Esther the daughter of Shusan Hamarcheus' uncle (who had bene receyued as his owne daughter) that she shoulde come to the hynge, the officers notified what Hager the hynge's chamberlaine had charged the women's laze. And Esther founde fauour in the sight of all echyn that loked vpon her. So Esther was taken on to hynge Alureus into the house royal, in the tenth moneth watyn is called Tchet, in the last yere of his reygne.

And the hynge loued Esther aboue all the women, and she founde grace and mercy in the hynge's house all the virgines: and he set her to be the firste vponder head, and made her quene in the of Clarus. And the hynge made a great feast vnto all the princes and seruantes: whiche feast was because of Esther: & he gaue her all the landes, and gaue royal gyses accorpyng to a hynge's magnificence.

And whan the virgins were gathered toggy the seconde tyme, Hamarcheus sat in the hynge's gate. And as yet had not Esther shewed her hynge and her people, accorpyng as she had ben charged: for Esther's doo was the doo of Hamarcheus, like as whil Hamarcheus sat in the hynge's gate, vnto of the hynge's chamberlaine Bagathan's Thane whiche kept the house where was sought to lape banes on the hynge Alureus: whiche Hamarcheus gat knowledge, and told it vnto

to quene Esther, and Esther receyved Hamarcheus' doo in Hamarcheus' name. And when Hamarcheus was made, it was founde so. And they were both hanged on tre: and it was written in the Chronicles, before the hynge.

Hamme obtained of the hynge that all Jewes shoulde be put to death because Hamarcheus had bene not gyven hym worship, as other had.

CAPL

III.

After this the hynge promoted Hamme the soun of Amadatha the Agagite, & set him vnto, and set his seate aboue all the princes that were with him. And all the hynge's seruantes that were in the gate, bowed their knees, and byd reverence vnto Hamme: for the hynge had so commaunded. But Hamarcheus bowed not the knee, and whar whipped him not. When the hynge's seruantes to the hynge's gate, sayde vnto Hamarcheus: why bowest thou the hynge's commandement? And when they spake thus dayly vnto him, and he obeyed them not, they toke Hamme, that they might se whiche Hamarcheus' matters wolde endure: for he had told them that he was a Jewe. And whil Hamme sawe that Hamarcheus bowed not the knee vnto him, nor worshipped him, he was full of indignacion and thought it to lase to lape banes onely on Hamarcheus: for they had shewed him the nation of Hamarcheus, but he sought to destroy all the Jewes the nation of Hamarcheus, that were in the house empyre of Alureus.

In the i. moneth (that is the month Salsan) in the xii. yere of hynge Alureus, they said to the xii. before Hamme, on what daye and what moneth this shoulde be done: and there came out the xii. moneth that is Hamme's. And Hamme sayde vnto hynge Alureus: There is a people scattered abode & dispersed round them selues amonge all people in the landes of thynge empyre, & their lawe is contrary vnto all people, and they do not after the hynge's lawes, neyther is it the hynge's profyt to suffer them after this maner. Ye it please the hynge, let him make, that they be destroyed, and to will I wepe downe ten thousand talentes of siluer, vnder the hande of the workmen, to be brought into the hynge's chamber. When heke the hynge he receyved his banes, and gaue it vnto Hamme the soun of Amadatha the Agagite the Jewes' empyre, and the hynge sayde vnto Hamme: Let the siluer be gyven the, and the people also, to do with all what pleaseth the.

Then were the hynge's scrives called on the xlii. daye of the firste moneth, and there was written (accorpyng as Hamme commaunded) vnto the hynge's princes and to the captiues every where in the landes, and to the rulers of every people in the countreys on euer's side, accorpyng to the topryng of euer's nation, & after their language in the name of hynge Alureus, and sealed with the hynge's ring. And the writings were sent by purifiers into all the hynge's landes, to rote out: to hyl

and

doctus, that spake good for the kynge. The kynge sayd: haue him theron. So they hanged Haman on the galloes that he had made for Sardocheus. So was the kynge's wrath appeased.

¶ After the death of Haman Sardocheus is promoted then as a comfortable letter lets unto the Jewes.

CAPL. VIII.

The same daye vpon kynge Ahasuerus gaue the house of Haman the Jewes enemye vnto quene Esther. And Sardocheus came before the kynge: for Esther tolde how he belonged vnto her. And the kynge toke the synges of his signers, whiche he had taken fro Haman, and gaue it Sardocheus. Sardocheus Esther sett Sardocheus ouer the house of Haman. And he spake yet more before the kynge, and fell downe at his feet, & besoughte hym, that he woulde put awaye the matter of Haman the Agagite, and his moche vngodly cause. Besides that he had imagined agaynst the Jewes. And the kynge helpe out the golden scepter vnto Esther. Then rose Esther,

and stood before the kynge, and sayde: yf it please the kynge, and if I haue founde grace in his sight, and if it be accepted in his sight: then let it be written, that the letters of the decree of Haman the sonne of Hamadatha the Agagite, maye be called agayne: whiche letters he wrote, to destroye the Jewes in all the kynges landes. For howe can I se the cruel that shall happen vnto my people: and how can I looke vpon the destruction of my kyn?

Then sayde the kynge Ahasuerus vnto quene Esther, and to Sardocheus the Jewe: Wherholde I haue giuen Esther the house of Haman, and hym haue theye hanged vpon a tree, because he layed hande vpon the Jewes.

Wherfore nowe therefore for the Jewes, as it is writt in the kynge's name, and seale it with the kynge's synges: for the wyrttynges that were writt in the kynge's name, & sealed with the kynge's synges, durst noman disannull. When were the kynge's synges called at the same tyme in the thyrtyeth moneth, that is the moneth Nisan, on the thye and thynetyeth daye.

And it was wyrtten agayne as Sardocheus commaunded vnto the Jewes and to the princes, to the deputies and captynes in the landes some. And byneth Ethiopia, namelye an hundred and seuen and thwenty landes, vnto euerye one accordynge to the wyrttynges therof, vnto euerye people after theye synges, and to the Jewes accordynge to theye wyrttynges and language. And it was wyrtten in the kynge Ahasuerus name and sealed with the kynge's synges. And by wyrttynges messangiers, sent he the wyrttynges, wherin the kynge gaunted the Jewes: in what tyme to come theye were: so that theye shuld as theye were, and to stande for theye lyfe, and for to rote out, to slaye, and to destroye all the power of the people and lande that woulde trouble them, with chyldren and women, and

to spoyle they: good vpon one daye in all the landes of kynge Ahasuerus namelye vpon the thyrtyeth daye of the twelfth moneth, whiche is the moneth Adar.

The summe of the wyrttynges was, that there was a commaundment giuen to all landes to be published vnto all the people, & the Jewes shoulde be redde agayne that theye to auenge them selves on their enemyes. And the messangiers that bare the wyrttynges helpe forth with all speed, accordynge to the kynge's wyrttynges: and the commaundment was kept in the castell of Susan.

And Sardocheus went out from his house in a great apparel of yelowe & whyte clothes, the great robe of golde, arayed vnto a gowne of hyphen and purple, and the cyme of his cetrope and was glad: but vnto the Jewes there was come light and glorie some twofold. And in all landes and cyties, what places soeuer the kynge's letters and commaundment reached, there was laye myn, prosperitie and good dayes amonge the Jewes: in so moche that many of the people the lande became of the Jewes brethren. The feare of the Jewes came vpon them.

¶ The commaundment of the kynge, the Jewes there fore to take. The sonne of Haman arayed. The Jewes kept a feallthful daye in remembrance of theye deliuerie.

CAPL.

XI.

In the twelfth moneth (that is the moneth Adar) the thyrtyeth daye, which, the Jewes wyrttynges and commaundment had appointed, that the enemyes shoulde haue destroyed the Jewes, it turned contrarye wyrttynges. The Jewes shoulde subdue their enemyes. Then assembled the Jewes together in their cities within all the landes of king Ahasuerus, without hand on such as wold haue hurt them: for no man coulde withstande them: for the feare of them was come ouer all people. Both rulers in the landes, and princes and warden, and officers of the king promoted the Jewes: for the feare of Sardocheus came vpon them. For Sardocheus was great in favour with the king, and the respect of him was greater than in othe, how he increased and grew.

Thus the Jewes smote all their enemyes with a sore slaughter, and slew and destroyed, and did after their will vnto such as were their aduersaries. And at the castell of Susan the Jewes slew and destroyed four hundred and thre shazienbarbs, Delphim, Eshetha, Phosatha, Sidalis, Arisbaras, Buzanthe, Arisai, Arisai, Chasatha, the seruants of Haman, the sonne of Hamadatha: the summe of the Jewes: but on this good daye wold take no bodies. At the same tyme the king certified of the newe attempte, that heere laye at the castell of Susan. Then the kynge sayde vnto quene Esther: The Jewes haue slayne and destroyed four hundred at the castell of Susan, and thre hundred at Haman: what shall theye do in the cities

landes of the henge? What is thy request, that I may be graunted? And what request thou make to be done? Esther sayde: Yf it please thy henge, let hym suffice the Jewes to prepare also to be accompanyed vnto this henge commandement, that they hange the same ten fannes vpon the tree. And the henge charged to be so, and the commandement was altered at Susan, and Hamans ten fannes were hanged. And the Jewes gathered them thither to gether at Susan, vpon the fourth daye of the moneth Adar, & shewe the hundred men at Susan, but they goddes they wold not speake.

Whereafter the other Jewes in the henges landes, doe for their ioyes, and get rest from their enemies: and shew of their enemies last trouble, how by it they had no harme in their goddes. This was done on the xiiij. daye of the moneth Adar, and on the xiiij. daye of the same moneth called they, whiche daye they supposed to be a daye of feasting & gladnes. But the Jewes at Susan were come to gather both on the xiiij. daye and on the xiiij. daye, and on the xv. daye they called, and the same daye supposed they to be a daye of feasting & gladnes. Wherefore the Jewes that dwel in the villages and vntoalied townes, observed the xiiij. daye of the moneth Adar, to be a daye of feasting and gladnes, and one sent letters vnto all of them.

And Mordechaus wrote all these actes, and sent the writings vnto all the Jewes that were in all the landes of henge Achaemen, both by sea and land, that they shoulde receyue letters and bolde the xiiij. and xv. daye of the moneth Adar, as the dayes wherein the Jewes came to rest from their enemies, and as a moneth wherein their payne was turned to joy, and their sorrowe into ioyousnesse: & they shoulde observe the same as dayes of ioyfulnesse & gladnes, and one to sende letters vnto an other, and to distribute vnto the poore.

But the Jewes receyued all that they hadde begun to, and that Mordechaus had wrote vnto them: that Haman the son of Hama was enemy to all the Jewes, had becomen to be hated by all the Jewes, & caused to call vnto them that he wold put them in feare, & to be hated by them to naught: and howe he had written and spoken to the henge, that he should let his ioyfulnesse be ioyfulnesse, whiche he yet againe against the Jewes, might be turned vnto his sorrowe, & howe he and his friends were hanged on the tree. For which cause they call-

ed this daye Phurim after the name of Phurim accordinge to all the wordes of this writing: and what they them selves had sent, & what had happened vnto them.

And the Jewes set it up, and toke it vpon them and their seed, and vpon all such as touch them selues vnto them, that they woulde not misse to kepe these two dayes yearly, accordinge as they were written and appointed, howe these dayes are not to be forgotten, out to be kept of euerie mans childre amongst all kynnes in all landes and cyties. These are the dayes of Phurim & so to save of ioyes, whiche are not to be overlapped among the Jewes, and the memoriall of them ought not to perishe from their seed.

And quene Esther the daughter of Abihail and Mordechaus the Jewe wrote with all aduocates, to confirme this second writinge of Phurim, and sent the letters vnto all the Jewes in the i. and xviij. landes of the countie of Achaemen, with frendly and faithful wordes to confirme these dayes of Phurim, in the tyme appointed, accordinge as Mordechaus the Jewe and Esther the quene had ordeyned in that behalfe: lyke as the, vpon their soule & vpon their seed had confirmed the actes of the x. sayings and of the compaignie. And therefore commaunded to receyue these actes of this Phurim, and to kepe them in a booke.

The glory and noblesse of Achaemen: and audi-
tym of Mordechaus.

CAPL X.

And the king Achaemen lard reioyce vnto the lande, and vpon the daye of the feare. But as touching all the actes of his power and aueritic, and the great wordes of Mordechaus, whiche the henge gaue him beholder, it is written in the Chronicles of the henges of Media and Persia. For Mordechaus the Jewe was the seconde next vnto the king Achaemen, and great amongst the Jewes, and accepted amongst the multitude of his brethren, as one that feareth the wordes of his people, and speaketh the dea for all his seed.

The ende of the booke of Esther.

Es. ij.

soberly decried, that his childe were with
out poyson: or belike: that they were slayne
in the doore, as he said to delecte them: that
his heart was taken up of the hunger: that
the ragged man had spoiled it, and that
pish. He had yoked by his riches. It is not
the facts that hunger for the trawle, ney-
ther cometh toowe out of the ground: but
it is man, that is borne unto miserie, it he
as the byrd to flight.

E But howe will I speake of the Lord, a
faith of God: where both thynges, that are
vntreacherable, and matricles without num-
ber: which groweth tapne upon the earth, and
powerth wate upon all thynges: whiche fer-
ter up the kin of lowe wate, and slenderly poyse-
re, to those that are in heuynelle: Whiche
destroyeth the thowghes of the wycked, so þ
they are not habile to performe the thynges þ
they take in hand: whiche compasseth the wyse
in their owne craftynesse, and ouerthroweth
the counsell of the wycked. In so muche that
they run into backenelle by fayne daies, and
gripe about them at the none daie, like as
in the nyght.

And to be deliuereth the poore frome the
sword, frome the mouth, and fro the hand
of the cruel, that the poore maye haue hope, &
that the mouth of the opprobrious maye be
stopped.

It chaunce, happy is the man, whom God pu-
nyscheth: therefore, despise not thou the cha-
stising of the almyghty. For though he make
a wound, he graunteth a medicine agayne: though
he smyte, his hande maketh hole agayne.

þ: deliuereth the out of sixe troubles, so þ
in the seuen there can no harme touche the.
In the myddell of henge he sauereth the frome
death: and when it is wate, from the power
of the sword.

He shall kepe the frome the scourge of the
tongue, so that when trouble cometh, thou
shalt not neede to feare. In yauocke and werth
thou shalt be mery, and walle not be atayed
of the bealles of the earth: But the stones in
the lande shall be consecrate vnto the, & the
bealles of the fild shall giue thee pray.

Yea thou shalt know, that thy dwelinge
place shall be in rest: thou shalt behold thy sub-
stant, and be no more punished for speme.
Thou shalt be iust, that thy seede that encrease
and that thy poyngme shall be as þ grade upon
the earth. Thou shalt come to thy geaue in a
fayre age, like as þ come threes are brought
in to the barn in our season. Now, this is the
thyng that we our selues haue proued by ex-
perience: Therefore now that thou hearest it,
take heede hede to thy life.

E Job answered, I thanke you more peneu-
erly, than I can say: for I haue heard you say
in the daye of my tribulation.

C. A. P.

VII

E Job answered, and said: O that my mis-
ery were merer, and my punishment layd
in the ballaunce: for each tyme it be bren-
t, then the scale of iustice. This is the cause

that my wordes are to sorowfull.

For the arrowes of the almyghty are in me,
whiche indignation hath wounde by my thir,
and the terrible feares of God fight agayn-
st me. With the wynde alle roare when I begin
grade: O cryeth the one, when he hath be-
come enoughe: What which is vnto me, that
it be eaten without salt, or is there any iust
in the wynde of an egge? For thynges of
tyme I myght not awaie wote, as when my
meate for very sorow. O that I myght see
my desyre: O that God wolde graunt me
thyng, that I longe for: That he wolde re-
gen and syme me: that he wolde let the kin-
de, and hyme me to wate. For thou shalt haue
some comfort: yea I wolde desire vnto my
payne, that he should not part, for I wote
be agayn the wordes of the holy one.

What power haue I to endure? O whiche
is myne ende, that my soule myght be pacie
In my strength the strength of dawe: O whiche
my self made of blade: So it not so that there
is in me no helpe: and that my substaunce
is taken frome me: Be that is in tribulacion
ought to be comforted of his neyghbour: but
the feare of the Lord is cleane away: Of me
owne brethren pacie ouer by me as the true
wynde, that hastily runneth to conuulse the bel-
leues. But they that feare the hopefull, the
snoke shall fall vpon them.

When there tyme cometh, they shall
be destroyed and perishe: and when they be
on fire, they shall be remoued out of the place
for the patches that they go in, as crocke-
hede after vayne thynges, and shall perishe.
I confesse the patyes of Edeman, & the wares
of Sabab, wherein they haue put them self.
I am founden in them, that put any confidence
in them: for when they came to obteyne
thynges they looked for, they were brought to
confusion.

Then so art ye also come vnto mechaunce
that ye be my miserie, ye are as I sayde. For þ
desire you, to come hither? O, to speake
any of your substance: To despayre, as I
the enemyes hande, or to cause me to be
proued of the myghty? Teach me and I wil
holde my tongue: and ye I will rec, when ye
wilt.

Wherfore blame ye then the wordes, that
are well and truly spoken: which of you
reproue them? I saunge only that ye
till to chere mens sayenges, and conspue
in many wordes in the wynde. Ye fall vpon
fartynelle, and go about to ouerthrowe
your owne frende. Wherfore loke not vnto
me, but vpon your selues: whether I be, or
no. Tuen into your owne selues: I praye
be in iudgement iudges, and conspue myne
thynges: whether there be any vngyngelous
in my tongue, or vayne wordes in my mouth.

E Job bewrayeth that this life is but a battell
warfare.

C. A. P.

VII

JES

And wherefore is the life of man upon earth, and his dayes are like the dayes of an hyered seruante: for lyke as a hounde leauieth beynd the wadours, and as an hyslinge wolbe fayne haue an ende of his make: men so haue I laboured hole mone this longe (but in dayne) and many a carefull nyght haue I tolde. When I layd me downe to slepe, I sayde: When shall I awake? And when I wakede, I founde sore for the nyghte. Thus am I repayed with sorowes, & all it be dake. My fleete is stored with woomes, sickeynes and paine: my thyrne is withered and crompted roger: my dayes passe ouer moze vailyly, then a measure can weete ouer his briche: and are gone of I am woe. I remember, that my hie is but a mynde, and that myne eye shall no more see the pleasures thereof, and that none o- ther mannes eye shall se me any moze. For yf thou fader thyns epe vpon me, I come to nought, lyke as a clowde is consumed and ba- nished awaye: euen so he that goeth downe to hell, cometh no moze up, ne turneth againe to his boole, neither shall his place knowe him any moze.

Etherfore I wyl not spare my mowthe, but wyl speake in the trouble of my spirit, yf in my detremen of my mynde wyl I talke. Am I not an vnhale fflyer, that thou keepst me in prison? When I say: my hiech shall come fayne: I shall haue some refreshynge up vpon my selfe up in my couche: Then touchest thou me with yeaues, and wiahest me to shapde thowme vpon, that my lyfe wylde rather to be strangled, and my vnome to be dead.

I can ke no remedye, I shall lye no moze: I fear me then, for my dayes are but dayne. What is man, that thou haile him in such e- geue, and trestle so moche vpon him? Thou ta- lest hyllage care for him, and to depeis dost thouste him.

Why goest thou not seo me, ne lettest me alone, so longe tpe I shallower downe my spirit: I haue offende, what shall I doo vi- nisse, & thou pteuere of men? Why haile thou made me to stande in tny wape, and am I tomye a burlen vnto my selfe? Why dost thou not forgyue me my synne? Wherefore talkest thou not awaye my wykeconesse? We- bidde, noze mude I slepe in the duste: and yf thou seest me to mozoine in the moynynge, I shal be gone.

¶ Job is repayed and noted to haue deserued
44 a pte I deprey: ion of hypocrisie.

CAP.

VIII.

Then answered Balob the Suhte, and sayd: I shoue longe wylte thou talke of fith thynges: howe longe shall thou couche speake to geuue thynges: Woe the Sob- mouche the thynges thoue wastell: Or doste thou wylte deprey the thyng that is right? When thy fornes seined agaynst him, ed not be pampde epeem for there wykeconesse: Yf thou woldst nowe forste vnto God by thyms

and make thyn humble prayer to the almighty: yf thou woldst lye in a pyre and a galyne lyfe: shoulde he not make by vnto the tyde- with, and geue the, the beaue of tyghe- nisse agayne? In so moche, that woulde to eue thou habdest a lyte atoe, thou shouldest not haue a geate abundaunce. Enquyre of epeem that haue bene before the, seue the dyegentely amonge thy forfathers. (For the are but of pester daye, and we knowe not, that our dayes vpon earth are but a depre wadour.) They shall tell the, they shall tell the, yea they shall gladye canthe the same.

Where a geate be gone without moynne: maye the geate yuue without woe: I (but or eue it be that forst, and or eue it be gathered) it withreth before any othe beid. Euen so goeth it with all them that forge God, and euen thus also shall the hypocrite hope come to nought. His confidence shall be destroyed, for he crueltly in a spydes webbe. He leaseth him vpon his house, but he shall not stand: he holdeth him fast by it, yet he shal be not endure. He tyme a thyng doth fflyer, and men thynke that it maye abyde the same dy- ming: it shoueth forthe braynches in his gar- den, it taketh many coures, in so moche that it is lyke an vnk of dones.

What yf we euen ouer of his place, eue- ry man beweyt it, sayng: I knowe the ion. So, thus is it with him that trespeth in his ome donges: and agayne other geue oue of the ractie.

Wholde, God wyl not take awaye an vpyghte man, neyther wyl be depe the vngodlye. Thy mowthe shall be fyle with laugheys, and thy lypes with gladnesse. They that hate the, shall be confounded, and the dwellynge of the vngodlye shall come to nought.

¶ Job deneth the benefites of Job, and howe manys rephynes in moynne.

CAP.

IX.

I answered and sayd: Certes I knowe it is so of a reute, that a man compard vnto God, cannot be vnlysed. Yf he wyl argue with him, he shall not be hule to answere him, one amouge a thousande. He is wyse of herte, and might in strenght. Who eue spe- yered, that toke parte agaynst hym? He tranlaith the mountaynes, or eue they be a moze, and ouerthroweth them in his wra- the. He remoueth the eche one of her place, and he- piers, he all to shaker. He communeth the sonne, and it trespeth not: he cleith by the ry- res, as it were vnder a lyght. He him selfe shoueth oute the beaue, and goeth vpon the mounes of the fir. He maketh the waynes of sy- ren, the thouns, the streum fiers, and the f- acie places of the southe. He dothe great thin- ges, such as are vnsearchable, yea and wou- ders without nombe.

Yf he caught me, I mighte not lobe vpon him: yf he went his waye, I shoulde not aze-
ayue

erpet it. Yf hebe hastye to take any thyng as
to saye, whye shall make him rejoyce agayne?
Whye shall I take unto him: what doest thou?
He is God, whose wyttche no man can with-
stande: but the psoned of al must soupe vn-
der him: Some woulde I then answer him?
or what woulde I then saye out agaynst
him? Yea, though he be egghous, yet wyl I
not gree him one woide agayne, but mchely
submyt my selfe to my iudge. All be it that I
call vpon him, and he heare me, yet am I not
fearful hee haibe drede my voyce: he shall
trouble me to with the tempest, and wounde
me out of measure without cause. For what not
let my spere be in rest, but spere me with
his speare.

Yf men wyl speake of strengthe, he is the
strongest of all, yf men wyl speake of eggh-
tousnesse, who dare be my recorde? Yf I wyl
iudgye my selfe, my owne mowthe shall con-
demne me: Yf I wyl put forth my selfe for
a perfect man, he shall proue me a wretched
doe: For that I shoulde be an innocent, my
conscience knoweth it not: yea I my selfe am
wey of my spere.

This one thyng wyl I saye: he destroyeth
both the egghous and vngodly. And though he
be seke for mynely with the scourge, yet laugheth
he at the punishment of the innocent. He say-
eth the wylde, he giueth it ouer to the power of
the wynde, such as the rulers be, wherof all
kynnes are ful. So it not so: where is there any
but hee is such one?

Whye dares haue ben more swift then a pur-
suer: they are gone sobornly, and wane sene
no good thyng. They are pauerd alwaye, as
the choppes that are good vnder sayle, and as
the scyle that helde to her playe. When I
am purposed to forget my complainynges, to
chaunge my countenance, and to comfort my
selfe: then am I afrayde of all my wylches,
for I knowe thou fauourest not an euill doe.

Yf I be then a wretched one, whye haue I la-
boured in vayne: I thought I woulde my self
with in some water, and made myne handes me-
me to rest, yet wouldest thou dyt me in the
myre, and wyne vnto clothes wouldest despise
me. For he that I might ouer my wylche vnto,
and with wylches I go to laide, is not a man
as I am. Yetther is there any dauiden to re-
proue both the paces, or to lape his hand be-
tween vs. Let him take his rod away fro me,
yea let him make me no more: afeare of hym,
and then shall I answer him without feare.
For as longe as I am in such fearefulnesse, I
can make no answer. And whye? it greatly my
soule to spue.

¶ Job is weep of his lyfe, and seeth out his sleapyng
bye eye. God, hee despysseth him to reprove. A reuersion
of before.

CAP I.

X.

¶ Nowe helde, nowe wyl I put forth my
wylches: I wyl speake out of the drede
burne of my soule, and wyl saye vn-
to God: whye dost thou contemne me, but I shal

with the cause whye thou dust me on this ma-
ner? I thought thou: wilt thou to agaynst
me, to take me of (beinge a wylche of the ba-
bles) and to mainteyne the counsell of the ba-
bles? Wouldest thou dust my eyes, or wouldest
loke as man lotheth? Yet thy deces as I deces
of man, and thy pecces as mannes pecces, the
thou makest such inquiry for my wylches,
and searchest oute my spere: where as they
knoweth I am no wretched person / and that
there is no man able to resur me out of myne
hande? Thyne handes haue made me, as
fayned me all togi ther combe about, but
thou then destroye me sobornly: I remember
(I beseeche the) that thou hast me of
the mowthe of carthe, and haile byrnes me to
carthe agayne. And thou not me like the
mythe, and prickest lyke cheste? Thou hast
wounded me with thy spere and fellewe, and touch-
ed me together with bones and sinowes. Thou
hast graunted me life, and done me good: and
the oulger prete that thou takest vpon me, hath
preserued my spere.

Though thou hyest these thyngs in thyne
heart: yet am I sure that thou rememberest
them all. Wherfore hiddest thou hepe me, and
I spayed, and haile not climed me to myne
oultre: Yf I too wickedly, who is me (beseech
the) I be egghous, yet dare I not lyeth my
dece: to full am I of confusion, and I reue
some wylche.

Thou hast me oute, oppressed both
myselfe, as it were a hyon, and trouthe me
beyond all measure. Thou bynged my
wylches agaynst me, thy wylche wretched
thou vpon me: full many are the paces that
I am in. Wherfore hast thou brought me
out of my mothers wombe? That I had pre-
served, and I no eye had sene me. Yf they
cared me to my graue, as lone as I was good,
then wouldest I be none, as thought I had
never ben.

Shall not my wylche spere come for to re-
uenge? I dole the fro me, let me alone, that I
maye take my selfe a spere after I was
thyng, wouldest I shall not reuenge. I shall
that I am oute of backeneth and handes, wher-
in to the darke cloudye lande and drye
dew, where as is no water, but reuenge thou
continually abydeth.

¶ Job is vniuilly reproveth of Sopher. And was
reprehensible. He is worthy to the reprobation.

CAP I.

XL

¶ Then answered Sopher the Naamathite,
and said: Wouldest thou be that many
my wylches be answered? Shouldest
that bableth meche be commended hym?
Shouldest men giue care unto the onely? Shouldest
wylde laugh other men to scorne, I shall not
morde the agayne: While thou saye vnto
the thyng that I take in hande is perfect, and
I am cleme in the sighte? That God wylde
spake, and open his eyes agaynst the, that
he might drine the out of his secret wylches,
where many folde he to lawe: as I then wouldest
the

ryghtous. What is he, that wyl go to
lawe with me? for if I dothe my tonge, I
will ope. Quenehellicke graunte me two thin-
ges, and then wyl I not hyde my selfe from
the.

2 With many thine hands from me, and let
 not the fearfulful power of thee, make me a
 scapee. And when thou dost to the law, let me
 I maye aunswere for my selfe : of els, let me
 feake, and give thou thy aunswere. Some
 grace be my pynfullnes and fringes? Let me
 knowe my transgressions and offences. I have
 thyne upbraid thou face, and behold me thy
 thine enemie? What thou dost be cruelle and
 extreme unto a flyenge leafe, and foison upon
 the humble, yet thou dost be mercie to the
 chargeable? I utterly haue put me from the
 fringes of my poudre: I haue had put my face in
 the rocks, thou Iohn narrowly hast all my
 pathes, I marked thee thy pures of my feete where
 I must enume up to a foule canyon, and as a
 globe thou is intow catch.

The deserbeth the life of man, and propheseth
of the resurrection. Hope (saith) the goodly, till
they haue that they loue for.

CAPL. XIII.

Man that is borne of a woman, hath but
a woyle tyme to lye, and is full of de-
uilely sinners. He cometh up, and se-
leth awaye like a flower. He leueth as it were
a childe, and is caried awaye in one clowd.
Tyrannus, who is none well borne, is open
eaten vpon bypne one, and to bypne one
before the iudgement: Who can make this
cleane, that cometh or an vndeclaue?e
As dooeth. The dayes of man are woyle, the
number of his monethes are thirtie: and en-
uery tye. Thou hast appointed him his bound-
es, he can not go beyonde thyre. Soe com-
eth tyme, that he maye tell a lye: vntill vs day
come: whiche is yeloued for, like as an byp-
nede daye.

ye shall not cut downe, there is some hope
yet that it will sprout and there flourish
the barren agayne: For thougiht a roote be
broken oute and bred in the ground, yet when
the clouke decayeth the fenne of water, it will
haile and byrned lush bonnes, lyke as when
it was first planched. But when when he is dead,
pettish and consumed, about what com-
mety of him? For heaule when they are
cutt, they will sprout, and the barren
filled agayne: As the fowling water
are cut: But when man dyeth, he is not
agayne, but yll the yemen preferre: he shall not
come uppe the fute of his hope, so that thou
wouldest hope me, and hope me in the bell,
yet he shall be dead: And to appoynt me a
tymer, which com mighte remember me, as
a praye from four agones: All the barren of the
world, the fowling, and the fowling my chur-
che, and com: For the hope is the fowling
of the barren: only despite not the wille
of other naturis.

Do you pay named all my goings, etc

[illegible]

Elihu reprehendeth Job because he ascribeth his
 trouble and paines to hym selfe. He denieth
 that that fallow on eye to reach, telling vs that
 he one of that nombre.

CAP.

XV

[illegible]

70. **W**ordhath thou it a small charge of the
 consolations of Gods: and art they with the
 springs moode: may hart reprieue thee make the
 so pious? **W**hy shaldest thou so greatly in
 thyne owne conceits? **W**herabouts hast thou
 eyes? **W**hat thy mynd is to puffe up against
 God, and lettest thyselfe toodes goe out of the
 mouth? **W**hat is man, that thy spirit doth
 thus bathe vnder the shadowe of a brenne?
 wherby thy myght be knowne to be cōfessing.
Resholdest thou to no trust in thy strength: thou
 the deep deuice we not cōfess in thy sight: thou
 moche more vilen and abominable a villaine,
 whiche doest thus, than he which sayeth: **I** will
 not be shamed, because I am weak. **W**hy sayest thou
 that I knowe, which thou hast not, and
 hastest thou thus to frame thy faults: thou
 thyselfe only stand we question, that no man
 cane sholder thee against them.

Eye bugodly disparage at the day of
life, and the name of a tyrannus yea
known. A fearful sound is in the
ears, and when it is near, yet feared be
division: We diligently seek to be delivered

out of backenelle, the sword is alway before
the eye. When he goeth to fight to get his ly-
feyne, he is openly playnly that the daye of
backenelle is at hande. Synners and careles
men make hym aske, and commaund hym
to make aboute, lyke as it were a synge with
the sword to the battelle. For he hath
drawn out his hande agaynst God, and ac-
knowledgeth agaynst the almyghty. He run-
neth awaye from hym, and with a synne necke
he fighteth agaynst hym: where as he cou-
ld haue faye with fatenelle, and maketh his bo-
dy well synge. Therefore shall his dwel-
lyng be to desolate cyties, and in houses, wher-
e man inhabyth, but are become heapes
of stones.

He shall not be syche, neither shall his sub-
stance continue, nor increase upon earth. The
halliours come oute of backenelle, the halli-
ours byp by his handes, with the blade
of the mouth of God shall he be taken awaye.
He will neuer applye hym selfe to farye-
falle, nor to synge, so soe he be discouered with
synne.

He shall perishe afore his tyme he toyne
me, and his house shall not be grene. He shall
be lyghte of as an vnclemy grape from the
tree, and shall let his house fall as the olyue
tree. For the congregation of hypocrites is
vnclemy, and the fyre shall consume the
houses of wyche as aee geep to receyue gistes.
The synners shall be, he deareth mischeyffe,
his body syngeth forth dysceyte.

Job prayeth his myghty, sayth that he suffreth
with synne synchewelle hath deured.

CAPL XLV.

Job answered and sayd: I have ofte times
heard such thynges. I receiue graces of
comforte as ye, all the soules of you. Shall
not the wofull wofull come yet to an ende?
Shall thou yet any more to saye? I coulde
haue se yee also. But wofull God that
your soule were in my soules steade: then
would I praye by wofull agaynst you, and
take my beed at you. I wofull comforte you
with my mouth, and releas your payne with
the wordage of my lippes. But what shall I
say? For all my wofull, my sorrowe will not
ende: and thought I tolde my tongue, yet
will I not departe fro me. And nowe that I
am full of payne, and all that I haue before
me, without my myghte beate mynselfe: thete
shall byp a blemme to make me answer
with lyes to my face. He is angere at me, he
hath me, and gualdeth upon me with his
eye. He contemne scowleth upon me with
his eye.

They haue opened their mouthes with byp
me, and synken me upon the cheke befor-
e my face: and the felous theyow myne
sheweth. God hath giuen me ouer to the byp-
pity, and deliuered me in to the handes of the
wofull. I was comforte in tuesday, but synne
he hath brought me to nought. The wofull

hath me by the necke, he hath set me, and set me
as it were a make for him to wofull at the wofull
compassed me rounde aboute with his deere,
he hath wounded my lippes, and not spake.
He wofull hath he poured upon the wofull.
He hath giuen me one to wofull upon an other,
and is fallen upon me like a giant. I haue for-
wofull a synne clothe upon my synne, and lye is
my deureth in the dust.

My face is swollen with weeping, and mine
eyes are wofull deure. Wofull de it euer is
no synchewelle in my handes, and my praye
is cleane. I seth count not my blood, and let
my synge synne no to wofull. For lo, my woful-
nelle is in heauen: and he that knoweth me,
is aboute in the wofull. My synners laughe
me to synne, but myne eye poureth oute
teares unto God. I thought a wofull myghte praye
with God: as one man deure with an other,
yet the nombre of my synnes are come. I
muste god the waye, from whence I shall not
cume agayne.

Job sayth that he consumeth the waye and yet doth
pauently abyde it.

CAPL XLVII.

My heell, sayeth, my doyes are wofull-
neth. I am bare at bettes doye. I haue
discouered no man, yet muste myne eye
continue in heuiness. O deliuer me and set me
by the: who shall then be habile to thyme my
handes together? Thou hast withholde my
bettes frome understandinge, therefore shall
they not be sette by on bye. He poureth
his synners parte of his good, but his wofull
synners synne it. He hath made me as it
were a by wofull of the common people. I am
his synge synne amonge them. My counte-
nance is wofull for byre anger, and the men-
bye of my bodye are become lyke a shadowe.
Ternus men the wofull that wofull thete
synne, and the innocen shall take parte agaynst the
hypocrite.

The rightous will kepe his waye, and
he that hath cleane handes, will euer be
stronger and stronger. As for you, counte
you and get you hence, for I can not se one
wofull man amonge you. My doyes are pass,
my thoughtes are banishe awaye, wofull
haue ben myn deure charyngge the wofull
in to byre, and the lyght in to backenelle.
Wofull I saye me to wofull, yet I seare in
the backe. I call corruption my father, and the
wofull call I my mocher and my syde.
What helpeth then my longe synge? For
who will fulfyll the synge that I lye for?
All that I haue shall goo downe in to the pit,
and lye with me in the dust.

Job had receiued the paynes of the wofull
and synchewelle.

CAPL XLVIII.

Then answered Saladin the Sultan, and said: when wilt thou make an end of your words? He saith well and consider, for he will speak also. Wherfore are we counted as heretics, and reputed so vile in your sight? Why dost thou thus thyself with anger? Shall the earth be forsaken, as the stones remoued out of their place because of the? Shall not the light of the angolips be put out? For the flame of his fire shall not burne. The light shall be dark in his dwelling, & his candle shall be put out with him. His presumptuous gorgings shall be kept in, and his owne council shall cast him downe: for his eye shall be taken in the net, and he shall walke in the snare. His face shall be holden in the teap, and the thynall shall catch him. He shall be laid for him in the ground, and a pitfall in the waye.

Accuseth shall make him aspre on every side, that he shall not knowe, wher to get out. Dunge shall be his subdancer, mischief shall hang upon him. He shall rate the strengthe of his thynne, the fynde borne of death shall rate his mymbes. All his comforte and hope shall be roied out of his dwelling, weep accuseth shall bying him to the king. Other men shall dwell in his house (whiche now is none of his) and by his house shall be scattered upon his habitation. His robes shall be dyed by death, and about that his haire shall be cut downe. His remembrance shall perishe from the earth, and his name shall not be remembered in the times: he shall be dust from & legge in so darknesse, and be calde drie out of the world, he shall neither haue children nor wyf: felkes amonge his people, nor any posterite in his countrey: yong and olde shall be aduersed at his deathe. Suche are now the dwellinges of the wicked, and this the place of dwelling that thou wyldest not to be.

¶ Tob receyveti his mystryes and greuouse paynes, he is hopelesse of the generall resurrection.

CAPL. XIX.

Idd answered and sayde: bothe longe wyll ye be in my mynde, and trouble me with words: I doo, for myne haue ye reposed me: are ye now aduanced to laughe me to scorn: yf I go wronge, I go wronge to my like. But yf ye wyll enioyne your selues agaynst me, and accuse me to be a wicked person because of the blame that I came upon me: knowe this then, that it is God which hath handled me so violently, and hath compassed me about with his scourges. Wherefore, though I receyve violence is done vnto me, I can not be herde: To laughe I complaine, there is none to geue sentence with me. He hathe wronged by my payne, I can not get awaye, he hath let darknesse in my gate, he hath spoyled me of myne honour, and taken the crowne awaye from my head. He hathe crucified me on cypresse tree, and I am become a waye hope hath he taken awaye from me: as it were a cruciplate by the people. His justice is crucified a-

gaynst me, he hath me as though I were in my mynde.

This men of house came together, which made theyr waye ouer me, and beset my dwellinge rounde aboute. He that put in dyethen face above fro me, and made a tower of myrie acquaintance, are become strangers vnto me. Myne owne mystryes haue forsaken me, and my friends haue me out of remembrance. He that was myne maydens of myne owne house, take me for a stranger, and I am become as an alien in their eyght.

When I call upon my seruants, he graunte me no answer: no though I praye by my mouth. Myne owne wyfe maye not knowe my birth, I am fayne to speake saye unto the children of myne owne bodye. Yet the wyfe foolke beset me, and when I am gone from them, they speake evil upon me. All that were my moode familiars abhorre me: the whome I loved best, are counted agaynst me. My bone hangeth to my sepulchre, and flith is away, onely there is left me to weep about my teeth, haue pitie vpon me, haue pite upon me. O ye my frendes: for the sake of the Loyde hath he touched me. Why perseute me as God, and are not satisfied my desire?

¶ That my wynde were byttyn, & that they were put in a booke: wold I that my were grauen with an iron penne in leade stone. For I am fayne that my rebukes should, and that I shall crye out of the earth: for I am fayne that I shall be clothed agaynst with this thynne, and be God in my sight. Yea I my selfe shall beholde hym, not with eyes, but with these same eyes. My eyes are consumed with me, when he saye: Why do not we perseute him? we haue founde an occasion agaynst him. But beware of the swerde, for the swerde wyll be enough of to be crucified, and be sure that there is a myment.

¶ Sophar sayeth: that the vnfortunall, from route, and the wicked, shall haue a chasement.

CAPL. XX.

Then answered Sophar the Shuzite, and sayde: For the same cause as I my thoughtes compell me to weene. And why my mynde is tolled here and thence, I haue sufficientlye heere thy chidinge and reproche, therefore am I purposed to make answer after myne vnderstandinge. Answer thou not this, namely that thou findest mynunge: euen sithens the creation of man vnto this, the people of the angolips hath benideth, and that the iore of hypocrites continueth the stynkynge of an eye? Though we be magnified vnto the heauen, so that hee beareth vnto the cloudes: yet he seeth (which the last hath done) in to mouche that they haue sene him, saye: Where is he? He is answered as a byrme, so that he can not be founde, and passeth awaye as a vision in the night.

tim life for to be lyke hym: What pleasure
 hadst thou in that thou art rigorous: What
 dost thou thinke him, that thy wages are
 sin: Is not thy aspyr to cryste the, and to sin
 dwelle with thee: Is not thy in judgement: Cometh
 now this for that grante thy desire, and for
 thyne ungodly desires, whiche are innume-
 rabill: Thou hast taken the pledge from thy
 brethren for nought, and robbed the naked of
 their clothing: To suche as were weary, had
 thou given no water to drinke, thou hast
 withdraynen blood from the hungry: Thou
 hast such as them as death violence, wronge,
 and oppression: buyng all thyng of patri-
 stic, and burning respect of prisoners,
 dwell in the land: Thou hast made tyra-
 nyous a masse empire, and oppressed the poore
 fatherlesse.

Therefore are thou compassed about with
thorns on every side, and sorely pressed with
fear. Shouldst thou then be no backslider?
Should not the water below be runne ouer the
flood? Because that God is higher then the
heavens, and because thou feelest that the fire is
as loe, write thou therefore laud: Praise him
who is above God himselfe: Ouer his dominion
reacke forth thy voice, and singe him praise
because thou knowest that he may not fail, so he de-
leth in him. Verily, thou wilt prece the al-
moste heape of all tormented men here: gone
alone and young, whose foundation is a run-
ninge water, which laies thou God: go from
be, and after this manner: Thus, what wilt
the almightie do unto thee? where as he, notwith-
standing, filleth thee with all good.
Whiche meaning of the vnguly be sauer
me, of our words? Oal the good, which glori-
ous in his nature, and therefore in his
Oal be between himselfe, and therefore
furnish with fire.

Therefore reconcile the unto God, and be content, so that all things prosper with the right will. Keep the law at his mouth, and lay up his words in thine heart. For yet thou shalt return to the almighty, thou shalt stand fast, and all iniquities shall be farre from the dwelling: for thou shalt give the answere, whiche in plene and abundance shall come to the soules of the earth. For the Lord God is his strength. Therefore be almightie his owne self: shall be thine word, and the hope of the mortall. Then shalt thou haue the desire in the almightie, and lyfte up thy face vnto God. Then wilt thou make thy piety vnto him, and he shall beare the, and thou shalt kepe thy piety. Then, loke about thou takest in hande, he shall make it to prosper with the, and the right shall come in the wayes. For who is better than thou? For thou wilt be set up: and who to takest me? For thou shalt be the hope of the innocent, for thou shalt be the name the iniquities of thy hands: shall thou be deliuered.

E Job affirmed that he lost his wealth and family, but upon sentence of the Lord, and says that he hath prospered in his righteousness.

[illegible]

Scandebells my self hege his parte, he
 bypde there base 3 bolden, and not care
 of it: 3 haue not tofaken the commende-
 ment of his lyppes, but soke wote he chenge
 me with his mouthe, that base 3 first my
 my base. It is he bym self alone, whol
 couene myn backe: We dothe as him lufely,
 and byngpote to pacie woth he wyl.
 Werdeth me to my before, and many othe
 to byngs me dothe be, as he may by his syde.
 Whis is the cause that 3 Wynter at his syde
 to that woth 3 confesse him, 3 am afforde
 him: For in to moule as he is doo, he
 wylde, he pety me, and feruente me
 wylde, he pety me in fere. Whis thus
 3 get out of sackene, the fowde bache low
 syde out fast.

¶ Job describeth the wickedness of man, and sheweth what his being ought to be to the wicked.

[illegible]

they haue none other succour, but to kepe them among the rocks.

They looke the suchpage fatherlesse chyl-
dren, and put the poore in prison: in so muche
that they let them goe naked without clo-
thyng, and put the hungrye beate the thurs.
The poore are fayne to labour in theyr owne
swette, and to receiue in theyr wyne pros-
peritie, and to suffer theyr. The hole crye crye
vnto the Lord with theyr prayer, the soules
of the same, make theyr complainte: And
God helpe they not for at this, where as
they notwithstandinge are rebellious & dis-
obedient seruantes, which iske not his light and
mercy, he turne agaynst in to his payre. I wil
in the morninge do theyr aspie to murther the
simple and poore, and in the nyght they go a
bawlinge.

The eye of the bngobly is lyke the abun-
dant: that he aspieth for the backe, and
seth this in him selfe: And, there shall no
man see me, and so he thoughtly his face. In
the morninge they feare the house, and
theyr eyes are in the dape tyme, but will
not knowe the light. For as soone as the dape
breaketh, the shadowe of deeth cometh vpon
them, and theyr goe in horrible backe, and
theyr goale is veyl (wyse) & that his por-
tion is vpon earthes water: therefore they the
running water, which fullye not the oppo-
sitione to the dape and pleasant vine-
yardes: that they (for the wickednesse maye)

by theyr hande done) were diuyn to the hell
fuer theyr iudice merited at the heate. And
all compassion vpon them were forgotten: so
that theyr daynties were boundes, that they
were faine put out of mynde, and utterly
burne downe lyke an vnsauful tree. For they
maye see the barren, & make them that they
cannot beare, and vnto woodes they do no
good. They plucke downe the mightie with
theyr power, and when theyr them felure are
taken by, they are neuer without feare, as
long as they lyue, and though they might be
happye they will not receiue it, for their eyes
are vpon their owne mates. They are called
in a lye, but thursty are they gone, brought
to thyme power, and taken out of the
hert: and utterly plucke of, as the care
of them. Is it not so? And why then repute
me as a lye, and saye that my wordes are no
thyng? he saye

[C]anst thou saye that no man is inane and with-
out grace before God.

CAPL

XXV.

Then answered Baldob the Subite,
and sayd: Power and feare is with him
about, that maketh pease. I praye as
the brightest, which men of: there are inen-
uables and his light ariseth out of. But
how may a man come vnto God be with-
out? He saye this he is thine, that is haue of
thyng? Baldob, the mouer of the world
that is with me, and the heres
are with me in the light. He saye with me in the

man that is but corruption: and the sonne of
man, which is but a woman?

[C]anst thou saye that men can not helpe God, and
youth it by his myracle.

CAPL

XXVI.

I then answered and sayde: I haue helpe
I thou the wyse: what comfort giueth thou
vnto him that hath no strength? Where is
the counsell that thou shouldest geue him which
hath no wysdome? Whye thou lo the wyse
excellent cytronelle, before whome hath
thou spoken these wordes? Who maeth the
bryete to come out of the mouth? The ge-
nuines and wordes that are fayne, and spe-
nder the wordes with their companions, yea
and all theyr which dwell in the hell
are not byd from him, and the wyse deliue
on the can not be kepte out of his sight. He
stretcheth out the north oute the empire,
and hangereth the earth vpon nothinge. He
bendeth the water in his clowde, that they
fall not downe togi. He holdeth backe the
flood, that can not be leue, and speedeth his
clowdes becoze it.

He hath compassed the waters with ree-
faine boundes, vntill the dape and nyght
come to an ende. The wyse pillars of hea-
uen tremble and quake at his reppose. He fill-
eth the see with his power, and thowme his
typhons hath he set forth the wyse. He fill-
eth his spirit with hee: and the wyse,
and with his hande hath he bounden the
rebellious seyntes. This is nothe a flower
of his downe. But who is able suf-
ficiently to reherse his workes? Who can
perceiue and vnderstande the shonde of his
power?

[C]anst thou saye that Baldob, and the
gaine of the vnto the will with god.

CAPL

XXVII.

And Baldob went forth in his commu-
cation, sayinge: as truly as God ly-
ueth (which hath taken awaye my
power fro me, and the almyghty, that hath
breed my mynde: my lippes shall talke of no
vanitie, and my tongue shall speake no dis-
repte, while my bryete is in me, and as long
as the byrde (that God hath giuen me) is
in my nestle.

God sayde: I shoulde graunte poure cause
to be right. As for me, vntill myne ende come,
will I sinner goo for myne innocencie. My
righteous deapunge kepe I faine, which I
will not forsake: my bryete shall not reppose
me of my dape. Therefore myne enemye: I
de feare as the bngobly, and he that taketh
paine, saye me as the vnto. He
hath the hypocrisie, I thoughte he haue
great good, and thowme the God graunt
heer after no more: Hee: I thoughte I had
broughte forth, which I seth vnto him in his
eye, and

rebe: For he heeche pleasure and helpe in the almyghyte, that he dare alwaie call vpon
 3. I will teache you in the name of God,
 and the thyng that I haue of the almyghyte
 I will I not kepe from you. Beholde ye stande
 in our wyne conceyte, as I thought ye knewe
 all thynges. Wherfore then do ye go aboute
 with such bayne wordes? sayinge: This is
 the portion that the wicked that haue of God,
 and the heritage that spauentes shall receiue
 of the almyghyte. Yf he geue manye chyldren,
 they shall perishe with the sword, and his
 power: shall haue scarceneth of brede. Loke
 whow he leauey beghyne hym, they shall dye
 and be buryed, and no man shall haue pyce of
 his wyndowes. Though he haue as muche
 money as the duste of the earth, and tyme
 as rebe as the clape, he maye well prepaye it:
 but the goulie shall put it vpon hym, and the
 mynere: shall deale oute the moneye. His
 house shall endure as the morth, as a boethe
 that the watchman maketh. When the eyche
 man bysch, he careth nothyng with him: he
 is gone with the twynchpyrge of an eye. De-
 struction takerh holde vpon hym as a water
 house, and the tempest dealeth him awaye in
 the myght scacion. A dryement wynde reuech
 him hure, and deparety: a storme plucketh
 him oute of his place. It rusteth in vpon him
 and sparsch him not, he maye not escape from
 the power thereof. Then clap men their hands
 at hym, yea and iell of him when they loke
 vpon his place.

¶ Job sheweth that the wisdom of God is vnsearchable.

CAP. XXVII.

There are places where flure is molten,
 and where gold is tryed: where iron is
 pyrged oute of the grounde, and stones
 resolueto to metall. The darkness shall come
 oute to an ende, for can see oute the ground of
 all thynges: the stones, the darke, and the
 wynde bloweth. With the spere of water par-
 teth he alunder the straunge people, that knowe
 not good neyghboureth: such as are
 rude, unmanerly, and vopulous. He bringeth
 foode oute of the earth, and creat wetherly is
 vnto be consumed with eyre. There is founde
 a place, whose floues are cleue Sophies, and
 where the clothes of the earth are gold. There
 is a waie also that the byrdes knowe not,
 that no vulture: epe bathe fene: whereth
 the pouce and the immed walke not, and where
 no vpon cometh. There putteth he his hande
 vpon the storme rydes, and ouerthroweth the
 mountaynes. Riuers flowe oute of the rockes,
 and take what is pleasaunt, his crea-
 tures. Out of wyppes byngeth he great floues
 together: and the torgue that is hyde,
 bringeth he to light. Whom cometh a man
 to vpon wisdom? Where is the place that
 men speke vnderstandinge? There is no man
 can tell howe to worship a thyng we is, neither is
 the founde in the lande of the lypunge. The
 byge sayeth: He is not in me. The seer sayeth: He

is not with me. He can not be gotten for the
 most fyne golde, neither maye the pryce of he
 be bought with anye moneye. He is higher of
 golde, of saphire, no pyerous stone, no
 no saphire maye be compared unto he. He
 neither golde, ne chrystal, neither fure stone,
 ne golden plate. There is nothyng to be
 thyng, as to excellit, as is once to be named vnto
 her: for perfect wisdom goeth farre beyonde
 them all. The ropes that cometh oute
 of Indre, maye in no wyse be likened vnto
 her, yea no manner apparell, howe pleasaunt and
 fapre to cure it be.

Whence then cometh wisdom? where
 is the place of vnderstandinge? She is hyde
 from the eyes of all men, yea & from the
 heales of the wyse. Destruction and deathe saye:
 we haue herde tell of her with our eares. But
 God seeth her waie, and knoweth her place.
 For he beholde the rimes of the world, and
 loketh vpon all that is vnder heauen. When
 he wyndeth the wyndes, and meashureth the
 cles: when he set the sayne in order, and gaue
 the myghty floues a lawe, then dyd he set
 then declared be her, prepared her, and herbe
 her. And vnto man he sayd: Beholde to
 she is wisdom: and to forsake hym,
 is vnderstandinge.

¶ Job complaينت of the prosperitie of the iun-
 gill, subtylye reproouinge his frenches of unwar-
 e cause they saye that Job suffered accordeing to
 his synne.

CAP.

XXIX.

Job proceeded and wrote saythe in his
 communication, sayinge: O that I were
 as I was in the monethes past, and in
 the dayes when God plesured me: when
 his spyrte shined vpon my deede: when I went
 after the same lyght, and wyppunge reu-
 lute the darkness. So I shold haue me,
 when I was to dryue and beate my
 when God plesured my house: when the al-
 myghyte was with me: when my hande
 folkes shold aboute me: when my wyues
 were with me, and when the companye
 heu gaue me requyes of oyle: when I wote
 thowde the cite vnto the gate, and when
 they sette me a chape in the strete: when
 the yonger men / as soone as they sawe me / shold
 thepme felous, and when the aged rose,
 and shold up vnto me: when the yonger
 of they; talkyng, and I shold they; wanty
 they; mouthe: when the myghty heght
 they; hope, and when they; tongue cleaue
 to the roke of they; mouthes. When all they
 shold hebre me, called me happye: and when
 all they that sawe me, wysshed me good. For
 I despised the poore when he cryed, and
 the fatherlesse that wanted helpe. Where
 shold he haue bene lost, gaue me a good word,
 and the wyndes here prayed me. And when
 I put vpon me eyghenouers, whiche cou-
 erd me as a garmente, and requyte was my
 crowne. I was an eye vnto the byrdes, and
 soke to the same, I was a father vnto y^{oung} p^{er}son,

and when I knewe not their cause, I sought it out diligently. I bane the cruellie of the naughty, and plucke the spake out of their teeth.

¶ Therefore I thought verily, that I should beare with in my necke: and that my dayes should haue ben as manys as the fondes of the chere. For my roote was speedie oute by the water, and the detoe laye vpon my coine. My honour increased more and more, and my word was euer the stronger in my hande. When men gaue eate, me they regarded, and with silence they eareyd for my counsell. If I had spoken, they woulde haue it none other wordes, my wordes were so well taken amonge them. They waited for me as the earth dothe for the raine, and gaue for me, as the ground dothe to receiue the latter shew. When I laughed, they haue well it was not earnest: and this testimony of my countenance fall not to the earth. When I agreed vnto theyr waye, I was the chiefe, and late as a henge amonge his seruantes: as is one that comforteth such as be in penurise.

(The great dyspynge of men and curle of God
his Iobbedeth.

CAPL XXX.

¶ I knowe they that are myne infernones and panger then I, haue me in dyspyson: yea euen they, whose fathers I wold haue thought to haue let with the fingers of my cattell. The power and strengthe of theyr handes myghte doo me no good, and as for their age, it is spent and passe awaye withoute anye pspere. For verie myscrewe and tange, they wente aboute in the wilderness like wretches and beggers, placing vpon beddes amonge the bushes, and the tempest roote was their meate. And when they had byen forth, men cryed after them, as it had ben after a theefe. Their dwelling was beidde soule brookes, yea in the cawes and dimes of the carthe. Vpon the wyre theyr feete theyr aboute cryinge, and in the blame of illia theyr gathered them together. Theyr beere the chyldren of foolies and vylaynes, which are beed alwaye from the worlde. How many a theif songe, and am become theifling doct: they abhorre me, they flee farre from me, and haue my face with spetelle. For the Lord hath opened his quauer, he hath cryed me, and put my byrde in my mouth. Vpon my right hande theyr cote together agaynst me, theyr hande hurteth my face, made alwaye to derispe me, and my pathe haue they cleue carred. It was eare for them to doo me breue, that they need no man to helpe them. Theyr fell vpon me, as it had ben the breake of waters, and came in by heapes to derispe me. For as much as I couened as a byrde me.

Some banouet baniseths amare more
for theyr theyr bynde, and my prosperie depreas
with venge like as it were a clowde. Therefore

is my mynde powerd full of heauynesse, and the dayes of my trouble haue taken dothe vpon me. My bones are pained thoghore in the nyghte season, and my synowes take no rest. With all this power haue they changed my garment, and gyrded me therewith as it were with a cote. I am eue as it were claye, and am become like ashes and dust. When I crye vnto the, thou dost not heare me: and though I stande before the, yet thou regardst me not. Thou art become myne enemy, and with thy violent hande, thou hast pacted agaynst me. In tymes past thou dydest let me up on hye, as it were aboute the wynde, but nowe hadst thou greeued me a verie fowle fall. Sure I am that thou wilt helpe me vnto death: where as a ledge to be prepared for all thyng is strange. How vile not men to too violence vnto them that are derisped allice: but where hurt is done, there is life to helpe. And not I wepe in the tyme of trouble: hadst not my soule compassion vpon the poore? Yet neuertheless, where as I looked for good, yet happened vnto me: and where as I waited for lyght, there came darkness. My banellles sette within me, and take no rest, for the dayes of my trouble are come vpon me. Sorely and lowly came I in, yea and withtoute anye displeasure: I dobe up in the congregation and communed with them. And now, I am a companion of Dragons, and a felow of Serpentes. My thynne upon me is couered in blacke, and my bones are bent in brate: my haire is couered to sow, and my ppe to wyngynge.

(Iob retyeth the innocencye of his lyfynge, and
nombe of his vertues.

CAPL XXXI.

¶ I made a couenant with myne eyes, that I woulde not loke vpon a damself. For where I create a portion shall I haue of God, and aboute: and what endurauce shall I myngyne on by? As for the vngodlye, and be chat toperly him selfe to the company of wicked doctes, shall not destruction and myscrewe come vpon him? Dost not he se my wayes, and tell all my gonges? If I haue cleud vnto banite, as yet my feete haue runne to discorde: lette me be weped in an euen balsance, that God maye try myne innocencye. If so be that I haue withdrawen my foote out of the right waye: yet myne feete hath followed myne eye sight, yet I haue sayned or besyded my hande: so then is it reason, that I sowe, and an other eate: yea that my generation and offspringe be cleane rooted oute. If myne hande haue lusted after my neyghbours wyfe, or yet I haue layde wyfte at his moze: so then lette my wyfe be an othe in manyes hart, and let other lyve with her. For this is a wyphensell and synne that is worthy to be punished, yea a tye that vicerly shold consume me, and rote oute all my substaunce. And I eue thyne seeme to too lyght vnto my seruantes, and mayden, when they had any mattee agaynst

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me? But sence that God will sit in iudgement what shall I doe? And for so muche as he will needs visite me, what answer shall I geue him? Is that said vnto me in my misfortune? Can he make me not him also? Were we not bothe borne of the same mother? Was he not bothe my brother and my mother's brother? When the poore desired any thing of me, haue I denied it them? Haue I caused my word to stande weytinge for me in vayne? Haue I seen my portion alone, that the fatherlesse hath had a part with me? For miserie greiue vpon with me for my youth, and compassion for my mother's wombe. Haue I seen any man praiuee thow he made him selfe want of clothing? Or any poore man for lacke of apparel? Whose eye I haue not, because he was warmed with the wolle of my shepe?

Why I cure lesse vpon my hande to buete the fatherlesse? yea in the gate where I sawe my selfe to be in auoidance: then let myne arme fall from my shoulder, and myne arme holes be broken from the topes. For I haue cure feared the vengeance and punishment of God, and haue receyued well, that I was not able to brate his burthen. Haue I put my trust in golde? Or haue I sayde to the synners holde of all: thou art my confidence? Haue I refused bycause my substance was greate, and because my hande was so muche? Why I cure greatly regarded the eynginge of the sonnet: or haue I the gorgee downe of the moone in greete exasperation? Whither my herte misdeed pryncipally with any discreete? Or why I cure hille myne owne hande? that were a wychehaunce woorthye to be punished, for then shoulde I haue denyed the God that is about. Haue I neuer receyved at the buete of myne enemye? Or was I cure glad that anye harme happened vnto him? Or no. I neuer suffered my mouth to be too luche a synne as to wyspe him euill. Yet they of myne owne house haue sayd: why so wilt thou be to haue oure helpe full of his discreete? I haue not suffered a stranger to speake without, but opened my mouth vnto him. Haue I cure done anye wicked dede, where thow I haue I blamed my selfe before men: or anye abhominacion, that I was sayne to hyde it? For yf I haue feared anye greate multitude of people: or yf I haue ben despised of the synners: Or then shoulde I haue bene a scape. Thus haue I quickly spake my lyffe, and not gone out at the doore. Or that I haue not toke wolde heare me. Lo, this is my soule. Lette the almightye geue me answer: and let him that is my contrarye patre, sue me with a rebell. When shall I take it vpon my shoulder, and as a garlande, aboute my head. I haue tolde the number of my synnes, and he hath reuered them vnto him as to a synne. But yf I can be that my lankes are awaye, and that the folowes thereof make anye complainte: yf I haue eaten the frutes thereof unpayed for, yea yf I haue greued anye of the plowmen: then lette thy Ores growe in dede of my whete, and thowies for my backe.

¶ There enter the wyues of Job.

¶ Then after the other had finished they answered him, saying with them of Sodom: Thy husband was a man true, but the spirit of God.

CAP I.

XXII.

¶ These the men wolde saye to my husband, because he had beene a righteous man. And thus the sonne of Sodom, the wylde of the hyndes of Ham, was depe sope duplicated at Job, that he called him selfe with bysaye God. And in Job this sheweth he was angrye also, because they had made no reasonable answer to his cursement hym. Some sayd thus: yf they had not had any communication with Job, for why they were elsse then he. So when thus the sonne of Sodom the wylde sawe that they were not able to make Job answer, he was myscontent, so that he gaue answer to them and sayde: Why beraynge that I am young, and ye be men of age, I was aspreyde, and not wether forbe my mynde, for I thought thus with my selfe: he becometh able to speake, and the aged to teache yfther. Every man (no doubte) hath a mynde, but is the inspiration of the almightye that geueth him understandinge. All men are wylde, neither dothe euerye aged man understande the thyngs that is to saye full. Wherfor they speake also (in so farre as I maye be able), and will shewe you myne opinion. For when I haue waped my selfe in the dust of the earth, and heede youre wordes, what argumentes ye made in your communication: yea when I haue diligently pondered what ye sayd: I founde not one out that meete a good argument agaynst Job, or that I coulde make answer vnto his wordes: I shoulde praye your helpe to haue founde out wordes: because it is God that humbleth hym ouer, and no man. Wherefore I shoulde be haue not spoken vnto me, therefore will I not I answer hym as ye haue done: I shoulde were to abashen, that they coulde not make answer, nor speake one word: but for I will not speake, standinge still before men, and makinge no answer: I haue a good hope for my parte to shewe him an answer, and to shewe him my meaninge, for I am full of wordes, and the spirit that is within me, compelleth me.

Beholde, I am as the wether borne, which hath no dent, and buched the nibe with in summer. Wherfor I will I speake, that I may haue a brent: I will open my lippes, and make answer. I will regard the wordes of persons, no man will I spare. For yf I were go about to please men, I knowe not what I shoulde make to take me awaye.

¶ Then the wrath herein Job sheweth. And he saith: I will not dispute, nor surceallye me, and he trospire.

CAP I.

XXII.

Wherfore I praye my wordes (O Job) and
written vnto me all that I will saye:
Beholde, I will open my mouth, and
my tongue shall speake out of my chawbe,
my heart shall open my wordes a right, and
my lips shall telle of your wickednes. The
founte of God hath made me, and the bierth
of the almyghty hath giuen me my life. Yet thou
cannest, then gaine me answer: prepare thy self
to stande before my face to face. Beholde be-
hold God as I see as thou, for I am fastened
and made euen of the same mould. There-
fore thou needst not be asfraid of me, wither
needest thou to feare, that my aduertyse shalbe
to hye for the. Howe darst thou spoken his
mye curse, and I haue heerd the voyce of thy
wordes: I am cleare without any faulte, I am
innocent, and there is no wickednes in me.
But he hath pyked a quæll agaynst me, and
taketh me for his enemye: he hath put
my feet in the stocks, and loketh nacomely
vpon all my paynes. Beholde, huto the vnre-
uerent wordes of thyne will I make an-
swer.

Wherfore God be repposed of man? Wher-
fore thou thin thyne agaynst him because he
girtheth no accomptes of all his doinges?
For when God both ones committeth a thing
there shall no man be curious, to seeke to be-
come it right. In beames and visions of the
night reason (when slombing commeth vpon
men) that they fall in slepe in their beddes: he
remembeth them in the mornynge, he reuolunt
and doeth them in beames: that is to saye, he
withstandeth man from euill, deliuereth
him from pye he kepeth his soule from destru-
ction, and his lyfe from the curbe. He chasten-
eth him with sykemes, and dysingeth him to
his bed: he secretly laye punishment vpon his
bones, so that his lyfe may awake with no dyet,
and his soule abouereth to cate anye dampne-
ment: in to moche that his body is cleare con-
sumed awaye, and his bones appere no more.
His soule hathmorn on to destruction, and his
lyfe to death: so that he is to be a messenger (one
amonge the sheafes) sent for to speake vnto
men, and to shewe him the right waye: then
the Lord is mercifull vnto him, and sayeth:
Behold he is belyued, that he fall not downe
to destruction. For I am sufficiently reuoc-
ed. Then his kisthe (whiche hath ben in mi-
sery a trouble) that be as it was in his mouth,
sayeth yeloe him selfe vnto God, he is gra-
cious, and doeth him his countenance to-
pally, and rewardeth man for his rightous-
nes. Suche a respyde hath he vnto men.
Wherfore let a man confesse (and sape) I often
haue ben behaued challyened and reuoced me:
I haue sought, neuerthelesse he hath not
despyred me thereafter. Yea he hath deli-
uered my soule from destruction, and my lyfe
out of the deathlyghe. I see, thus sayeth God
alwaye vnto man, that he kepeth his soule
from perill (byng), and letteth him enioye
the light of the iourne. Saye he well (O
Job) and heare me: holde the still, vntill I
have spoken. But perken yett any thyng to
thee, then answer me, and speake, for thy an-

swer pleaseth me. If thou hast nothing, then
heare me, a holde thy tounge, so shall I teach
the wisdom.

¶ Thou prayest the iustice of God, whiche iudgeth
all, wylde, and gouerneth all.

CAP.

XXXIII.

Ethi placinge forth in his communica-
tion, sayd: I praye my wordes (O peo-
ple) hearken vnto me, pe that haue under-
standynge. For lyke as the mouth tasteth the
meates, so the eare proueth and discerneth the
wordes. As for the iudgement, let us firste
it out amonge our selues, that we may knowe
what is right. And sayd: I Job hath sayde: I
am righteous, but God dothe me wronge. I
muist needs be a lyer, though my cause be
righte, and dyntly I am plagued wither as
I made no sente: wher is there luche one as
Job, that dyspeth by some faulte like tra-
ce: whiche goeth in the company of wicked
doers, and walketh with vngodly men? For
he sayde: Though a man be good, yet is he
nought before God. Therefore heist vnto me
ye that haue vnderstandynge.

Farre be it from God, that he shold meele
with wickednes: and faure be it from the al-
myghty, that he shold meele with vngodlynes
dealyng: but he rewardeth the workers of ill
and cauleth euery man to spede according to
his wayes. For sure it is that God conuicteth
no man vngodly, and the iudgement of the
almighty is not vngodly. Who cyleth the
carre in his chere? Or whome darst he set to
gouerne the hole world? To whome darst
he giuen his best, for to byrme his spytte and
death vnto him? All thise shall come to-
gether vnto nought, and all men shall turne as
garne vnto earth. Yet thou hast vnder-
standynge, heare what I say, and harken to the
voyce of my wordes.

Maye he be made whole, that loueth no
right? Yet thou were a very innocent man,
wherfore thou then be punished? For he is not
the same, that knoweth the rebellious kyn-
ge, and darst to byrme: vngodly men
are ye. Do he haue no respect vnto the persons
of the lorde, and regardeth not the crye
more then poore, for they be all the voyche
of his handes. In the thynkynge of an eye
shall they be slayne: and at nynght, when
they praye and the tyrounes rage, then shall
they praye and be taken awaye withoute
handes. And why? his eyes loke vpon the
mapes of man, and he seeth all his goynge.
There is no darthenesse nor thycke shadowe,
that can hyde the wyched doers from hym.
For no man shall be hidder to go into iudge-
ment with God.

¶ Any one, that is miserable dothe he pur-
sue, and seeth other in the same. For he
knoweth their euill and dark wordes, there-
fore shall they be aduoced. They that were in
the net of a care, deale like vngodly men.
Therefore turned they backe treacherously and
dispayntfully from hym, and wold not receyue
his

his wayes. In so much ſ they haue caufed ſ
horre of the poore to come vnto him, as none
he heareth the complaints of ſuch as are in
neceſſitie. If he deſire and graunce pardon,
who will iudge or continue? But if he byde
away his countenance, who will turne it
about againe, whether it be to the people or
to any man? For the wickedneſſe and ſpeme
of the people, he maketh an hypocrite to re-
pene ouer them. For ſo muche then as I haue
begun to ſaie of God, I will not bynde ſ.
If I haue gone a myle, enſourme me: if
I haue done yonge, I will leaue of. Wilt thou
not geue a reaſonable anſwere? Art thou a-
ſtrayd of any thinge, ſince thou beganneſt
ſid to ſpeake, and not ſ? For the waye of
brokenneſſe and myſdome, thou haue be-
come, myght ſaie: What canſt thou ſpeake?
As for Job he hath myſe ſpoken to the pure
poſe not myſe. O father, let Job be well
treated, becauſe he hath turned him liſſe to the
wicked: yea about his ynnocence he hath blaſ-
phemed, which offence he hath done euen be-
ſides, in that he ſequeſt againſt God with
his wayes.

¶ Whether both godlyneſſe proſper, or ingodlyneſſe
hurte to God, but to man.

CAPL XXXV.

En ſpeake moſe ouer, and ſaie: What
haſt thou ſe ſight that thou ſaieſt? I am
cyniculous before God? I ſinge thou
ſaieſt, to holde word thou knoweſt? What
thinge haſt thou more excellent then I, that
am a ſinner? Therefore wilt thou anſwere
vnto the and ſay ſerua: loke vnto the hea-
uen, and behold it: conſider the clowdes, how
they are higher then thou. If thou ſpakeſt,
what doſt thou vnto him? If thoue offen-
deſt be many, how getteſt thou his fauour?
If thou be righteous: what giueſt thou him?
What receiueſt thou of the hande? Or ſa-
re an vngodly prifonne as thou, and of the
ſonne of man that is righteous as thou pre-
ſent to be: there is a great reſe and com-
plaiſt made by them that are oppreſſed with
violence, yea euen men complaiſt vpon ſ
euell acir of treaſures. For ſuche one ſaie
ſaith: Where is God that made me? what
ſwereth vpon vs, that we maye praye him
in the night? Which giuen vs moſt unbe-
dauinge, then be doeth the beaſtes of the
earth, and teacheth vs more then the foules
of heauen.

¶ If any ſuche complaine, no man grueſh
anſwere, and that becauſe of the wicked-
neſſe of proude treaſures. But if a man call
vpon God, heeſt not he heare him? Doeth
not the almightie aſcure his eye? When
thou ſpakeſt thou, whoſe not he pardon the,
if thou open the liſſe before him, and put thy
truſt in him? Then heeſt he no violence in
his wayes, neither hath he pleaſure in cry-
ones and depe iniquitiſons. Therefore haſt
Job opened his mouth but in wayne, and ſo

lyſhip hath he made to many wydes.

¶ How ſerueſt thou whereſe God puniſheth and re-
ceiveth.

CAPL

XXXVI.

En ſuppoſed ſoſte in his talke
ſaie: Holde the ſpitt a liſſe, and I ſaie
thee the, what I haue ſe to ſpeake in
Gods behalf. I will open vnto the ſe waye
of myne vnderſtanding, and giue my mate
eyegodous. There are my wayes, and no he
and the knowledge, whether I am or
ſaie the, is pecti. Whether, God ſaieſt
not away the myſe, ſo he him ſell to mag-
ty in power and to ſeigne.

As for the vngodly, he preſerued them
but helpeſt the poore to their ught. He ſe-
net not his eyes away ſeome the righte-
neſſe, he ſeeth vp hirges in their cone, and ſe-
leth them, to that they alwaye ſerue him.
But if they be ſaie in piſſon and deſe, or
bounde with the bondes of pooreneſſe, he
ſeeth them their wayes and deſe and
the ſpeme whether they haue diſt and
dolence.

As for the puniſhing and nucting of the,
ſeometh them in the caſe, to ſeome them
leane of ſeome their wickedneſſe, and ſe-
monde. If they moſt will take their anſwe-
reſt, they ſhall haue one then vpon
proſperity, and their eyes in pleaſure.
But if they will not obeye, they ſhall giue
come the ſwarde, and perſe, or they be
ware. As for ſuche as be ſaie, diſſeſſe,
and hypocrites, they heare by waye ſe them
ſeure: for they call not vpon him, though
they be his piſſonnere. Thus they ſe
epithy in ſoie, and their liſſe with the
damned. For poore deſerueſt he not ſe
ſeareneſſe, and comfoſteſt ſuche as be in
ceſſite and trouble. When ſo ſhall be ſe
if thou wilt be content? ſeome the vngod-
lyſſe preſe that is deſe: and if thou wilt
holde the queſe, he ſhall ſell the ſaieſt
pleure.

¶ Whether theſe thou haſt condemned the
gement of the vngodly, yea euen ſuche a
gement and ſeureſſe that thou ſaieſt ſe
ſhall not the cauſe be ſpiled with ſe, ſe
ſaieſt with many grifſe. I haſt ſe
ned then, that the gloriſons liſſe of the,
and all ſuche myghty men, would not be
downe? Prolonge not thou the ſe, ſe
there come anye ſe the, to ſe ſe
ple in the ſeade. But betwene that thou
not alſe to wickedneſſe and ſeure, which
hitherto thou haſt choſen more then ſe
neſſe. Whether, God is of a myghty
power? Where is ſuche a queſe and ſe
ure as be? Who ſaieſt reſeue him of the
waye? Who wilt ſaie vnto him: thou haſt
downe?

¶ Conſider both great and excellent he be
heer be, whome all men loue and praye: yea
and woulde at him, and yet they be ſe
ſeure

store of. Whence, so great is God, that he
gives us knowledge, nevertheless are we able
to reach to the experience of his power. He cov-
ers his works to small degree. He spareth
his clouds together for to raine, so that they
pouer downe and drop upon men. He ca spareth
thee clothes (a covering of his tabernacle)
and sendeth his light to shyne upon them, and
to cover the botome of the see. By these thing
he governeth his people, and spareth the
abundance of meate. In the running of an
harte he dyeth the light, and at his com-
mandement it cometh againe. The spring
of theret betwixt he is his frendes and is
the catell.

¶ Thou sayest that the wisdom of god is unsearch-
able.

CAP. XXXVII.

A T this, my hart is enlarged, and mo-
ved out of his place. Hence then the
sounde of his voyce, and the noyse that
goeth out of his mouth. He governeth every
thing: where the heauen, and his light re-
ceiveth from the ende of the world. A roaring
heaven followeth him: for his glorious maie-
sty greatly furth a thondy clap, that (though
a man first) yet maye he not perceyve it of
renewe. It groweth an horrible sounde, whyle
God sendeth out his voyce: great things
he doeth, which we can not compute. What he
commandeth the inuents, it falleth bypon the
earth: so lowe as he greatly the rayne a clou-
d. Forthwith the showers haue their strength
and fall downe. He sendeth fraie upon every
man, that they myght knowe their owne
weaknes. He drasse crups into their denes,
and take their erke. Oute of the South he
cometh the tempest, and colde oute of the
North.

¶ He sendeth the breath of God, the frost cometh,
and the waters are then abroad. The clouds
beare this labour in guyname most finelle, the
dewy pauer downe eche rayne. He distri-
bute also on every lyke, according as it plea-
seth him to deale oute his works, that they
maye see what he canne commandeth them
throughe the hole world: whether it be to pu-
nyshe or lenne, or to doo good vnto theym,
that is in hym.

¶ He then vnto this (as Job) stande still, and
reuerse the wondrous workes of God. Hee
the of counsell trith God, when he doeth
such thinges: When he causeth the light to
come forth of his cloudes? Arte thou of his
counsell when he speaketh oute the cloudes?
He then the perfect knowlet ge of his won-
der: and wher the cloudes are moouing, whyle
the light is still throughe the South bynde?
Hath thou helpe hym to speake oute the bra-
uery, which is to loke vpon, as it were call of
clear metall? Teache he what we shal saye
unto him, for we are dumme because of dar-
kenesse.

¶ Shal it be tolde him what I saye? Shal
a man speake, or shal he hepe it vnder? For
every man sayeth not the light, that he heareth
clear in the cloudes, which he clencheth when
he maketh the thynne to blaste. Colde is
brought out of the North, but the sparie and
honour of Gods feare cometh frome God
him selfe. It is not we that can fynde out the
almighty: for in power, equitie, and sighte
ouer all, he is higher than can be expressed.
Speke then that every body feareth him, whyle
should not all wyse men also stande in awe
of him?

¶ The wonders that the Lord hath done frome
the begynnyng.

CAP. XXXVIII.

Then spake the Lord vnto Job oute of
the storme, and sayde: what is that that
dyeth his mynde with sayd wordes?
Crye up the storme lyke a man, for I will
question the, & thou shalt me a direct answer.
Where wast thou, when I layde the founda-
tions of the earth? Tell plainly yf thou hast
vnderstandyng. Who hath measured it, who
hath thou? Or, who hath spred the lyne vpon
it? Whereupon stande the pylers of it? Or,
who hath layde the corner stone? Where wast thou
when the morning starres warbled me toge-
ther, and all the children of God exulted to-
gether? Who shut the sea with doore,
when it brake forth as a child out of his mo-
thers wombe? When I made the cloudes to
be a covering: for it, and made it to be the
darkes? When I gaue it my commaundement,
makinge doores and barres for it, say-
enge: Whither wast thou come, but no fur-
ther, and here waite thou: take downe the
prowde and hyght mountes: Hast thou gyuen
the morning his charge, (as soone as thou
wast bound) and bound the dape spynge his
place, that it might take holde of the corner
of the earth, and that the vngodly myght
be taken out? Their tokens and weapons,
hast thou renewed lyke claye, and set them up
againe as the chynnyng of a garment. Yea
thou hast sported the beauty of thy lyght,
and broken the arme of the prowde. And
thou came into the ground of the fee: or hast
thou walked in the towne corners of the dype?
Hast the gates of death bene opened vnto yf?
or hast thou sene the doye of euell sayng reas-
sure? Hast thou also perceyued how broad
the earth is? How yf thou hast knowledge of
all, then shewe me where lyght dwelleth, and
where darkness is: that thou mayest bringe
vs vnto their quarters, yf thou canst tell the
waye to their houses.

¶ Reuerse thou when thou wast bounde: how
old thou shouldest be? Hast thou enter-
ed into the chequers of the moone? or hast thou
sene the secret places of the darys, whyle the
floure was prepared against the tyme of trouble, &
against the tyme of dayntie and waite? Is
not that

what waye the light parted, and the heare
descent upon the carth: Who bitteth
the abundance of waters into rivers, & maketh
markes a waye for the stormy weather, that
is terrible and morrthfully the hye and ba-
ren ground: to make the grasse growe in pla-
ces where no body believeth, and in the wil-
dernes where no man remembreth: Who re-
vealeth the father of raynes: & who hath begetten
the droppes of dewe: All of whose wonders
I praise the yee: Who hath gendred the cro-
wne of the ayre: that the waters are as bul-
les, as horses, and yee compell'd about the depe

[illegible]

God speaketh unto Job, and wringeth him by the ear of his neck, that his righteousness be not caught up.

CAPL XXXIX

Knoweth thou the spirit which the heylde
does bring forth: their young among
the flocke: yea? Is it not thus waye
tolken the yowes die to amaine: reuerend thou
the monethes after thy engender. that thou
knowest the spirit of their begetting: so when
they be borne, what canst call their young,
and tolken they are delivered of their troupe
and parre? Doubt thou nothing growe by
and were theye thou couldst knowe: When I se
the heylde call it: so be it: I would I were
booke of the milk: I can not: I am young
yet: I have to doe with the world, and the
bribe: I have to be the spirit of the world:
that theye maye growe to the multitude
of people in the cities, in the cities
of the country: but I have to be the
peace about the mountains, and I have to
be the world.

Wayne. Will the Unicorn be so tame as to let the
 fence, or to abide still by thy cry? **Lord.**
 About the poeke about him with some
 boys, to make him plow afore he in the na-

leues : **Ma**pste thou truste him (because he is
stronge) or conuict thy labour vnto him :
Mapst thou bricue him , that he will bringe
home the coine : or to carge any thinge vnto
the barne :

The Church (whose fathers are *separate*
the wings of the spavow haile) w^{ch} be
hath lapst his Leggs upon the ground, be
brother them in the dust, and forgetteth: *ye*
so that they m^{ay}ggt be treaden wth fete, or
broken wth some wyke beate. So hath he
be into his pynge, as though they were
as, & labourer in vayne without any fruite.
And that because God hath taken them
from him, and hath not given him vnder-
standing. Wherby they be, he mouereth by
wybe, and caryer next to forsyng man.

But thou knowest the power of his strength, a
 leaved him to whom he knew much less than
 that he lefterd him selfe by diuine justice
 a grashtrooper, where as the diuine power
 that he maketh, is fearful: The bracheth
 growne be the power of his free offering
 in the strength, and runned to meet the
 benedict men. He layeth alide all fear, his
 maine is not abate, neither doeth he abate
 for any creature. Though he quiesce
 upon him, though the feare and worship
 be: yet can he be in secret, and beate
 the heart of man, and he can be in the
 of the incomprehensible, but he can be
 the shamed blood, thusly (saye he)
 himselfe the diuine a force of, for he, be
 a creature and the creature.

Commered he thowen the myfome, that the
Gyngake spere towards the South: And
the Gyle mount up, and make his nest aboue
at the commaundement: he asched in the
steep rocks, and upon the hyge toppes of
barde mountaynes, where no man can come.
Frome thence may he beholde his people,
like fatter aboue with his eyes. His yewer
are fed with bloude, and where any beed be
be feth. There be the four with.

10. **Answer.** God spake vnto Job and left:
 11. as an hee bare sturkly with the almightie,
 12. or as hee shoulde not be which hee triumpheth with
 13. God, graue bym an aunswere: Job answered
 14. the Lorde, sayinge: Behold, I am to
 15. byle a personage, to answere the, therefore will
 16. I sape my hande vpon my mowthe. Where
 17. compe haue I spoken, but I will sape no
 18. more.

6. You have already, in this world God, the being
of all things, and the Lord of all.

CAPL.

 χ^2

Then spake the Lord unto Job out of the storm, and sayde: Where wast thou when I layed the foundations of the earth, and when I set the firmament? Hast thou kept silence when I said, I will not build my habitation upon the earth, nor will I make my habitation upon the water? Hast thou kept silence when I said, I will not build my habitation upon the earth, nor will I make my habitation upon the water? Hast thou kept silence when I said, I will not build my habitation upon the earth, nor will I make my habitation upon the water?

Whence? As thynne arme then lyke the arme
of God? Shalt thou saye such a sounde
as his? Whom arme thou selfe with thyne
owne power, as hee dothe in thy toyle ar-
myng out the indignation of thy wrath: se-
est thou not that all the people? looke
thou maketh all such as be subbourned, to o-
bey: Kneele all the vngodly vnder thy fete
as thou wouldest into the myre, & cover their
face with deckenelle: When thou wilt I con-
fesse alle, that thynne owne ryght hand hath
sent the.

Whyle, & Behemoth whom I make with
thei: whyche eateth haye as an oxe: so, behem-
oth is in his byrnes, and what power
he hath in the strength of his bodye. He speaketh
with thy lawe lyke a scabie tree, all his
argues are thyse. His strength are lyke pyres
of brasse, his ryghte hooves are lyke flaxes of
gum. And when God made him, he admyred
he mighte for him, that the mountaynes
shulde grue him graue, where all the beastes
of the fild take their pastyme. He lyeth a-
mong the cedres in the desolles, the fennes by
him teth their shadowes, and the topowes
of the byrhe cover him rounde aboute. So,
without any labour may he drynke out of the
hole floudre, and suppe of Jordan without any
travaille. Who dare laye hand upon him
any, and undertake to catch him? Or, who
dare put a booke therto his nose, and laye a
barrelye him?

Darest thou drabe out a Reuifian with
a snare, or braye his tongue with a snare?
And thou put a spunge in the nose of him?

Whylt thou make many fayne wordes with the,
whether thou? or flatter the? Wylt he make
a covenant with the? Or art thou able to
compell him to do vnto the continual seruice?

Whylt thou take the pastyme with him as with
a byrde: or graue him vnto thy myshens, that
thy companyons maye beu him in peeces, to
be parted amonge the marchant men? All
thou spilt the net with his thynne, or the fish
paine with his heeb? Darest thou laye
banne vpon him? It is better for thy to con-
fesse what thyne myght happen the three thou-
sand, and not to coude him. For when thou
reached to haue holde vpon him, he shall be
perished: Lurey thou also that seeth him,
shall go backe. And whylt thou dare none be
to him, as to carye him up.

Of the same Ioyaphan wherof is mentiooned
in the 2. chapter of the 1. booke of Kings.

CAPL

XLI

Who is able to stande before me? Or,
who hath giuen me auge thinge afore
hande, that I am bound to rewarde hym
euer: I will giue him what he shall aske me.
I shall giue him more, whiche hee hath asked of myre
fayre. Who lyteth hym up, and myrtyd hym
out of his cotes? Or, who shall hym by?

bye of his byrle: Who openeth the doore of
his face: for hee shall be horrible to see rounde a-
bout. His bodye is covered with scales, as is
the house with shylles, locked in, harte, and well
compact together. One is to saye to an o-
ther, that no eye can come in: Yea one han-
geth it vpon an other, and stretch it toge-
ther, that they can not be sundered. His necke
is lyke a gyrdle of fyre, and his eyes lyke the
moynynge fyre. Out of his mouth hee cometh
forth and fyre byrde, out of his nostrils there
goeth a smoke, lyke as out of an horse setting
out. His breath maketh the coles burne, the
flamme goeth out of his mouth. In his necke
remayneth strength, and before his face hee
is rounde to gladness. The members of his
bodye are locked in thate one to an other,
and cleue to fast together, that he can not be
moued.

Is hee as a stone, and as fast
as the sturpe that the hammer man smyteth
vpon. When he goeth: the myghty of all
are asayed, and the waues heare. If hee draw
out the iwerke, there maye myghte speare, no
best place, abyde him. He stretcheth as much by
a frame as by pson, and as much by a ro-
ten shoke as by metall. He stretcheth not away
for him that drubeth the bowe: and as for
spunge shoke, he stretcheth as much for stubble
as for them. He countereth the hammer no bet-
ter then a cleaue, hee saugherth him to carye
hauke the speare. He stretcheth the golde in
myre lyke the shawe posthorne. He maketh
hym to sethe and boyle lyke a pot, and stretch
the ice together lyke an oymment. He
draweth to lyght after him, the eye is his wal-
kyng place. Vpon earth hee there no power
lyke vnto his, for hee is so made that he stretcheth
not. If a man will confesse all byrde thinge,
this same is a hyngre ouer all the chyldren
of byrde.

Of the repentance of Job. He prayeth for his friendes,
and his goodes are restored double vnto hym.

CAPL

XLII

Then Job answered the Lord, and sayde: I
knowe that thou hast power ouer all thynges
things, and that there is no thought
vnto the. For who can kepe his owne
counsell to secrete, but it shall be knowne?
Wherfore haue I spoken vnto thyse, I kenge
these thynges are to hygh, and passe mynde
vnderstandyng. I hearken thou vnto me also,
I let me speake: and thou vnto the thynges that
I will aske the. I haue giuen dygynce care
vnto the, and now I see the with myne eyes.
Wherfore I giue myne owne selfe the blame,
and take repentance, in the dust and as-
shes.

Nowe when the Lord had spoken these
wordes vnto Job, he sayde vnto Elihu the
Zemauri: I am displeased with yee and thy
two frendes, for ye haue not spoken of hym
as I saye

is right before me, I be as my seruante Job
hath done. Therefore take seven oxen and seue
raines, and go to my seruante Job, after he
also for your seruice a bynestringe: and let
my seru. that Job paye for you. Him will I
accepte, and not traile with you after youe so
spitefully: in that ye haue not spoken þ thing
whiche is righte, like as my seruante Job
hath done.

Spa. ch. v. r.

So Caphas the Themanite, Baldab the
Subite and Sopbar the Naamathite wente
their waye, and dyd accordinge as the Lorde
commaunded them. The Lorde also accepted
the personne of Job, and the Lorde turned
him vnto Job. When he prayed for his ser
uants: Yea the Lorde gaue Job theye as moche
as he had asfour.

And then came there vnto him all his bye
chylren, all his sisters, with all them that had
bene of his acquaintance afore, and are dyd
with him in his house, wondering at him, &
conspyringe him ouer all the trouble, that þ
Lorde hadde brought vpon him. Every man
gaue him a threpe and a Jewell of golde.

And the Lorde made Job richer then he
was before: for he hadde fourtene thousande

shepe, fixe thousande Camels, & thousande
yoke of oxen, and a thousande asses. He had
chylidren also, seven sonnes and thre daugh
ters. The first called Daph: the seconde
nerie: the thirde Alis plemetroune. In all the
lande were none founde so faye, as the
daughters of Job, & thei had
gaue them enderstaunce among
thei bretheren. After this
spued Job fourtye
yeres, so that
he sawe
his
chylidren, and his chylidrens chylidren
to the fourth generacion.
And so he dyed,
beinge
old
and of a perfect age.

¶

PSAL.

I.

Blessed be the Lord, which
hath not left me in the hands of mine
enemies: he hath delivered me from
all mine iniquities. He hath delivered
me from all mine iniquities. He hath
delivered me from all mine iniquities.

My man is like a tree planted by the wa-
ter, that bringeth forth fruit in due sea-
son.

His leaves shall not fall off, and what so-
ever he doth, shall prosper.

He is with the ungodly, not so but they
shall be cut down, which the righteous shall
have of the ground.

Therefore the ungodly shall not stand in
judgment, neither the sinners in the con-
gregation of the righteous.

For the Lord aloneth the way of the right-
eous, but the way of the ungodly shall
perish.

PSAL.

II.

Why do the heathen grudge: why do the
people imagine bad things:

The kings of the earth shall be gathered
together, against the Lord, and
against his anointed.

Let us break their bones asunder, and cast
away their rock from us.

But ye shall be broken in pieces, shall laugh
at them to come: the Lord him self shall have
them in derision.

And he shall speak unto them in his wrath,
and vex them in his sore displeasure.

Yet will I set my king upon my holy hill
of Zion.

He shall say, I will praise thee, O Lord, when
thou shalt arise: thou shalt say unto me: Thou art
my father, thou hast borne me.

And of me, and I shall give thee the hea-
ven for thyne inheritance. Yea the vi-
ciousness of the world be for thy posses-
sion.

Thou shalt rule them with a rod of iron,
and shalt break them in pieces like an earthen
vessel.

Therefore now therefore, O ye heathen, be
wary, ye that are judges of the earth.

For the Lord with fear, and reioyce be-
sides him with reverence.

Send out indignation, least the Lord be an-
gry, and be wroth from the right waie.

For his wrath shall be kindled against thee: be-
cause all they that put their trust in him.

PSAL.

III.

O Psalmist: David when he fled from the
face of Achish.

Why are they so many? O Lord, shall I
be able to stand against thee? Shall I
be able to stand against thee?

Among them be that saye of my soule: there
is no helpe for him in God. Selah.

But thou, O Lord, art my defender, my
stronghold, and the spirit of my help.

I call upon the Lord with my voice, and
he hath heard me out of his holy hill. Selah.

I layed me downe and slept, but I sought
not againe, for the Lord hath heard me.

I am not afraid for thousands of people,
that compass me about.

Reioyce the Lord, and helpe me, O my God:
for thou hast smitten all mine enemies upon the
cheek bones, and broken the teeth of the un-
godly.

Helps belongeth unto the Lord, therefore
let the blessing be upon thy people.

PSAL.

IIII.

O To the chaunter in Argynoth, a Psalm of Da-
uid.

Hear me when I call, O God of my
righteousnes: thou that comfortest me
in my trouble: have mercy upon me, O
heaven unto my prayer.

O ye fountes of men, how longe will ye blas-
pheme myne honour: why have ye such plea-
sure in vanitie, and like after lyces? Selah.

Knowe this, that the Lord hath said: make
loudly with his saynts: and when I call upon
the Lord, he heareth me.

Be angry, but synne not: come with your
owne devices upon your beddes, and reioyce
in your sleep.

But the sacrifice of righteousnes, and put
your trust in the Lord.

There be many that saye: who will be able
to stand against the Lord? He shall be the
right of the countenance.

Thou reioycest myne heart, therefore
they increase be greatly both in come and
hope.

Therefore will I lay me downe in peace,
and take my rest: for thou Lord only shalt save
me in sure dwelling.

PSAL.

V.

O To the chaunter by Asaph, a Psalm of Da-
uid.

Hear me thy wordes (O Lord) concerning my
calling.

Heare the voice of my petition, my
hinge and my God, for unto thee, will I make
my prayer.

Heare my voice by thyne (O Lord) for ear-
ly in the morning will I get me unto thee, O
that with diligence.

For thou art not the God that heeþ plea-
sure in wickednes: if, there maye no ungodly
person dwell with thee.

Suche as be cruel maye not stand in thy
light.

light, thou set an enemye into all myne
knee.

Thou destroyed the iheru: the Lord abhor
reth the bloodthirsty and discretles.

But I will come into thy house, run upon
the multitude of thy mercie: and in thy awe
will I trust: thou wilt restore thy holy temple.

Take me (O Lord) in thy righteousness
because of myne enemies, and make thy way
plaine before me.

For there is no faithfullnes in their mouth:
they dissemble in their hearts: their
estate is in an open sepulchre: with their ton
gues they dispute.

Punish them (O God) that they may
perish in their owne imagination: call out
because of the multitude of their iniquities
for they rebel against thee.

Again, let all them that put their trust in
thee, O Lord: let them not be ashamed of thee
here, because thou defendest them: that they
which loue thy name, may be joyful in thee.

For thou O Lord grant thy blessing unto
righteous: and with thy favourable hearing
thou defendest him, as with a shield.

P S A L.

V I.

¶ To the chanter by Regimoth upon Shemenuh,
a Psalm of David.

I Lord rebuke me not in thine anger: cha-
stise me not in thy wrath displeased.

Have mercy upon me (O Lord) for
I am weak: O Lord heale me, for all my
bones are vexed.

My soule also is in great trouble, but O Lord
how longe?

Turne the (O Lord) and heare my soule:
save me for thy mercies sake.

For in death no man remembereth thee: O
Lord who will give thee thanks in the bill?

I am weary of sorrow: curst ought health
to my bedde, and water my course with my
teares.

My countenance is changed for I weep
in each street, I consume away, I have lost
my countenance.

Away from me all ye wicked forces, for
the Lord hath made the hope of my
troupe.

The Lord hath heare myne humble petition
the Lord hath receiued my prayer.

Let myne enemies walke confounded and
be vexed: they shall turne backe and put
to shame, and that right soon.

P S A L.

V I I.

¶ Regimoth. ¶ A Psalm of David, whiche he sang for the
troupe of Asa the sonne of Issachar.

O Lord my God, in the too I trust: save
me from all them that pursue, and dis-
spure me.

Let he chastise by my soule like a Lion,
and cease it in peace, while there is none to
helpe.

O Lord my God, if I have not any bad
things, if there be any brightness in my
hands.

If I have rewarded euill unto them that
hate me: if I have despised myne enemye
without cause are myne enemies.

Then let myne enemye persecute my backe,
and take me: for let him tread my life down
in the earth, & take myne honour in the
land.

Stand by (O Lord) in thy justice, let by
thy self cure the furious indignation of myne
enemies: asyle by for me in the brightness
that thou hast promised.

What the congregation of the people may
come about thee, for thou shalt therewith
up thy selfe againe.

The Lord is a iudge once the people may
me then (O Lord) according to my
righteousnes and innocencye.

Let the wickednes of the ungodly come
to an ende: but magnifye the Lord, thou
righteous God, that seest the very deces and
snyres.

Thy helpe cometh of God, which pre-
served them that are true of heart.

God is a righteous iudge, and God is
the strong.

If men will not turne, he therewith
swear: he hath bent his bowe and made
ready.

He hath prepared him the weapons of death,
and he hath ordered his arrows to destroye.

Beholde, he compasseth with mischief, he
hath compassed ungodlynes, and thought
for to destroye.

He hath graued and digged by a pit, but
shall fall him selfe into the pit that he hath
made.

For his ungodlynes shall come upon his
owne head, and his wickednes shall fall
upon his owne pate.

But, I will give thanks unto the Lord
for his righteousness sake, and will praise
the name of the Lord thy God.

P S A L.

V I I I.

¶ To the chanter upon Githith, a Psalm of Da-
uid.

O Lord our gouernour: howe much I
full is thy name in all the heaue:
howe excellent is thy glory above the
heauens?

Out of the mouth of the very babes and
nurses thou hast ordered people, herds
of thyne enemies, that thou mightest destroye
the enemye and the avenger.

For I count the heauens, even I count
of the fingers: the moone and the stars
which thou hast made.

What is man, that thou art so mindful
of him? or what the sonne of man that thou
lovest him?

After thou haddest for a season made him
lower then the angels, thou createdst him
with honour and glory.

The

Thou hast let him about the towers of thy
batteries: and thou hast put all things in sub-
mission under his feet.

All these and open, pea the beastes of the
field.

The foules of the ayre, the fishes of the see,
and what so euer walked thowow the waves
of the see.

O how our gouernour, how wonderfull
is thy name in all the world?

P S A L.

IX.

For the Chamber vpon Mount Lebanon, a Psalm
of David.

I will praise thy wonders into the (O Lord)
how my hole heart, I will praise of all thy
marvellous wonders.

I will be glad, and exult in thee, pea my
tongue will make of thy name, O thou most
high.

When thou hast bypasse myne enemies
backe, they were discoufured, and preſerued
at thy presence.

For thou hast magnified my right as my
arm: thou sittest in the throne that art the
loueinge.

Thou rebuketh the heathen, and deſtroyest
the vngodly, thou putteth out their name for
euer.

The enemies ſtreets are come to an ende,
thou hast ouerthrowen their spies, their me-
morial is perished with them.

But the Lord endureth for euer, he hath
prepared his ſeat vnto iudgement.

He gouerneth the world with righteous-
nes, and ministereth true iudgement vnto the
people.

The Lord is a defence for poore, a defence
at the tyme of trouble.

Therefore they know thy name, but they
will not be far from (Lord) neuer ſeparate
them, that feare thee.

Praise ye the Lord, which dwelleth in He-
liam, before the people of his wonders.

And how? he maketh inquisition for their
black, and remembereth them: he forgetteth
not the complaint of the poore.

Haue mercy on me (O Lord) confounde the
foolish that I am in amongst myne enemy-
es, thou that lyest me by stone the gates of
hell.

For I have sowed all thy wayes within
the gates of the daughter of Sion, and euer is
thy strength health.

But the heathen are ſundered downe in the
pre that they make: in the same nette whiche
they layd out purpury, is their owne ſcete
taken.

Thus the Lord is knowne to execute true
iudgement, when the vngodly is trapped in
the snare of his owne handes. Selah.

His wicked must be turned into hell, and
the heathen that forget God.

But the poore shall not alwaye be out of re-
membrance, the patient abiding of such as
will trouble that not perishe for euer.

Hele Lord, let no man haue the upper
hande, let the heathen be conuenced before
thee.

O Lord let a scolemaker ouer them, that
the heathen maye knowe them selues to be
liar men.

Selah.

There is no Gile in the heathen.

Why art thou gone so farre of, O Lord:
wilt thou byde thy ſilke in tyme of trou-
ble?

While the vngodly hath the ouerhande, &
poore must suffer persecution.

O that they were taken in the ymaginatio-
n which they go about.

For the vngodly maketh boast of his sin-
neces better, the courteous bleſſeth him selfe,
and blaſphemeth the Lord.

The vngodly is so pious and full of in-
dignation, that he careth not: neither is God
before his eyes.

His wayes are alwaye ſilky, thy iudgements
are farre out of his sight, he deceyeth all
his enemies.

For he saith in his heart: I will ne-
uer be cast downe, there shall no harme happen
vnto me.

His mouth is full of cursinge, fraude and
deceit: vnder his tongue is traunche and
sorrow.

He sitteth lurking in the gardens, that he
maye purpury murder the innocent, his eyes
are set vpon the poore.

He lyeth in a waite secretly, as if to see a ly-
on in his denne.

He lurketh that he maye catch the poore,
pea to rauen the poore, when he hath gotten
him in to his net.

When he seeth he, then oppreſſeth he: & a-
gainst him the poore with his answere.

For he saith in his heart: I will, God hath
forgotten, he hath turned away his face, so
that he will neuer see it.

Hele O Lord God, lift vp thyne hande,
and forget not the poore.

Wherefore should the wicked blaſpheme
God and saye in his heart: I will, he careth not
for it.

Thou thou seest, for thou knowest the in-
ner part and sorrow.

The poore grudgeth him selfe once into the bad
and committed him vnto the, for thou art
helper of the ſtumble.

Where thou the arms of the vngodly and
malicious, breaketh out the wickedness whiche
he hath done, that he maye perishe.

Thus the Lord is hynde for euer, the heathen
shall perishe out of his lande.

Lord, thou hearest the diuine language
of the poore: thou seest is sure, that thyne ear
heareth their cry.

Hele the fatherlesse and poore vnto their
right, that the vngodly be no more exalted
vpon earth.

Here the
poore
begins
the tenth
psalm.

D

E

D

P S A L.

X.

Here the
poore
begins.

Jl. 4.

CLXX

¶ To the chaunter, of Dauid.

Al the Lord put I my trust: how will he
then say to my soule: that he shoulde be
as a hyde vpon your hyll?
So lo, the vngodly haue bent thre bowe,
and made septe thre arrows in the quiper,
that they maye pynely shote at them, whiche
are true of here.

The depe foundation haue theye can do wome
that can the eyeghteous then be wote all?

Dauid

¶ But the Lord is in his holy temple, & the
beseeke in beaur: he conserueth it with
his eye, his eye leades beholde the children
of men.

The Lord seeth both the eyeghteous & vngodly,
but who so delereth in wickednes, him
his soule abhorreth.

¶ Upon the vngodly he shal rayne snares, fire
byrnyng, dymme, and tempest: this reward
shall they haue to bynche.

¶ For the Lord is eyeghteous, and he loweth
eyeghteousnes: his countenance beholdeth
the thinge that is full.

After the
byrnyng.

P S A L.

XI.

¶ To the chaunter vpon Sheminieth, a Psalm of
Dauid.

Helpo Lord, for there is not one faim
more: theye fele fastful are there among
the children of men.

¶ Every man selleth yres to his neyghbours,
theye but flattere with thre lippes, and dis-
semble in thre herte.

¶ That the Lord wolde rote out all disceit
full lippes, & the tongue that speaketh proude
thinges.

¶ Which saye: our tong ne shalbe pweuple
we are they that ought to speake, who is lord
sure we?

¶ Nowe saye the troubles sake of the oppressed
and because of the complaine of the poore, I
will saye (sayth the Lord) I will helpe the
and let them at rest.

The wordes of the Lord are pure wordes:
euen as the siluer, which come earth is reped
and purged seven tymes in the fire.

¶ Kepe them therfore (O Lord) and preferre
be from this generation for euill.

¶ For when dymme and wyndes getted the
outbrake amonge the children of men, all are
full of the vngodly.

After the by-
rnyng.

P S A L.

XII.

¶ To the chaunter, a Psalm of Dauid.

How longe wilt thou forget me, Lord?
for euill: how longe wilt thou byr the
face from me?

¶ How longe shall I take counsell in my soule:
how longe shall I be so dreid in myne herte:
how longe shall myne enemye triumphe o-
uer me?

¶ Conserue, and heare me, O Lord my God
lyghden myne eyes, that I shalpe not in death.

¶ And myne enemye say: I haue prayed
against him: for if I be call to wome, theye
trouble me shall reioyce at it.

¶ But my trust is in the mercye, and my hope
is ioyfull in the savinge healeth.

¶ I will singe of the Lord, that waleth
is ioyning with me.

¶ Ye I will playe the name of the Lord the
brightest.

P S A L.

XIII.

¶ To the chaunter, of Dauid.

The folow bodyes sape in thre hertes:
there is no God.

¶ Theye are corrupt, and become vni-
uerminable in thre wynges, there is not euill
both good.

¶ The Lord looked downe from heauen,
vpon the chyldren of men, to se if there were
anye that wolde vnderstande and like the
God.

¶ But theye are all come out of the waye, they
are all together become vponstabilitie:
none that doth good, no not one.

¶ Howe can theye haue vnderstandinge, the
wode mynde, estrange by my people, as
were bagg, and call not vpon the Lord.

¶ Therefore shall theye be brought in gentles
for God standeth by the generation of the
eyeghteous.

¶ As for you, ye haue made a mothe at Ios-
sell of the poore, because he putteth his trust
in the Lord.

¶ Wh that the saynge helth were growe
to Irael out of Sion.

¶ Wh that the Lord wolde deliuer his peo-
ple out of captiuitie.

¶ Then wold Iacob reioyce, and Irael shall
be eyght glad.

P S A L.

XIIII.

¶ A Psalm of Dauid.

Lorde, who shal dwell in the tabernacle
who shall rest vpon the holy hyll?

¶ And he that sealeth an vncorrupt
that doth the thinge which is right, and the
speake the truthe from his herte.

¶ He that dyeth no disceit in his tongue:
that doth no euill to his neyghbours, & shal
byr not his neyghbours.

¶ He that setteth not by the vngodly, but
hath made of them that feare the Lord: he
that trusteth vpon a his neyghbours, and do
pyneth him not.

¶ He that graeth not his moneye vpon
syr, and taketh no reward agaynst the
cent.

¶ Who so doth these thinges, shall stand
remoued.

P S A L.

XV.

¶ A Psalm of Dauid.

Perfume me (O God) with the incense of thy grace.

I have said unto the Lord: thou art my God, my goodness is nothing unto thee. All my hope is upon the mercies that are in the earth, and upon such hope.

But they that runne after an other, shall have great trouble.

The sacrifices of bloud will not I offer, neither make mention of their name in my mouth.

The Lord him selfe is my good and my mercy, thou magnifyest myne excellency.

The Lord is fallen into me in a fayre ground, as I have a goodly heritage.

I will thank the Lord for giving me mine enemy: my enemies also have chastened me in the way of life.

How have I said? God alwayes before me, for he is on my right hand, that I should not fail.

Therefore by thy hand I have escaped, and my tongue was glad, my Redeemer also shall rest in hope.

For thou shalt not leave my soule in hell, neither shalt thou suffer thy saint to be consumed.

Thou hast directed me the way of life: thou shalt make me full of hope with thy countenance.

At thy right hand there is pleasure & hope in multitude.

PSAL. XVI.

(Sapient of David,

I thank thee (O Lord) for thy mercies: thy compassions: broken unto my prayer, & gently not out of a fained mouth.

Let my sentence come forth from thy presence: and take upon thy things that is equal.

Thou hast proved and by deed myne heart in the night season: thou haue tried me in the fire: and hast found no wickedness in me: therefore I was persuaded that my mouth should not offend.

Because of thy wonders of thy lips: I have brought me from the works of men: in thy house I will worship thee.

Order thou my goings in the paths: that my feet slippe not.

For unto thee I cry: heare me O God: when thy voice came to me: and hearken unto my voice.

Because thy marvellous lovingkindness, therefore I have said: I will put thee still in me: come such as shall thy right hand.

As sure as the hille of an eye, defende me before the chambers of thy wings.

From the dangelly that trouble me, from mine enemies which compass my soule round about.

With many prayers their thorne withynnelle my opposition, and their mouth speaketh without things.

They lye in waite in our way on every side turning their eye want to the ground.

Like a Lyon that is greedy of his pray, and as it were a Lyons whelpes lurking in his den.

Like a Lyon, discovoure him and kill him with me: because my soule with thy sword is fed the vngodly.

Frome the men of thy hande (O Lord) thy men of the world, which have their position in thy life: whose belyes thou fillest with thy treasure.

They have children at their desire, and leave the rest of their substance for their babes.

But I will beholde thy presence in righteousness: and when thy glory appeareth, I shall be satisfied.

PSAL.

XVII.

After the Sepulchre.

Unto the chamber of Death I came of the Lord: which he said unto the Lord: the words of this song, on the day in which the Lord delivered him from the hands of all his enemies, and from the hands of David, and Goliath.

I will praise the Lord (O Lord) my strength.

The Lord is my succour, my refuge, my Saviour: my God, my helper in whom I trust: my buckler, the hope of my heart, and my protection.

I will praise the Lord, and call upon him, so shall I be safe from myne enemies.

The sorowes of death compassed me, & the strokes of vngodlynes made me afraid.

The paynes of hell came about me, & the strokes of death take hold upon me.

Yet in my trouble I called upon the Lord, and complained unto my God.

So he heard my voice out of his help temple, and my complaint came before him, and into his ears.

Then the earth trembled and quaked, the very foundations of the hills shoke & were removed, because he was wrath.

There went a smoke out of his nostrilles: a consuming fire out of his mouth, so that coles were kindled at it.

He bowed the heavens and came downe, & it was darke under his feet.

He robe upon the Cherubyns and drc he: he came thence with the winges of the wynde.

He made darkness his pallory round about him, with darke water and thicke cloudes to cover him.

At the brightness of his presence the clouds removed, with hayle stones and coles of fire.

The Lord also thynked out of the brauz and the vbergh gave his thondre with hayle stones and coles of fire.

He sent out his arrows and scattered them, he calke for lighteninges, and dispersed them.

The springes of waters were sent, and the foundations of the rounde world were discovered at thy rebelling (O Lord) at the blast of thy voice.

31. 14.

31. 14.

But be not thou faine for me, O Lord: thou art my succour, hee that doth to helpe me.
Betwixt my foote from the fowler, my refuge from the pincer of the dogge.

Save me from the lions mouth: and heare me when I shew the voices of the bewicomes.

So will I declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Praise the Lord ye that feare him: magnifie him all ye seed of Jacob, and let all the seed of Israel praise him.

For he hath not despised me abhorred: hee miserable state of the poore: he hath not hid his face from me, but when I called unto him, he heare me.

I will praise the in the great congregation, and will shew my bowes in the sight of all the that feare thee.

The poore shall eate and be satisfied: they that see thee after the Lord shall praise him: our hearts shall praise thee for ever.

All the endes of the world shall remember them selves, & be turned unto the Lord: and all the generations of the people shall worship before him.

For the kingdom is the Lordes: and he that be the governour of the Heptentr.

All such as hee hath upon carthe: shall eate also and worship: all they that lye in the dust and spue so hardy, shall fall downe before him.

The seed shall serve him, and praise of the Lord for ever.

They shall come and declare his righteousness: unto a people that shall be borne, whom the Lord hath made.

Where the
hymns sing.

PSAL. XLII.

Of David.

Stape. el.
borech. celli.
Staph. xxi.
John. a
1. Psalms

The Lord is my Shepherd: I shall want nothing.

He feedeth me in a green pasture, and leadeth me to a fresh water.

He quickeneth my soule, and bringeth me forth in the way of rightousnesse for his mercies sake.

Though I should walke in the valep of the shadowe of death, yet I feare no evill, for thou art with me: thy staffe and thy shepherd staffe comfort me.

Thou preparest a table before me against mine enemies: thou announcest my death to mine enemies, and thyselfe my cup full.

Oh let thy lovinge kindness and mercie follow me all the dayes of my life, that I may dwell in the house of the Lord for ever.

Where the
hymns sing.

PSAL. XLII.

Of David.

The reth is the Lordes, and all that therein is: the compass of the world, and all that dwell therein.

For he hath founded it upon the sea: and

builted it upon the founteyns.

Who shall go up in to the hill of the Lord: who shall remayne in his holy place?

Even he that hath innocent hands, and a cleane heart: which lifted not up his mouth to vanitie, and sweareth not to deceive.

He shall receive the blessing from the Lord, and mercie from Gods hand.

This is the generation of them that feare him: of them that see thy face, O Lord, shall.

Open your gates (O princes) let the praising voice be opened, that the bringing voice may come in.

Who is this king of glory? It is the Lord strong and mighty, even the Lord mighty in battaile.

Open your gates (O princes) let the everlasting voice be opened, that the bringing voice may come in.

Who is this king of glory? It is the Lord of hostes, he is the king of glory. Amen.

PSAL.

XXIII.

Of David.

Verily the Lord, I trust in my soul: my God, I trust in the, let me not be confounded, let me not be ashamed ever me.

For all they that hope in the, shall not be ashamed: but such as be scornful reprovers without cause, shall be put to confusion.

Before me thy waies (O Lord) and let me see thy pathes.

Take me in thy hand, and let me not be shaken: for thou art the God of my helpe, and in thee my hope all the daye longe.

Call to remembrance, O Lord, thy tender mercies, and thy lovinge kindnesses, which thou hast bin ever of old.

Remember not the synnes and shame of my youth, but accordinge unto thy mercie: thy kinde upon me, O Lord, for thy goodness.

How friendly and righteous is the Lord therefore will hee teache synners in the way.

Hee leadeth the simple in right: and such as be meke, them hee teacheth his wayes.

All the wayes of the Lord, are very good and faithfulnesse, unto such as heeple his covenant and covenant.

For thy names sake, O Lord, be merciful unto my synne, for it is great.

What to cure he be that feareth the Lord he shall shewe him the waye that hee shall chosen.

How soone shall dwell all ease: and he shall dwell in the lande.

The secret of the Lord is amongst them that feare him: and he sheweth them his covenant.

When eyes are cured lookinge unto the Lord: for he shall plucke my feet out of the nette.

Turne thee unto me, and have mercie upon me.

me, for I am desolate and in my tears.
 And sorowes of my heart are great, byrnyng
 me out of my troubles.
 Take upon myne aduersite and woe: and
 forgiue me all my synnes.
 Consider how myne enemies are many, &
 how a malicious hate agaynst me.
 Rede my soule, and deliuer me: lette me
 not be confounded, for I haue put my truste
 in the.
 Lette innocencye and rightous dealinge
 waite vpon me, for my hope is in the.
 Deliuer Israel, O God, oute of all his
 trouble.

P S A L. XXV.

(Of Dauid.)

BE thou my iudge, O Lord, for I walke
 innocently: my trust is in the Lord, there-
 fore shall I not fall.
 Examine me, O Lord, and proue me: misseke
 my synnes and my heart.
 For thy louynge habundance is before myne
 eyes: and I walke in thy truith.
 I for not amonge vayne persons, and haue
 no fellowship with the disceitfull.
 Hate the congregation of the wicked, and
 I will not see amonge the vngodly.
 I walke my handes with innocencye, O
 Lord, and so go I to thyne altar.
 That I may shewe the voyce of thy prayse:
 and tell of all thy wondrous workes.
 O Lord, I loue the habitation of thy
 house, and the place where thy honour dwel-
 leth.
 Destroye not my soule with the synners: me
 my lyte with the blouburthede.
 In whose handes is wychebnesse, and thers
 right handes is full of gyftes.
 But I will walke innocently: before me,
 and be mercifull vnto me.
 Thy face shalbe right: I will praysse the
 (O Lord) in the congregations.

P S A L. XXVI.

(Of Dauid.)

The Lord is my lighte and my helpe:
 whome then wolde I feare? the Lord
 is the strength of my life, for whom then
 wolde I be asfayde?
 Rede me: when the wicked, euen myne
 enemies came vpon me to eate my fleshe,
 they stumbled and fell.
 Though an hoste of men were layde agaynst
 me, yet shall not my heart be asfraid: and though
 they arose vp to wate agayns me, yet will I
 put my trust in him.
 One thing haue I desired of the Lord, whiche
 I will requyre: namely, that I maye dwell
 in the house of the Lord all the dayes of my
 lyfe, to behold the sayre beautie of the Lord,
 and to prayse his temple.
 For in tyme of trouble he hath byde me in
 his tabernacle, yea in the secreete place of his

dwelling hath he kepte and set me by vpon a
 rocke of stone.

And now: hath he bysede by my heede aboute
 myne enemies, that compassed me rounde a-
 boute.

Therefore wyl I offre in his dwellinge, the
 oblation of thankespyng: I will syng and
 speake psalmes vnto the Lord.

Wherunto my voyce, O Lord, when
 I crye vnto the: haue mercye vpon me and
 heare me.

So heere shalbe vnto the: my face shalbe
 the: yea Lord thy face will I seeke.

Whe not thou thy face fro me: call not thy
 seruante of in displeasure.

Thou art my succour, leaue me not, neither
 forsake me, O God my saluour.

For my father and my mother haue forsake
 me: but the Lord hath taken me up.

Shewe me thy mercye, O Lord: and leade
 me in the right path, because of myne en-
 mies.

Deliuer me not in to the toyles of myne
 aduersaries: for there are falsse wyntes
 eyen by agayns me: and they pynage my
 cheefe.

Nevertheless I pylene deeply to se the
 goodnesse of the Lord, in the lande of the li-
 uynge.

As thou the Lordes leysure: be stronge,
 let thine heart be of good comfort, and waite
 thou vnto the Lord.

P S A L. XXVII.

After the M^{ode}
by an. 3. 5. 6.

(Of Dauid.)

Vnto the wyl I crye, O my stronge de-
 fence: thynke not some of me, tell ye
 thou make that as though thou verberst
 not, I become lyke them that go downe in to
 the byt.

Beare the voyce of my humble petition,
 when I crye vnto the: and hold up my handes
 toward thy holy temple.

Blotke me not awaye amonge the vngod-
 ly and wicked doers, whiche speake seemly
 to their neighbour, but pynage my cheefe in
 their heertes.

Rede me accordynge to their de-
 des, and wychebnesse of their owne iu-
 sticions.

Redempce them after the workes of
 thers handes: paye them that they haue de-
 serued.

For they regarde not the workes of the
 Lord, ne the operation of his handes: there-
 fore shall he breake them downe, & not byde
 them up.

Prayed be the Lord: for he hath byde the
 voyce of myne humble petition.

The Lord is my strength and my wythe:
 my heart hoped in him, and I am byde: there-
 fore my heart daunteth not: for I will sing
 psalmes vnto him.

The Lord is the strength of his people:
 he is the defender and sauour of his an-
 noynted.

Delepe

Blesse the people, graue thy blessinge vnto thyne seruantes: see them and see them vp for euer.

After the Psalms.

PSAL. XXVII.

¶ A Psalm of David.

Ascribe vnto the Lord, O ye myghty: ascribe vnto the Lord worship & strength.

Give the Lord the honour of his name: be to your saints to the holie meirde of the Lord.

It is the Lord that commandeth the waters: It is the glorious God that maketh the thunder, it is the Lord that ruleth the sea.

The voice of the Lord is myghtie in operation: the voice of the Lord is a glorious voice.

The voice of the Lord breaketh the Cedars: yea the Lord breaketh the Cedars of Libanus.

He maketh them to skip like a calf: Libanus and Sirion like a fong Tympane.

The voice of the Lord shaketh the flames of fire: the voice of the Lord shaketh the topes of Libanus: yea the Lord shaketh the topes of Libanus.

The voice of the Lord moueth the hyndes: and discometh the sheke outshes: in his temple shall euerie man speake of his honour.

The Lord shal steele the waters founte: & the Lord remaigneth a fong for euer.

The Lord shal graue power vnto his people, the Lord shal graue his people the blessinge of fear.

After the Psalms.

PSAL. XXX.

¶ A Psalm and Songe of the Dedication of the house of David.

I will magnifie the Lord, for thou hast let me vp: and not suffered my foes to triumph ouer me.

Lord my God, I cryed vnto the: & thou hast heald me.

Thou Lord hast brought my soule oute of hell: thou hast hept my life, where as they go downe to the pit.

Sing praises vnto the Lord: O ye sayntes of the Lord: graue thanks vnto him for a remembrance of his holynesse.

For his wrath endureth but the twinkling of an eye, and the pleasure is in life: he will make me well endure for a myghtie, but tope cometh in the morning.

So to me, when I was in prosperite, I said: I will not faile.

And when thou Lord of thy goodness hast made my life to be stronge.

But as soone as thou turnedst thy face fro me, I was brought in feare.

Then cryed I vnto the, O Lord, yea vnto the Lord made I my prayer.

What prosperie is there in my bloude: for I go downe to corruption?

Make the duste graue thankes vnto the: I shall declare thy sapienties.

Heare, O Lord, and haue mercy vpon me: Lord be thou my helpe.

And so thou hast turned my tribulation into ioy: thou hast put of my iactations, and gyded me with gladnesse.

What myne honour might I saye playnly to the without feare: O Lord my God, I will graue thanks vnto the for euer.

PSAL.

XXX.

¶ To the chanter, a Psalm of David.

In the Lord, O Lord, is my trust: let me not be put to confusion, but deliuer me from the enemy.

What deliuer thee care to me, make hole to deliuer me: be thou my stronge rocke and a house of defence, that thou makest law me.

For thou art my stronge holde and my shield: be thou my gyde, and lead me by thy name safe.

Deliuer me oute of the netts that they haue layde secretly for me, for thou art my strength.

In to thy handes I commend my spirit: thou hast deliuered me, O Lord, thou art of courage.

I hate them that holde of vanities: and my trust is in the Lord.

I will be glad and reioyce in thy mercy: for thou hast deliuered my trouble, thou hast made in my soule in aduersitee.

Thou hast not deliuered me ouer into the handes of the enemy, but hast set my feet in a large rocke.

Haue mercy vpon me, O Lord, for I am in trouble, mine eye is continued for very hope: make, yea my soule and my body.

My life is waxen olde with heynes: and my yeres with mourning.

My strength faileth me because of myne aduersitee, and my bones are consumed.

I am become a weete reproche amonge all myne enemies: my neighbours and they of myne owne acquaintance are a waye of me: they that be in the streete, conuise them with me.

I am cleane forgotten and oute of mynde, as a dead man: I am become lyke a bysonne.

For I haue heere the blasphemie of the multitude: euery man abhorreth me, they haue gathered a counsell together to gader me, and are purposed to take away my life.

But my hope is in the Lord, and I fear: thou art my God.

My hope is in thy hande: deliuer me from the hande of myne enemies, and from them that pursue me.

Shew the seruant the light of thy countenance: helpe me for thy mercies sake.

A I will aske grace thanks vnto the Lord,
his mercies shall euere be in my mouth.
My soule shall make her boile in the
Lorde: the humble shall heare thereof, and be
gladde.

Shall ye the Lorde with me: I let vs ma-
nifeste his name together.

I sought the Lorde, and he breake me: yea he
deliuered me out of all my feare.

They that haue an eye vnto hym, shall be
lyftyed, and theyr faces shall not be ashy-
ned.

B How good men repen vnto the Lorde: and
he vnder hum, yea and deliuered him out of all
his troubles.

The angell of the Lorde pitched his tent
rounde aboute him that feare him, and deli-
uereth them.

Take and se how frembly the Lorde is: blest
is he man that trusteth in him.

Fear the Lorde yf that be his laynes: for
they that feare him lacke nothing.

The rich shall want and suffer hunger: but
they which the Lorde shall want no maner
thing that is good.

Come gather, o ye children, hearken vnto me:
I will teache you the feare of the Lorde.

Who to flyeth to lyre, and woulde figne se
good dayes.

Let him rekegne his tange from euill: and
his lippen that they speake no gyle.

Let him ckechew euill and do good: let him
like peas and cnuile.

For the eyes of the Lorde are ouer the right-
eous: and his eares are open vnto their pray-
ers.

D But the face of the Lorde beholdeth them
that do euill, to destroye the remembrance of
them out of his remembrance.

When the righteous crye, the Lord heareth
them: and deliuereth them out of all theyr
troubles.

The Lorde is nge vnto them that are con-
ferte in him, and wil helpe such as be of an
humble spirit.

Great are the troubles of the righteous, but
the Lorde deliuereth them out of all.

He respect all their bones, so that none of
them is broken.

But misfortune shall see the vngodly, and
they that haue noe righteous shall be gyle.

The Lorde deliuereth the soules of his ser-
uantes, and all they that put their truste in
him shall not offende.

that she affer my soule: let them be taken
backe and be brought to confusion, that ma-
gen mischiefe for me.

Let them be as the dust before the
wynde: and the angell of the Lorde dis-
courage them.

Let them be as the dust before the
wynde: and the angell of the Lorde dis-
courage them.

Let them be as the dust before the
wynde: and the angell of the Lorde dis-
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Let them be as the dust before the
wynde: and the angell of the Lorde dis-
courage them.

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courage them.

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wynde: and the angell of the Lorde dis-
courage them.

Let them be as the dust before the
wynde: and the angell of the Lorde dis-
courage them.

After the Ps.
139. 139.

PSAL. XXXIIII.

Of David.

Serue thou with them, o Lorde, I serue
hym: fight thou agaynste them, that
haue agaynste me.

Be haile vpon the Spyde and Spere: and
stande vp to helpe me.

Make out thy merche and shew thy maye a-
gainste them that persecute me: rage vnto my
foyle. I will beidge.

Let them be confounded and put to shame.

Lette them also be glabbe and reioyce, that
haue my ryghtous dealinge: yea lette
them reioyce alwaye: blessed be the Lord, whi-
che hath pleasure in the prosperitie of his fer-
uant.
And so say my tongue, it shall be testimonye of
thy rightousnesse, and of thy grace, at the day
longe.

P S A L. XXXV.

*Of the chamber, of David the seruantes of the
Lorde.*

My heart knoweth me the wickednesse of
the vngodly: that there is no trust of
God before his eyes.

For he hath made his face to be hid from
me: he hath made my face to be hid from
him.

His wayes are vngodly:
and his doings are wicked: he hath not been
learned in good.

He hath magnified himselfe upon I: he hath
been without any good worke, he hath refused the thing
that is right.

His meere, O Lorde, reacheth vnto
heauen: and thy rightousnesse vnto the
cloudes.

Thy rightousnesse shal be like the stronge
mountaynes: and thy iusticiuall like the
great heape.

Thou, Lorde, hast reioyced bothe men and
beasts.

How precious is the meere, O God, that the
children of men may put their trust vnder the
shadowe of thy winges?

Who shall be satisfied with the plenty of
thy bounty: and thou shalt give them out, as
the streame of thy pleasures.

For by the isle of the well of life: a in thy light,
shall we be light.

As the hart desireth the founteyne of liuing wa-
ter: so thy rightousnesse shall desire vnto the
end of the earth.

Lette not the foote of the vngodly take me
vnto: nor the hande of the vngodly catch me
there.

As for wicked doers, they shall: they are cast
down, and are not able to stande.

P S A L. XXXVI.

Of the Psalm of David.

Not let thy selfe, O vngodly: be moved
against the right doers.

For they shall soone be cut downe like
the grass: and be withered euen as the green
herb.

But thou the Lord in the Lorde, and be de-
lighting good: so shall thou dwell in the land, and
thy seed shall be there.

As the hart desireth the Lorde: and he shall
grue for thy desires.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

He shall make thy rightousnesse no cleane
as the light: and thy iusticiuall as the new
daye.

As the hart desireth the Lorde, and shall be
desireth vpon him: but grace not thy selfe at
one that hath prospered, and specially in ad-
ministration.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

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thy desire be: and he shall be thy desire to
see.

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thy desire be: and he shall be thy desire to
see.

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thy desire be: and he shall be thy desire to
see.

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see.

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see.

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thy desire be: and he shall be thy desire to
see.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

As the hart desireth the Lorde, so shall
thy desire be: and he shall be thy desire to
see.

The laze of his God is in his heart: therefore
that he is not opprobrious.

The vngodly sceth the righteous, and gareth
slout to his kin.

But the Lord he will not leaue hym in
his handes: he will condempne hym when he is
subiect.

Hope thou in the Lord, and kepe his way,
and he shall so promote thee, that thou shalt
haue the laude by enuicellance, and so thou
shalt be vngodly that perishe.

I will like haue sent the vngodly in greates
paine: and thou shalt be like a grene hope
tree: but when I winter by, he was gone,
I soughte hym, but he could be no where he
founde.

Kepe innocencie, and take heed vnto the
thought that is in thy heart: for that shall byngne a
man good at last.

But the transgressours shall reuolue toge-
ther: and the vngodly shall be tooled out at
the last.

The helpe of the righteous cometh of the
Lord: he is their strength in tyme of trouble.

The Lord shall stande by them, and saue
them: he shall deliuer them from the vngodly,
and deliue them, because they put their truste
in him.

PSAL. XXXVII.

After the
style of King David.

To the chaunter, to byngne to remembrance.

Reuerent father, oh Lord, in thyne
mercy: shewe me not in thy reue-
rence.

For the vngodly shall fall in me, and thy
hande shall me reue.

But the Lord he will paye in my body, because
of my iniquities: and he will not cast in my bones
by the iniquities of mine handes.

For my hearte after is gone ouer my
backe: and my feete have slidden, to heaue for
me.

For the vngodly shall rise and bee corrupt, tho-
ugh they be full of thine.

But thou, Lord, be right in to so greates trouble and
distresse: that I goe mourninge all the daye
longe.

For my sorowes are come vnto me: and there
is no hope vnto me in my body.

I am sicke and sore in myne heart: I roe for the
brute beastes, which of myne.

Lord, then knowest all my desire: and my
grievinge is not hid from thee.

My hearte is pained, my strengthe is ake: I
fear me: and the sighte of myne eyes is gone
from me.

For my louers and frendes haue for-
saken me: because of my trouble: and my neigh-
bours are gone
for lacke of.

For they that soughte after my life, and to too-
ke: they speake of my life as of a thinge that
is not.

For I am like a dead man, and my hearte
is like a dead man: and I haue not opened
my mouth.

I am become as a man that heareth not:

and that can make no resistance with his
mouth.

For in the Lord is my trust: I shall not
beare me, o Lord, my God.

Why shal I be as the myne enemies: because
they haue not ouer me: for I have said, I shall not
beare me: for I have said, I shall not
beare me.

I am reuerent to suffer trouble: and my hearte
is in my sight.

For I confesse my wickednesse: and my hearte
is true.

But myne enemies saye, and are mightie
and they that hate me without cause, are
in myne.

They that reuerend me saye, for god:
speake vnto me, because I followe the
good.

For I shall not be as the Lord my God: gone
from me.

Make the to helpe me: Lord, myne
course.

PSAL. XXXVIII.

To the chaunter for David, a Psalm of
David.

I saye: I will kepe my sorowes that I shall
not in my songe.

And to I shall my mouth, to telle the
Lord my sorowes.

I said my tongue, I was sicke, I kepte
my mouth: for I was sicke, but I was not
in myne.

For I was sicke: for I was sicke: and I was
in myne: for I was sicke: and I was in myne.

For I was sicke: for I was sicke: and I was
in myne: for I was sicke: and I was in myne.

For I was sicke: for I was sicke: and I was
in myne: for I was sicke: and I was in myne.

For I was sicke: for I was sicke: and I was
in myne: for I was sicke: and I was in myne.

For I was sicke: for I was sicke: and I was
in myne: for I was sicke: and I was in myne.

For I was sicke: for I was sicke: and I was
in myne: for I was sicke: and I was in myne.

For I was sicke: for I was sicke: and I was
in myne: for I was sicke: and I was in myne.

For I was sicke: for I was sicke: and I was
in myne: for I was sicke: and I was in myne.

For I was sicke: for I was sicke: and I was
in myne: for I was sicke: and I was in myne.

For I was sicke: for I was sicke: and I was
in myne: for I was sicke: and I was in myne.

For I was sicke: for I was sicke: and I was
in myne: for I was sicke: and I was in myne.

will before I go hence : and be no more
long.

PSAL.

XXXIX.

How art my helper and redeemer : make no
long tarrying, o my God.

PSAL.

XLI.

After the
psalm.

☞ To the chaurter, a Psalm of David.

☞ To the chaurter, a Psalm of David.

I Waite patiently for the Lord, which
will not forsake me : and he will
relieve me.

He brought me out of the horrible pit, out
of the mire and clay : he set my feet upon the
rock, and ordered my goings.

He hath put a new song in my mouth, even
a thanksgiving unto our God.

They men sing this : that fear the Lord :
and put their trust in him.

Blessed is the man that setteth his hope in
the Lord : and trusteth not unto the proud, who
will surely go about to destroy him.

O Lord, my God, great are thy wondrous
works : which thou hast done : and in thy
thoughts toward us, there may none be like-
ned unto thee.

I would declare them and speak of them :
but they are so many, that they can not be
numbered.

Sanctify and offering thou hast not
desired : but thou hast outcried me : burnt
offerings and sacrifice for thy name thou hast
not allowed.

Thou sayest : I will come : In the begin-
ning of the dole it is my heart of me, that I
will fulfill thy will, o my God, and that
I will consent to thee : yea thy law is within
my heart.

I will praise of thy righteousness in
thy great congregation : too, I will not
shame my lips, o Lord, and that thou
wilt hear.

I do not hide thy righteousness in my
heart : my talking is of thy truth and sa-
veing virtue : I keep not thy sayings in mine
mouth : I have said them before the great con-
gregation.

Remember not thou thy mercy to me, o Lord :
but let thy loving kindness and truth always
praise thee.

For innumerable troubles are come about
me : my sinnes have taken such hold upon me
that I am not able to take up : yea they are
more than the hairs of my head, and
therefore I said me.

O Lord, let it be thy pleasure to de-
liver me : make haste (O Lord) to help
me.

In them be ashamed and confounded that
trust in their own strength : let them be
brought to confusion, that trust
in their own strength.

Let them soon be brought to shame : yea
their name shall be there.

Remember all those that seek thee, be joyful
and glad in thee : and let all such as believe in
thy name praise thee, say always : the Lord be
praised.

O Lord, I am poor and in misery : but the
Lord hath heard my cry.

Blessed is he that confideth in the power : for
the Lord shall deliver him in time of
trouble.

The Lord shall preserve him, and keep him
alive : he shall make him to prosper upon earth
and shall not deliver him in the will of his
enemies.

The Lord shall refresh him when he hath
faded upon his bed, yea thou shalt make him
alive in all his sickness.

I say : The Lord be merciful unto me : heale
my soul, for I have sinned against thee.

Why conceitest thou thyself upon me : when
I shall be dead, and his name perished ?

I thought he came in to see, yet he turned
and falsified in his heart : heaping mischiefs upon
himself.

All they that hate me, run together against
me : and imagine evil against me.

They have given a wicked sentence upon me :
when he hath said, he shall rise up no more.

Yea even mine own familiar friends whom
I trusted, which did eat of my bread, have set
up his heel against me.

But be thou merciful unto me, o Lord :
saye thou me up, and I shall exalt them.

Know this : I know thou favourst me : that my
enemies shall not triumph over me.

Thou hast upbraid me because of mine
innocence : and set me before thy face for
ever.

Blessed be the Lord : God of Israel : from
hence forth, and for ever more, Amen, Amen.

PSAL.

XLI.

After the
psalm.

☞ To the chaurter a mention of the senses of
David.

Like as the hart desireth the water bro-
oks : so longeth my soul after thee, O
God.

My soul is a thirst for God, yea even for
the living God : when shall I come and behold
the face of God ?

My tears are my meat day and night :
while it is day I said unto me : where is now
the God ?

How when I think thereupon, I pour out
my heart by my self : for I would saye go hence
with the multitude, and pass out : I will them
unto the house of God, in the voice of praise
and thanksgiving, amongst such as have
joy in thee.

Why art thou so full of heaviness (o my
soul) : and why art thou so unquiet within
me ?

But thy trust in God, for I will put
him thanks for the help of his coun-
saunce.

My God, my soule is bredd in this me cheere-
less, I remember the land of Iordan, and the
hills byll of Beremont.

One dipe calleth an other with the voyce of
the whyllers: all the houses and water foun-
tains are gone ouer me.

The Lord hath promised his louing bren-
dles daylye, therefore wil I praye him in the
night season, and make my prayer vnto the
God of my life.

I wil saye vnto God my strong rocke: why
hast thou forgotten me: why go I thus hea-
uilye the enemy oppresseth me?

While my hands are blythe, and while mine
enemies call me in the tene daylye, saying vn-
to me: where is now thy God?

Why art thou so hurp, o my soule: and why
art thou so disquieted within me?

For thy trust in God: for I wil yet thanke
him for the helpe of his countenance, and be-
cause, ye is my God.

After the the
lynes, psalm.

PSAL.

XLII.

Give sentence vpon me (o God) and de-
cline my cause against the wicked pray-
er: deliuer me from the dysseful and
harmes man.

For thou (o God) art my strength: why hast
thou not me from the? why go I then so hea-
uilye, while the enemy oppresseth me?

Hend out thy light and thy trust, that they
may lead me and bring me vnto thy help byll,
and to thy dwelling.

That I may go in to the altar of God, and
once the God which is my love and pleasures
and vpon the herpe to give thanks vnto the,
o God, my God.

Why art thou so hurp (o my soule) and why
art thou so disquieted within me?

For thy trust in God: for I wil yet praye
him for the helpe of his countenance,
and because he is my God.

After the the
lynes, psalm.

PSAL.

XLIII.

To the chequer in intrusion of the sonnes of
dauid.

We haue herd it with our eares, o God, our
fathers haue tolde vs, what thou hast
done in their time of tribulation.

Thou hast balle vs: puen out the burden
hied thy vander, and placed them in: home
thou hast destroyed the naxons and cast
them out.

For they gat not the land in possession: the
same thei owne dwelers, neither was it theie
owne name that helped them.

But thy right hand, thyne arme is the syde
of thy countenance, because thou haddest a fa-
uour vnto them.

Thou art the kyng and my God: thou shalt
be praised vnto Jacob.

Thou shalt be praised ouer thyne ene-
mies: for thou shalt be praised vnto them in
the day of thy power.

For thou shalt be praised in my bow: it is not

my strength that shall helpe me.

But it is thou that shalt be praised for
enemies: and puen them to confusion the
daye vs.

Thou shalt alwaye make our hope of Gods
power: say name for euer. Amen.

But not thou shalt be praised, and puen
to confusion, and god not for the wicked
hollers.

Thou shalt be praised to turne our backs
vnto our enemies, so they shall be praised
our goods.

Thou shalt be praised by the shepe: and
scattered be among the fowles.

Thou shalt be praised by the people for
nought: and
not money for them.

Thou shalt be praised by the shepe: and
scattered be among the fowles.

Thou shalt be praised by the people for
nought: and
not money for them.

Thou shalt be praised by the shepe: and
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Thou shalt be praised by the people for
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Thou shalt be praised by the shepe: and
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Thou shalt be praised by the shepe: and
scattered be among the fowles.

Thou shalt be praised by the people for
nought: and
not money for them.

Thou shalt be praised by the shepe: and
scattered be among the fowles.

Thou shalt be praised by the people for
nought: and
not money for them.

Thou shalt be praised by the shepe: and
scattered be among the fowles.

Thou shalt be praised by the people for
nought: and
not money for them.

PSAL.

XLIII.

To the chequer vpon Solomon, an
of the chequer vpon Solomon, an
of the chequer vpon Solomon, an

Thou art the strongest among the chequer
men, full of grace are thy lips, therefore
blessed be thy name.

Thou art the strongest among the chequer
men, full of grace are thy lips, therefore
blessed be thy name.

Thou art the strongest among the chequer
men, full of grace are thy lips, therefore
blessed be thy name.

Thou art the strongest among the chequer
men, full of grace are thy lips, therefore
blessed be thy name.

Thou art the strongest among the chequer
men, full of grace are thy lips, therefore
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Thou art the strongest among the chequer
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blessed be thy name.

Thou art the strongest among the chequer
men, full of grace are thy lips, therefore
blessed be thy name.

Thou art the strongest among the chequer
men, full of grace are thy lips, therefore
blessed be thy name.

Thou art the strongest among the chequer
men, full of grace are thy lips, therefore
blessed be thy name.

Thou art the strongest among the chequer
men, full of grace are thy lips, therefore
blessed be thy name.

lye on with the trueth, mekenesse and righte-
ness: and thy right hand shal teache thou
best of rebukes.

Thy arrows are sharpe, the people shall be
slaine into the: euen in the mydd among
the highest summits of
the heate: God endureth for euer: the scepter
of thy kyngdome is a right scepter.

Thou hast slaid rightousnesse, and hated
iniquity: wherefore God (whiche is thy God)
hath answered the with the oyle of gladnes
above thy flowers.

All thy garments are lyke wyner, Alers, &
galle, when thou comest out of thyne pur-
palaces in thy beautifull gloip.

Kynges daughters go in thy goodly arraye,
and upon thy right hande standeth a queene in
apartment of most pure golde.

Thy daughter: confideth & bolue intyne
thyne care: forgett thine owne people, and thy
kithers house.

As well the kynges haue pleasure in thy
beauty, for by is thy Roide, and thou walte
beauty him.

The daughters of Tyre shall be three with
thee, for theye among the people shal make
the supplication before the.

The kynges daughter is a glorious wight
beholding is of wrought golde.

She shall be broughte vnto the kyng in
element of noble woike, and mayhens as-
tonish: such as be nexte hie shall be brought
unto the.

With ioye & gladnesse that they be brought:
as go into the kynges palace.

In dede of thy father: thou hast gotten
in them, whom thou walte make pynces in
all landes.

I will remember thy name from one ge-
neration to another: therefore shall the peo-
ple praise the name vnto the, waighte withoute
end.

P S A L.

X L V.

¶ To the chaunter, a songe of the chyldeyn of Ioyah
in a psalm.

I fear troubles & aduersite, we haue founde
that God is ouer refuge, our strenght and
hys.

Therfore we wil not feare, though the earth
set, and though the hylls were cased in to
the mydd of the see.

Though the waters of the see raged and
were nere so troublous, and though the
mountaynes shooke at the tempeste of the
lee.

For there is a house whiche with his rivers
surroundeth the cite of God, the holy dwelling
of the Lord.

God is in the mydd of her, therefore shall
he not be remoued: for God helpeth her, and
she shall not faile.

The wythen are mad, the kyngdomes make
craie: but when he shal be his boyer,
he shall smyte them.

The Roide of holles is with vs: the God

of Iacob is oure defence.

Some hyther and beholde the trophies of the
Roide: what dedications he hath broughte
vpon the earth.

He hath made warres to craie in all the
world: he hath broken the bow, he hath broken
the spear in shew, and bent the charrettes
in the see.

We will then, and confesse that I am God:
I will be exalted among the Gentiles, and I
will be exalted vpon earth.

The Roide of holles is with the: the God
of Iacob is oure defence. Selah.

P S A L.

X L V I.

After the
style of
psalm.

¶ To the chaunter, a psalm of the chyldeyn of Ioyah.
Selah.

Clap your handes together (all ye peo-
ple) singe vnto God with the boies of
chanting pynces.

For the Roide most hie is to be feared: and
he is the great kyng vpon all the earth.
He shal subdue the people vnder vs, and the
he anyme vnto our feete.

He choiceth vs for an heritage the beautie of
Jacob whom he loueth. Selah.

God is gone vp by a merry noyse: & the Roide
with the sounde of the tromper.

Singe praises, singe praises vnto God:
singe praises, singe praises vnto our kyng.

For God is kyng of all the earth: singe
praises vnto him with understanding.

God is king ouer the wythen: God sitteth
in his holy seate.

The pynces of the people are gathered to-
gether vnto the God of Abraham: for God is
farre hie exalted, then the myghtie lordes of
the earth.

P S A L.

X L V I I.

After the
style of
psalm.

¶ A songe of a psalm of the chyldeyn of Ioyah.
Selah.

Great is the Roide and hysre to be pray-
sed, in the cite of our God: euen vpon
his holy hill.

The hill of Zion is like a large plant whiche
of all the landes groweth: vpon the north syde
lyeth the cite of the great kyng.

God is well knownen in her palaces: that he
is the defence of the same.

For so, kynges are gathered, and gone by
together.

They were married to seuche thynges: they
were shonied, and suddenlye cad downe.

Fear came vpon them: and sooth as vpon
a woman in her trauaile.

Thou walte dycke the ffonteynes of the see:
thou shalt to the sea wynde.

Aske as we haue here, so be we in the
cite of the Roide of holles, in the cite of
our God: God vpholdeth the same for euer.
Selah.

We want for thy louing kindness (O God)
in the mydd of thy temple.

K. h. ii.

O. C. C. D.

O God, according vnto thy name, so is thy
pleaſure vnto the worldes end: thy right hand
is full of rightcouſneſſe.
Thy ſette the mounte ſion reſpoſe: and the
daughters of Iuda be glad, becauſe of iudges
merites.

Walke about ſion: go rounde abouts hee
and tell her ſtores.

Marke well her wallies, ſette vp her
houles: that it maye be tolde them that come
after.

For this God is our God for euer and euer,
and he ſhall alwaye be our ayde.

P S A L. XLVIII.

After the
ſyſtem.

To the chamber, a Psalm of the children of Ko-
rah.

Hear this, all ye people: ponder it well
all ye that dwell vpon the earth.
High and lowe, rich and poore: one
with an other.

Psal. lxxviii.

Whymouth ſhall ſpeake of wiſdome, and my
heart ſhall muſe of vnderſtanding.

I will enſpyne myne eare to the parable, and
myne mynke ſpeache vpon the harpe.

Wherfore ſhaide I feare rapt dapes, when
the myghtieſt of myn eyes compaſſed me
round about?

They that put thepy truſt in their good:
and boſte them ſciues in the ſoylon of thepy
eyeſide.

So man maye deliure his brother: ne make
agrement vnto him too God.

For it coſteth moze to redime thre ſoules:
ſo that he muſt let ſe alone for euer, rea though
he ſyue long, and is not the graue.

For it ſhall be ſene, that ſuche wyſe men
ſhal lye and perſyde together, as well as the
ignomant and ſoulyſer, and leue their goodes
for other.

Take what is in their houſe, it continueth
ſtill: their dwellinge places reuerſe from one
generation to an other, & are called after thepy
owne names vpon earth.

Searchethelle man abouth not in ſuche ho-
uour, but is compared vnto the byute bectes,
becommethe like vnto them.

Thus waie of thyras is here ſolp, and yet
their poſſeſſite prayſeth it with thepy mouthe,
ſelab.

They lye in the hell ſyde Depe. death ſhall
gnaue vpon them, & the rightous ſhal haue
damnation of them in the mourninge by ſyres:
their ſtrength ſhall conſume, and hell ſhall be
their dwellinge.

But God ſhall deliure my ſoule frome
the power of hell, when he receyuethe me.
ſelab.

Be not thou aſcared wth one is made myche:
and the glory of his houſe increaſe.

Job. lxxviii.

For he ſhall carpe nothinge awaye with
him: when he dyeth, neither ſhall his pompe
ſolote him.

Whye he trueth he is counted an happye
man: and ſo longe as he is in proſperitie, min
ſpeake good of him.

But when he ſoloweth his fathers gen-
tion, he ſhall neuer be light any moze.

When a man is in honoure, and hath
no vnderſtandynge, he is comparat vnto the
byute bectes, and becommethe like vnto them.

P S A L. XLIX.

A Psalm of Miſa.

The Lord euen the nightye God hath
ſpoken and called the worldes frome the
ſynges of the ſunne, vnto the ſynges
of the ſunne.

Out of ſion appeareth the glorious hon-
ore of God.

Dure God ſhall come, and nat hee ſe-
ſence: there gorth befoze him a conſumyng
ſpye, and a myghtye deſtroyer rounde about
hym.

He ſhall call the heuene from above: the
earth, that he may ſubge his people.

gather my ſoyntes together bene me: that
ſette moze by the conuaint ſyn by my
offerynge.

And the heuene ſhall declare his ap-
pointment: for God is Judge hym ſelfe.

Heare, o my people: let me ſpeake, let me
reſide amonge you, o Iſrael: I am God, & I
am thy God.

I reſpoue the not becauſe of thy ſacrifice,
thy offerings are all awaye befoze me.

I will take no bullockes out of thy houſe:
ne gots out of thy ſtable.

For all the bectes of the ſeld are myne, and
the ſummers of earrell vpon the byles.

I knowe all the ſoules vpon the mount-
ayne: and the wyde bectes of the ſteer are
in my hand.

If I be hungere, I will not tell the: for
the hole world is myne, and all that therein
is.

Whicheſt thou that I will eate the fleſhe of
goates, or byſtyle the bloud of oxen?

Offer vnto God prayſe and thank-
yng: and paye thy vowes vnto the moſt
hight.

And call vpon me in the tyme of trouble:
ſo will I heare the, that thou ſhalt the
make me.

But vnto the bygodly ſayth God, why ſhalt
thou praye my ſames, and ſhalt my re-
nauent in thy mouth?

Wher as thou hateſt I be reſtored: and
callſt my woides by thynde the?

If thou ſeeſt a byſe, thou runneſt with him:
and art partaker with the aduourers.

Thou ſetteſt thy mouth ſpeake wiſdomes:
and thy tongue paynter diſcrep.

Thou ſpittſt and ſpeakſt againſt the by-
the: rea and ſclauntyeth thyne owne
thyne ſonne.

Thou thouſt, while I holde my tongue,
and thouſt me to be euen ſuche one as thy
ſelfe: but I will reſpoue the, and ſet myſelfe
againſt the.

Contra

Comfort this, ye that forget God: least I
pique you **stare**, and there be none to help
me yet.

Who is aseth me thanks and praise, he
honor me: and this is the wage, where-
in I will drive him the saviour health of
Soul.

† P S A L. L.

Co the chaunter, a Psalm of David, when the
Zephthi came unto him, after he had open
ed his heart.

I have mercy upon me (O God) after thy
goodness, and according unto thy great
mercy, in woe myne offences.

Woe me woe I: in my wickedness, and
cast me from my house.

For I knowe my faults, and my sinne
is against me.

Against the only, against the haue I syn-
ned, and was euill in thy sight: I thou might
st be iudged in thy seuenages, and shouldest
sweare, when thou art iudged.

Behold, I was borne in wickedness, and
in sinne bore my mother conceived me.

But, thou hast a pleasure in the truth, &
thy secret me secrete wifdom.

Purge me with hyssop, and I shall be cleane
whiter than snow, and I shall be whiter then
sne.

Oh let me heare of love and gladnesse, that
thy house wylke thou hast waken, my re-
uer.

Take thy care from my synnes, and put
all my misdeeds.

Make me a cleane heart, O God, and reue
right spyte within me.

Call me not away from thy presence, and
reuer thy holy spyte from me.

Give me the comfort of thy helpe agayne,
and laboure me with thy free spyte.

Then shall I teach thy wayes unto the
wicked, that synners may be converted di-
rectly.

Deliver me from bloudie guiltynesse, O
God, then that art the God of my health,
for my tongue maye praye thy righteou-
nesse.

Open my lippes, O Loyte, that my mouth
maye shewe thy praise.

For thou haddest pleasure in sacrifice, I
will give it thee: but thou hearest not in
burnt offerings.

The sacrifice of God is a troubled spyte, a
broken and a contrite heart, O God, shall thou
not despise.

Be favourable and gracious unto Sion,
that the walles of Jerusalem maye be buil-
ed.

For then shall thou be pleased with the sa-
crifice of righteounesse, with the burnt offe-
rings and oblations: then shall they lay bul-
locks upon thyne altar.

† P S A L. L.

Co the chaunter, an echortacion of David, when
Dag the Zephthi came to Saul, and the wch ben,
sayinge: David is come to the house of Achimelech.

Why boasted thou thy selfe, thou spauit, &
that thou canst to mychise?

Whereas the goodnesse of God endu-
eth yett haplye.

Thy tongue ymagineth thy wickednesse, and
with lyes it cutteth lye a warpe raiouse.

Thou thoult ingratiousnesse more the good,
to talke of lyes more then righteounesse. Sa-
lay.

Thou lovest to speake all wordes that may
to hurt, O thou false tongue.

Therefore shall God cleane his hope, & smyte
the in peere, plucke the out of thy dwelling,
and rote the out of the land of thy prayage.

Salay.

The righteous shall se this, and feare, and
laughe him to scorn.

Lo, this is the man, that toke not God for
his strength, but trusted vnto the multitude
of his riches, and was myghty in his wicked-
nesse.

As for me, I am lye a gene of puree in the
house of God: my trust is in the tender mercy
of God for cure and cure.

I will alwaye geue thanks vnto the, for
that thou hast done: I will hope in thy name,
for thy saydes lye it well.

† P S A L. L. II. After the De-
bushan.

Co the chaunter vpon Mahalath, an instruction
of David.

The false bodies sape in their heeles:
there is no God.

Corrupt are they, and become abomi-
nable in the eye of wickednesse: there is not one,
that doth good.

God looked downe from heauen vpon the
children of men, to se if there were anye that
wolde vnderstande, or like after God.

But they are all gone out of the waye, they
are all become vniuersal: there is none that
doth good, no not one.

How can they haue vnderstandinge, that
are so wretched of wickednesse, cariage vpon my
people as it were bread, and call not vpon
God?

They are afraid, where no feare is: for
God breaketh the bones of them that disre-
gare: thou puttest them to confusion, for God
despisteth them.

Oh that the saviour health were giuen vn-
to Israel out of Sion: Oh if the Lord wolde
deuise his people out of captiuitie.

Then shalde Jacob reioyce, & Israel shalde
be right glad.

† P S A L. L. III. After the De-
bushan.

Co the chaunter in Agamoth, an instruction of
David, when the Zephthi came and sayde vnto
Saul: David is hidde amongst vs.

Why boasted thou thy selfe, thou spauit, &
that thou canst to mychise?

Whereas the goodnesse of God endu-
eth yett haplye.

Thy tongue ymagineth thy wickednesse, and
with lyes it cutteth lye a warpe raiouse.

Thou thoult ingratiousnesse more the good,
to talke of lyes more then righteounesse. Sa-
lay.

Thou lovest to speake all wordes that may
to hurt, O thou false tongue.

Therefore shall God cleane his hope, & smyte
the in peere, plucke the out of thy dwelling,
and rote the out of the land of thy prayage.

Salay.

The righteous shall se this, and feare, and
laughe him to scorn.

Lo, this is the man, that toke not God for
his strength, but trusted vnto the multitude
of his riches, and was myghty in his wicked-
nesse.

As for me, I am lye a gene of puree in the
house of God: my trust is in the tender mercy
of God for cure and cure.

I will alwaye geue thanks vnto the, for
that thou hast done: I will hope in thy name,
for thy saydes lye it well.

† P S A L. L. III. After the De-
bushan.

Why boasted thou thy selfe, thou spauit, &
that thou canst to mychise?

Whereas the goodnesse of God endu-
eth yett haplye.

¶ To the chunter, upon the case of Iudas, the son of Iudas, for to teach: when he sought against him a of Hierosolima, and Syria of Zobe: and when he turned backe, and slew twelue thousand Countrey, in the valley of Galt.

O God, thou that hast cast by side and scattered: a shewde, thou that hast ben to Iose dysspleased at vs, comforte vs as gone.

Thou that hast remoued the lande and deuoured it, heale the sores thereof, for it wast heu.

Thou hast deuoured thy people bray thynges thou hast gnyen vs a dynke of wyne, that we stande with all.

Yet thou gnyen a telt for such as feare the, that they maye call it by the treche.

Salab.

What thy beloued mighte be helpred, helpe them with thy ryghte hande, and helpe me.

¶ God hath spoken in his hauntyngs, (to which thynges cryeth me): I will reuile Iudrin, and meane out the bulle of Shachab.

Esaiah is mine, Manasse is mine, Ephraim is the strength of myne deare, Iuda is my captayne.

Esaiah is my holdest, oute I shall will I stretch out my hande, I shall be glab of me.

Who will leade me into the stronge citie?

¶ Who will bringe me into Ierusalem? Hele not thou do it, O God, thou that hast said by out: thou God, that meent not out with cur holes?

O be thou our helpe in trouble, for helpe is the helpe of man.

Reuoyce O God we shall haue greates edes, for it is by that shall cease downe oure enemyes.

After the Dy
psalm.

PSAL.

LX.

¶ To the chunter upon Agiloth of Dauid.

Hear my cryenge O God: grue helpe vnto my prayer.

From the ends of the earthe will I call vnto the, when my helpe is in trouble: O let me by vpon thy redde.

For thou art my hope, a stronge towre for me againe the enemy.

I will omel in thy tabernacle for sure, that I maye be safe vnto the, concerning of thy mynges. Salab.

¶ For thou, O Lord, hast breke my helpe, thou hast gnyen an heritage vnto those that feare thy name.

Thou wilt graunt the hynges a longe lyfe, that his pees maye endure thyng out at ge neations.

That he maye dwell before God for euer: O let thy lounges increas and faytyngnes plese him.

So will I allwaye sende prayes vnto thy name, that I maye daylye perfume thy deuotio.

PSAL.

LXI.

¶ To the chunter, for Iudrin, a Psalm of Dauid.

My soule waiteth only vpon God, for he of him cometh my helpe.

He only is my strength, my saluacion, my defence, so that I shall not greatly fall.

Howe longe will ye ymagin mynges agaynst every man? ye shall be shamed all the day of you: for as a tottering wall shall ye, as lyke a broken vedge.

Whye beyer is onely holo to put him out, there beyer is in lyer: they grue good wynde with their mouthe, but rust with their heie.

Salab.

Nevertheless, my soule abyeth only vpon God, for he is my God.

He only is my strength, my saluacion, my defence: so that I shall not fall.

In God is my strength, my glorie, my might and in God is my rest.

But your rest in him all waye (precept) pouer our eyes before him, for God is our hope. Salab.

As for men, they are but bayne, men are cryfull: vpon the wynges they are all together lyghter then bancke it lyfe.

They are in bysonge and robbery: grue pouer to a broken bancke: ye cryes canke, I will not put the vpon them.

God shal be once a myght, thus hee heere the same: that pouer belongeth to God.

What thou Lord art mercifull, and thou shalt reward every man according to his wynges.

PSAL.

LXII.

¶ A Psalm of Dauid, when he was in the prison of Iuda.

O God, thou arte my God: resty will I like the.

My soule thirsteth for the, my kynd lengtheneth after the in a barren and drye land, where no water is.

Thus say I toke for the in thy hauntyngs, that I maye beholde thy power and glorie.

For thy longnesse thynges is better then lyfe, my lippes shall praise the.

As long as I liue will I magnifye thy lyfe by my hymnes in thy name.

My soule is fastened euen as it were to maye and fayntesse, when my mouth shall praise the: my hande shall still lippes.

In my bedd will I remember the, and when I wake my saynges shall be of the.

For thou hast bene my helpe, and when I shall me of thy mynges will I saye. My soule beareth vpon the, thy right hande shall helpe me.

Therfore seke after me soule, but in vaine, they shall go vnder the earthe.

THE

Thy Wall fall into the Sea, & be a por-
tun for ever.

But the hynde that crieth in God: at thep
that twere by him, shall be commended, for
the mouth of Ihesu shall be happyed.

154

P S A L.

LXIII.

☞ To the chaunter, a Psalm of David.

155

Hear me bope, O God, in my complaint
pursue my life from feare of the en-
emy.

Hele me frome the gatheringe togethere
of thy sword, frome the hynde of the wyck-
ed here.

Whiche whet their tongues lyke a sword, &
hurt with their venomous wordes lyke as by
woundes.

For they were pynfully harte the inno-
cent, and wolynly to hte him withoute anye
fawe.

They have deuyed myschefe, and commu-
nion amonge them felous, howe they maye
se here thers: Kynge, (saye they) who shall se
this?

They maye myschecous, and hope if se-
me amonge them felous, euen in the tyme
of the daye.

But God shall secretly hte with an arrow
that they shalbe wounded.

Yet their owne tongues shall make them
fall, to morche that wds lo seyd them, that
they shalbe in shame.

And all men that se it, shall saye: this hath
God done, for they shal perceyue that it is his
wode.

The righteous shall reioyse in the Lord,
and put his trust in him, and al thep that are
true of him, shalbe glad therof.

156

P S A L.

LXIIII.

☞ To the chaunter, a Psalm and songe of David.

Thou, O God, art playd in Sion, and
in iherusalem: thou hast becomen
a name to the world.

Thou wast the prayer, therefore is
with all men thy name.

For thy name is precious agaynste us, O be
merciful vnto our sinnes.

Whiche is the man y-home thou chosist
and dwellest vnto the, that we maye dwell
in thy house: for thou shalt be satisfied with
the praye of thy house, euen of thy holy com-
munion.

Heare vs, accordinge vnto thy wonderfull
righteousnes, O God our saluation: thou
shalt be the hope of all the cosles of the earth
and of the world.

Whiche is in his strength secretly sette the
mountaynes, and is gyded aboute with po-
wer.

Whiche stilleth the rage of the see, the
roaringe of his waues, and the woodnes of
his people.

For that dwell in the uttermost partes,
are alwaye at thy coles, thou makest bothe

the morninge and eveninge staret to praye
the.

Thou stillest the earth, thou waterst it, &
maketh it verye plentious.

The ryuer of God is full of waters, thou
partest man his coine, and thus thou pou-
dest for the earth.

Thou waterest her founteynes, thou breakest
the founteynes thereof, thou makest it to felle
with the droppe of raine, and blestest the in-
crease of it.

Thou crownest the peare with thy good, &
thy founteynes drop fatnesse.

The dwylings of the wyldernes are fat
also, that they biop with all: and the litle
bylles are plesant on everye hyde.

The folde are full of shepe, the bullepes
stande to thyke with come that they lacke
fynge.

P S A L.

LXV.

After the Psal-
mists.

☞ To the chaunter, a Psalm of David.

O be thyself in God, all gentiles, singe
praises vnto the honoure of his name, &
make his praise to be glorious.

Save vnto God: O howe wonderfull are
thy woordes: thowse the greatnesse of the
power shall thyne cunnynge be confounded.

That all the world shalbe thyng
the, singe of the, and praye thy name. Se-
lail.

Thou come byther and beholde the woyses of
God, which is so wonderfull in his boches
amonge the children of men.

We turned the see vnto drye lande, so that they
went thowse the water on fote: therefore wil
we reioyse in him.

We sylest with his power for euer, his
eyes beholde the people: the renegates
shall not be able to craie them felous. Se-
lail.

Magnify our God, ye people, make his bope
of vs praye to be heere.

Which holdeth our soule in lyfe, and sub-
stert not our feet to slippe.

For thou, O God, hast pyned vs, thou hast
cryed vs lyke as slaine is cryed.

Thou hast brought vs into bondage, & laid
trouble vpon our lynes.

Thou hast suffered men to crye ouer oure
heades, we went thowse for euer, and water,
but thou hast brought vs oute, and relee-
ued vs.

Therefore wil I goe in to the house with
bent knees, to paye the my boches,
whiche I promysed with my lippes, and
spake with my mouth, when I was in
trouble.

I will offer vnto the fat bent sacrifices w
the smoke of Kammes, I will offer bullocks
and goates. Selail.

Thou come byther and breken, at ye that feare
God, I will tell you, what ye hath done for
my soule.

I called vnto him, with my mouth, & saue
him praye with my tongue.

ye

If I encline vnto kerednelle with my
heart, the Loyde will not heare me.

Therefore God hath herde me, & conspyed
the voyce of my prayer.

Blessed be God, whiche hath not cast
away my prayer, nor turned his mercy frome
me.

After the Ps.
Dyane. lxxvi.

PSAL. LXXVI.

To the chaunter, in Argynoth, a Psalm a song.

GOD be mercifull vnto vs, bleste vs, and
sende the light of his countenance vnto
vs. **Refrain.**

That we may knowe thy waye vpon
earth, thy saynge healthie amonge all thy-
nges.

Let the people prayse the, O God, yea let
all people prayse the.

Let the people reioyce and be glad, that
thou iudged the folke righteously, and gouer-
nest the nacions vpon earth.

Let the people prayse the, O God, let all
people prayse the.

God, our ouerlode God, giue vs his blef-
sing, that the earth maye bringe forth her
increase.

O God bleste vs, and let all the endes of the
world feare him.

After the Ps.
Dyane. lxxvii.

PSAL. LXXVII.

To the chaunter, a Psalm a song of David.

Let God arise, to shall his enemies be
scatterd, and they that hate him, shall
dye before him.

Like as the smoke vaneth, so shall thou
dissolve them away: and like as wax melteth
at the fyre, so shall the wickedly perishe at thy
presence O God.

But the righteous shall be gladd and re-
ioyce before God, they shall be merry and joy-
full.

Synge vnto God, synge prayse vnto his
name: magnify him that is aboue & hea-
uens: (whose name is the Loyde) and reioyce
before him.

He is a father of the fatherlesse, he is a be-
lieuer of widdowes: euen God in his holy ha-
bitation.

He is the God that maketh men to be of
one mynde in a house, and byngeth the pyp-
sonnes out of captiuitie in due season, but
retereth the renegates conynne in scarcen-
esse.

O God, when thou wentest forth before thy
people, when thou wentest thy waye the wy-
bernes.

The earth shoke, and the heauens dy-
ropt at the presence of God in Sinai, at
the presence of God, whiche is the God of
Israel.

Thou O God sendst a gractuous rayne vnto
thyne inheritance, and respectest art, when
it is drye.

That thy beastes maye dwell therein, whiche

thou of thy goodnesse hast prepared for the
past.

The Loyde shall giue the waye, both ge-
nates of euangelistes.

Kynges wold their enemies shall dye, and
they of the householde, shall brynne the
people.

It so be that ye lye amonge the palme, the
winds fetters shall be conuerted with fyre, and
the wynges of the coloure of golde.

When the almygdale setteth hynges vpon
the earth, it shall be cleare euen in the thow-
ndre.

The hill of Balan is Gods hill, the hill
of Balan is a pleasant hill.

Why boppe ye so, ye great hyles:
He pleaseth God to dwell vpon this hill,
yea the Loyde will abyde in it for euer.

The charertes of God are many thousand
tymes a thousand, the Loyde is amonge them
in the holy Sinai.

Thou art gone by on hyght, thou hast led
captiuitie captiue, and receyued gyses for me
Yea euen for thyne enemies, that they might
dwell with the Loyde God.

Prayled be the Loyde dayly, euen the God
whiche helpeth vs, and pouereth his benedicti-
on vs. **Refrain.**

The God that is our Sauour, comde
the Loyde by whome we escape death.

The God that smytheth the enemies vpon
the heades and vpon the heavy sculps: like
as go on still in their byrthenes.

The Loyde hath sayde: some wold I bringe
agayne frome Balan, some wold I buye
agayne frome the depe of the see.

That thy fate maye be dropped in the blood
of thyne enemies, and that thy wagg maye
lyke it by.

It is well sene, O God, haue thou gott,
how thou maye God and hyng gott in the hi-
story.

The syngers go before, and then the mu-
sickeis amonge the maydens with the new
trell.

Yea thanke vnto God the Loyde in the
congregation, for the welles of Israel.

There lyeth Ben Iamin, the wyces of
Iuda, the wyces of Zabulon, and the
wyces of Reuephal beare rule amonge
them.

The God hath committed strength vnto
the, stablyshe the thynges, O God, that thou
hast wrought in vs.

For thy temples sake at Jerusalem shal
we bringe presentes vnto the.

Reioyce the beastes amonge the reedes, the
heape of bulles with the calves: that they
maye reioyce.

O God lateth the people that helpe in
warre.

The princes shall come out of Egypt, the
Magyars lande shall streche out her hande
vnto God.

Synge vnto God, O ye hyngmentes of the
earth: synge prayse vnto the Loyde. **Re-
frain.**

Whiche dwelleth in the heauens ouer all from
the

thy downyunge : So, he shall sende out his
word, and that a myghty voyce.
Impute the powder vnto God, his glory is
in fust, and his might in the cloudes.
Shall he wonderfull in his sanctuary, he is
the God of Israel, he will greeke strength and
power vnto his people. Blessed be God.

P S A L L XCVIII.

Cōfession vpon Hofanum of Dauid.

Help me, O God, for the waters are
come in euery bato my soule.

Thy speche saile in the reye myre, where
my ground is : I am come into the waters, &
for houses will downe me.

I am in tresp of euyng, my throte is tyme, my
light faileth me, for waytinge so longe vpon
my God.

Thy that hate me without cause, are mo
thru the heares of my head : they þ are myne
enemies and wolde destroye me gyrllesse are
enmyth : I am sayne to paye the thynges that
I merited.

God thou knowest my simplicitie, and my
fautes are not hpd from the.

Let not them þ trust in the, O Word God
of hostes, be ashamed for my cause : let not
fool that seeth the, be confounded thozto me
O God of Israel.

And help : for thy sake too I suffer reproye,
hate eueryth my face.

I am become a stranger vnto my hye-
stern, and an alien vnto my mothers chil-
dren.

For the seie of thine house hath men eaten
me, and the rebukes of them that rebuked þ,
is fallen vpon me.

I wept and chaffened my selfe with fasting
and that was turned to my reproye.

I put on a sack clothe, and strenghten they ie-
sted vpon me.

They that saie in the gate, speake againste
me, and the bynhardes made songs vpon
me.

But Loyde I made my prayer vnto the in
an acceptable tyme.

Hear me, O God, with thy great mercy &
loue help.

Let me out of the myre, that I haue not:
Oh let me be deliuered from them that hate
me, and out of the reye waters.

Let the water ranoe byuome me, that the
depe shall to me not up, and that þ prt what
not be mowth vpon me.

Hear me, O Loyde, for thy louynge hnd
is not comfortable : turne the butto me accor-
ding vnto thy great mercy.

Whe not thy face from thy seruaut, for I
am in trouble : heale eue to help me.

Deliver me vnto my soule, and saue it :
deliuer me because of thyne clemencies.

Thou knowest my reproye, my shame and
my dishonour : my ne aduersaries are all in the
light.

Thy rebuke brenteth my heart, and incheith
in my þ : I loke for some to reioyce vpon

me, but there is no man : and soj come to com-
forte me, but I finde none.

They gaue me gall to eat, & when I was
thirsty they gaue me byngge to drinke.

Let their table be made a snare to take the
felices with all, an occasion to fall and are :
warde vnto them.

Let their eyes be blynded, that they se not
and euer come to wone their backs.

Deliuer me out thine indignation vpon them,
and let thy wrathful displeasure take hold of
them.

Let their habitation be byrde, and no man
to dwell in their cenes.

For they persecute him to whom thou hast in-
spired, and beside thy woundes they haue gree-
ued him mo.

Let them fall from one wychednesse to
an other, and not come into the ryghteous-
nesse.

Let them be tpypp out of the booke of the
lyuynge, and not be wateren amonge the rygh-
teous.

As for me, I am poore and in heurynesse, let
thy helpe defende me, O God.

That I may prayse the name of God with a
songe, and magnifye it with thankes-
yng.

This shall please the Loyde better then a
bullocke, that hath byrnes end bootes.

I requyte this and be glad (pr that be in
aduersite) the after God, & your soule shall
lreue.

For the Loyde heareth the poys, and deli-
ueth not his prisoners.

Let heauen and earth prayse him, the see &
all that mowth therein.

For God will saue Ison, and byrde the
cretes of Iuda, that men maye dwell there, &
haue them in possession.

For seche of his seruauts shall inheret it
and they that loue his name, shall dwell
therein.

P S A L L X C I X.

After the Psalms.

At the chamber of Dauid to byngge to remem-
brance.

Help me, O God, to deluere me, and to
helpe me, O Loyde.

Let them be blamed and confounded
that seke after my soule : let them be cured
backward, and put to confusion, that wyth
me euill.

Let them come be brought to shame, & re-
poe me, there theye.

But let all those that seke the, be ioyfull
and glad in the : and let all iuche as be elpe in
thy louynge heart, sape alwaye : the Loyde
be praysed.

As for me, I am poore and in myspr, haue þ
God for to helpe me.

Thou art my helpe, my redemer & my God
O make no longe taryng.

P S A L L X C X.

After the Psalms.

21 In the

In the Lord is my trust. let me neuer be put to confusion, but epe me, o helpe me I knowe thy righte iustice: encline thyne eare vnto me, and helpe me.

Be thou my stronge holte (where vnto I maye alwaies be) thou that hast promysed to helpe me: for thou art my house of defence & my castell.

Deliver me, O my God, out of the banke of the byngly, out of the banke of synne, of the cruell man.

For thou, O Lord God, set the thing that I longe for, thou art my hope euen frome my yowthe.

I have leened vpon the curre of thyne hande, thou art he that take me out of myne thre wombe, therefore is my people alwaies of the.

I am become a wonder vnto the multitude but my face trust is in the.

O let my mouth be filled with thy prayse and honour all the daye longe.

Let me not atwaie in myne olde age, for sake me not when my strenght faileth me.

For myne enemies speake against me, and they that laye waite for my soule, take thre counsell together, sayenge: God hath forsaken him, persecute him, take him, for there is none to helpe him.

God not ferre from me, O God: my God, haile the to helpe me.

Let them be confounded and perished, that are against my soule: let them be covered with shame and dishonoure, that sake to do me euill.

As for me I will patiently abyde alwaies, and will neuer encrease thy prayse.

My mouth shal speake of thy righte iustice and sauinge heith all daye longe, for I knowe no ende thereof.

Let me go in (O Lord God) and I will make mention of thy powere and righte iustice onely.

Thou, O God, hast leened me fro my yowthe vntill now, therefore will I tel of thy wondrous workes.

For sake me not, O God, in myne olde age, when I am grasse headed: vntill I haue shewed thyne arme vnto chyldren thyrdren, and thy powere to all them that are yet for to come.

Thy righte iustice, O God is very byghte, thou that dost great thynges: O God, who is like the?

In what great troubles and aduersities had thou shewed me? and yett ydell thou haue not refused me: and broughtest me home the hope of the earth againe.

Thou hast brought me to great honour, & comforted me on euery syde.

Therefore will I prayse the and thy faythfulness, O God, playenge vpon the lute, vnto the will I singe vpon the harpe, O thou do by one of Israell.

Thy lippes wolde sayne singe praises vnto the: and so wolde my ioule whom thou hast deliuered.

My tongue shall be of thy righte iustice

all the daye longe, for they are confounded & brought vnto shame, that sought to be me as I.

PSAL.

LXXI.

Of Solomon.

Come the hynde thy ingement, O God, and thy righte iustice vnto the hynde of mine.

That he may gouerne thy people according vnto right, and defende thy poe.

That the mountaynes shal bynges pear, & the hylles bynges vnto the people.

That he maye the simple folke bynges might defende the children of the poore, and punish the wronges done.

Thou shalt be seered as longe as the sonne and moone endure, from one generation to another.

He shall come downe like the rayne into a felle of wolles, and like the drowpes that mete the earth.

In his tyme shall righte iustice shynen, and aboundance of peace, so longe as myne endureth.

His dominion shall be from the one syde to the other, and from the floude vnto the floudes ende.

They that dwell in the wyldernes shall knyle before him, and his enemies shall shewe the bud.

The hynges of the see and of the Iris shall bynges presentes, the hynges of Arabie & Saba shall offer gyftes.

All hynges shall worship him, and all kynnes shall do him seruce.

For he shall deliuer the poe when they are in need, and the needy that hath no helpe.

He shall be famous to the simple poe, he shall preserue the soules of such as be in aduersite.

He shall deliuer their soules from cruell on and wronge, and deare shall theye be in his sight.

He shall be true, and vnto him shall be kepten of the golde of Arabia: prayer shall be made euen vnto him, and saye: Willen prayse.

There shall be an heape of corne in the earth brought vpon the hylles, his frute shall be like Libanus, and shall be grent in the earth, like galle vpon the earth.

His name shall endure for euer, his name shall remayne vnder the same amonge the gentes, which shall be blessed to worship him, & all the herthen shall prayse him.

Blessed be the Lord God, that is the God of Israell, whiche onely doeth wondrous thynges.

And blessed be the name of his maiestie for euer, and all lambes be fulfilled with his grace. Amen, Amen.

Here ende the prayers of David, the sonne of Jesse.

P S A L I.

LXXII.

195
 The Psalm of David.

O how louenge is God vnto Israel, to
 such as are of a cleane heart?
 Whenst while my teete were almost
 gone, my tearinges had well nighd dripte.
 How long? I was grieved at the wicked, to
 the vngodly in such welche.

For they are in no perrell of death, but stand
 fast in a palace.
 They come in no mysfortune like other
 men, neither are they plagued like other
 men.

And this is the cause that they be so puffed vp
 with pride, and overwhelmed with crueltie and
 wickednesse.

They saye well for fatnesse, they to euen
 that they lack.

Some are they, and speake blasphemies
 maliciously, proud and presumptuous are
 their wordes.

They directt forth their mouthes vnto the
 heauen, and their tongue goeth to praise the
 world.

Therefore shall the people vnto them, and
 there on luche they no small vantage.

They (saye they) how shalld God persecue
 vs? where knowledg in the most highst?
 He, that is: the vngodly, these prouers
 they make, these haue theye in posses-
 sion.

Shalld I then cleane my heart in vaine
 (saith he) and waite my houses in inno-
 cence?

Wherefore shalld I be then purged with
 water, and be chastised euery moynete?

For I haue almost also sayd: euen as they:
 how, then shalld I haue condemned the ge-
 neration of the colosse.

Then thought I to vnderstand this, but it
 was to hard for me.

Then I went into the Sanctuary of God
 to see the ende of these men.

Finally, how thou hast set them in a slip
 perie, that thou mayst call them without
 cause, as and desire: & them.

O how theye shall be consumed, preyed,
 & come to a fearful ende?

For thou lyest as a dycome when one awa-
 keth, to make them thou their image to dampne
 as of the epic.

Thus my heart was grieved, and it went
 as when I was in mynes.

How sayd was I and ignorant, and as if
 I had been before the.

Whenst while I am alwaie by the, thou
 hast made my right hande.

Then teach me with thy counsel, and af-
 fect me with thy counsel.

O what is there prepared for me in heauē?
 For as nothinge vpon earth, that I desire in
 comparison of the.

For thou and my heart sayeth, but God is
 the strength of my heart, and my portion for
 me.

For he, that sayeth: the shall prepeare

them destroyed all them that commit fornication
 from a gaind life.

But it is good for me, to holde me fast by
 God, to put my trust in the Lord: be God, and
 to speake of all thy wonders.

P S A L.

LXXIII.

After the
 Psalms.

196
 An instruction of David.

O God, wherefore dost thou call vs to
 cleane away? why is thy wrath so bent
 against the shepe of thy pasture?

I thinke vpon thyne assemble, whom thou
 hast purchased frome the begynnyng: the
 case of thyne enuiesance, whom thou hast
 redeemed, euen this thy of Zion wherein thou
 dwellest.

Reade vpon them with thy see, and cast
 them downe to the grounder, for the enuie
 hath destroyed all together in the Sanctuary
 of the.

Thyne aduersaries roare in the houses, &
 set by their banners to tokens.

When maye se the axes gyltles above, lyke
 as thou hast hewed in the wood.

They cut downe all the springe of the
 holy place with bylles and axes.

They haue set fire vnto the Sanctuary, they
 haue broken the dwelling place of thy name,
 euen vnto the grounder.

Yet they saye in their heartes: let be people
 them all together, thus haue they bent vp
 at the houses of God in the lande.

We se our toke no more, there is not one
 prophet more, no not one that vnderstandeth
 any more.

O God, how longe shall the aduersaries do
 this dishonour: how longe shall the enemy
 blaspheme thy name? for cure?

Why withholdest thou thyne hand? why
 pluckest thou not thy right hande out of the
 holme, to consume thyne enuies?

But God is my kynge of alme, the helpe
 is done vpon earth, be both it vnto selfe.

Thou shalt see the thy power the power
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2: 11. to the

to thy name.

Say, O God, and maynterue thine own
cause, remember how the foolish man blasphe-
med the darcly.

Forget not the boync of thine enemies, for
the peremption of them that hate the, increa-
seth cure more and more.

After the 110.
by Asaph.

PSAL. LXXXIII.

To the cheunter, bestowe not, a Psalm and
song of Asaph.

Vnto the, O God, will we give thanks;
yea unto the will we give thanks;
yea, and singe the name is so mightie,
we will tell of the wondrous workes.

When I more get a convenient tyme, I
shall singe accordinge unto right.
The earth is breake and all that is therein,
but I breake by her priests.

I sayde unto the mad people, keele not so
madly, and to the vngodly: set not vp your
boync.

Set not by your homes on hygge, a speake
not with a stiff necke.

For promotion cometht neyther from the
East nor from the west, nor yet from the north
nor south.

For in the hande of the Lord there is a cup
full of stronge wyne, and he poweth out of it
faine.

As for the wygers thereof, all the vngodly
of the earth shall byrke them, and sucke the
sure.

But I wil saie of the God of Jacob, and
payse him for euer.

All the homes of the vngodly wil I breake
and the homes of the righteous shall be ex-
alted.

PSAL. LXXXV.

After the 110.
by Asaph.

To the cheunter, in Requiem, a Psalm and
song of Asaph.

In Juda is God knowne, his name is great
in Israel.

At Salem is his tabernacle, & his dwell-
linge in Syon.

There breakech be the arcowes of the bowe
the shylle, the trower, and the hole bat-
terye.

Thou art of moste honour and mighte then
the tykes of robbe.

The people shall be tabbed and slepe their
sleepe, and the mightie shall be habile to no-
tunge with their handes.

When thou rebuked them, O God of Ja-
cob, both the charytes and wysemen that sat
on slepe.

Thou arte fearefull, for who more abyde in
thy sight, when thou art angry?

When thou letted thy iudgement be heere
some heauen, the earth trembleth and in
drieth.

Yea when God styeth to geue iudgement
and to helpe al them that be in straites, his
cary.

When thou punysshedst one man, he wote
knowledge that thou arte cary to punyssh
other mo.

Loke what ye promysse unto the righteous
God, so that ye kepe it, all ye that be cary-
about him: byrge pascence unto him that
ought to be feared.

Which seeketh alwaye the birth of glory
and is wondrousfull amonge the byrges of the
earth.

PSAL. LXXXVI.

To the cheunter, for Dathan a Psalm and
saying.

I cryed unto God with my voyce, my praye
God heerd I with my voyce, and he heare
me.

In the tyme of my trouble I soughte
the Lord, & he helpe by myne hande unto him
mighte keele, for my soule refused al othe
comforte.

When I was in heuene, I thought
God: when my heart was bredd, then by I
speake.

Thou heird myne eyes weake, I was
so feeble, that I coude not speake.

Then rememberd I the tymes of olde, and
the yeres that were past.

I called to remembrance my songe last
night, I communed with myne owne self, I
sought out my spure.

Will the Lord cast out for euer?
Will he be no more interceded?

Is his meere cleane gone?
Is his promysse come bitter to an end
for euer?

Will the Lord be forgotten to be grie-
ous?

O, hath he shut by his iourneys breakech
in his pleasure?

At the laste, I came to this port, for I
thought: O why art thou so feble? why
hande of the most high godd can change?

Therefore will I remember the veyl of
the Lord, and cal to mynde thy wondrous
tyme.

I will speake of al thy thynges: and
thynges that be of thy wonges.

Thy waye, O God, is holie: who shall
great and mightie as God?

Thou art the God that dwellest
in the heauen, thou hast dealeth thy power amonge the
people.

Thou might thyne arme make: thyne
people, even the sonnes of Jacob and Israel.

Thou waters same the, O God, the
founte the, and were aspreed, the
founte the.

The thicke cloudes powred out water,
the cloudes thondred, and thyne arrowes
abode.

The thonder was heere rounde about,
the thonder was heere rounde about.

lypings done upon the ground, the earth
was made and sheweth still.

The way was in the sea, and the pathes
in the great waters, yet could no man know
their depths.

For he leadeth the people like a flocke of
sheep, by the banks of Moyses and Aaron.

P S A L.

L X X V I I.

[Instruction of Bishop]

Hear my labour, O my people, encline
your eares unto my wordes of my mouth
I will open my mouth in parables, &
shall utter sayings of old.

Which we have heard and knowen, & such
as our fathers have tolde us.

That we should not praye them frome
the children of the generations to come:
that to shewe the honour of the Lord, his
might and wonderfull workes that he hath
done.

He made a covenant with Jacob, and gave
Israel a lawe, which he commaunded our fore-
fathers to teach their children.

That they possesse it might know it, & the
children which were yet unborn:
so that when they come by, they
might shewe their children the same.

That they also might put their trust in God
that to forget what he had done, but to keepe
his commandmentes.

As not to be as their forefathers, a feo-
dine and ouerthwarte generation, a genera-
tion that set not their heart a right, and whose
heart was not true towards God.

As like as the childre of Ephraim, which be-
came backslid and carpenge bowes, turned
their backs back in the tyme of bondage.

They kept not the covenant of God, and
did not walk in his lawe.

They forgot what he hadde done, and the
wonderfull workes that he hadde shewed for
them.

Wonderous things hath he in the sight of
carriers in the lande of Egypt, even in the
sile of Zoan.

He dyverged the sea and let them goo thro-
ugh it, and made the waters to stande like a
wall.

In the day tyme he led them with a cloude
and all the night chorowde with a light of
fire.

He cleave the hard rockes in the wyldernes
and gave them wyne therof, as it had bene
as if the great depth.

He brought the waters oute of the stony rocke,
which they quaffed out like the rhyces.

Yea for all this they spurned agaynst him,
and provoked the most myghty in the wylder-
nes.

They tempted God in their hartes, and re-
fused meat for their lust.

For they spake agaynst God, and sarberca
his name: how shall he prepare a table in the wylder-
nes, shall he?

As he smote the stony rocke, that the wa-
ter should come oute thereof.

deep streames gushed oute, and the streames
flowed with all: but how can he give byed &
prospere such for his people?

When the Lord herde this, he was wroth
so the hye was humbled in Jacob, and braye
displeasure agaynst Israel.

Because they believed not in God, and put
not their trust in his helpe.

So he commaunded the cloude above, &
opened the myes of heauen.

He rained downe Manna upon them for
to eat, and gave them byed from heauen.

Then ate they angels food, for he sent the
meat vpon them.

He caused the east wynde to blowe under
heaven, and brought his power he brought in
the south wynde.

He made flesh to rayne vpon them as thicke
as dunn, and scattered foules like as the sande
of the sea.

He let it fall amonge their tentes rounde
about their habitations.

So they ate, and were fylled, for he gave
them their owne desire.

They were not disappointed of their lust.

But woulde the meat was yet in their mon-
thes: thes the dew of God came vpon them
flowe the welthyrd of them, & more downe
the cholemen of Israel.

But for all this they syned yet more, and
believed not his wonderous workes.

Therefore their dayes were consumed in va-
nity, & suddenly their yeeres were gone.

When he slemte them, they sought him, and
turned them early vnto God.

They thought then that God was theys
succoure, and that the byrge God was theys
redemer.

Nevertheless they had but flattered him in
their mouthes, & dissembled with him in their
conspues.

For their heart was not hole with him, nei-
ther continued they in his covenant.

But he was so mercifull, that he forgave
their misdoes, and destroyed them not.

Yea many a tyme turned he his wrath as a
smoke, and wolde not suffice his hole displea-
sure to any.

For he considered that they were but flesh
even as wynde that passeth away, and com-
meth not agayne.

So how oft haue they grieved him in syn-
ning themselves?

How many a tyme haue they provoked him
in the desire?

They turned backe, and tempted God, and
moued the holy one in Israel.

They thought not of his hande, in the daye
when he delivered them from the hande of
the enemy.

How he hadde wrought his myracles in Eg-
ypte, and his wonderes in the lande of
Zoan.

How he turned their waters in to blouge
so that they myght not drynke of the ry-
uers.

How he sent lye amonge them, to cate the
byed, and frogges to destroye them.

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byed, and frogges to destroye them.

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Rumer. p. 1.

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Rumer. p. 1.

Yoke he gave their yokes into the Cas-
tles, and their labours into the Scales:
He made bet to mee their bysopades with
horns, and their Gyldepeeces with
the best.

He smote their cattell with baple stones,
and their flocks with yoke thonder
boltes.

He smote them upon the head with the
suppounes of his wrath, anger and displeasure: with trou-
ble and fallinge in of euyl augurs.

When he made a way to his fearfull in-
firmacion, and spared not their soules home
with, yea and gaue their cattell ouer to the pe-
nitence.

When he smote all the first borne in Egypt
the most principall and myghtyest in the dwel-
linges of Ham.

His owne people, he leas them forth lyke
sheepe, and caged them in the wyderesse lyke
a floske.

He brought the out safely, that they shuld
not faile, and ouerwhelmed their enemies
with the see.

He caged the out to the borders of his Sau-
tiour: even in so this byt, which he purchaseth
with his right hand.

He dyed out the Repheem before them,
caused their lands to be stuped among them
for a heritage, and made the tribes of Israel
to dwell in their tentes.

For all this they tempted and displeased
the most hyge God, and kept not his coun-
saunt.

But tounred their backs, and fell aware
lyke their foyfathers, flaktinge alyke lyke a
broken bowe.

And so they geued hym with their byghe
pleas, and prouoked him with their yma-
ges.

When God herde this, he was wroth, and
toke sore displeasure at Israel.

So that he forsake the tabernacle in Silo,
and his habitation wherin he dwelt among
men.

He deliuered their power into captiuitie, and
their glory into the enemies hande.

He gaue his people ouer into the swerde,
for as was to go with his heritage.

The see consumed their strong men, and the
marines were not giuen to marriage.

The priestes were slayne with the swerde,
and there were no impouers to make iudici-
cation.

So the Lord: abhorred as our onfe. He sepe
and he a: rane refreshed with ayre.

He gaue his iudgement in the heuyn: pri-
ets, and pnt when it a prepetuall thome.

He made the tabernacle of Joseph, a chole
not the house of Sion.

He made the house of the tribe of Iuda,
even the house of David, which he made.

He made the house of David, which he made
the house of David, which he made the house of David,
the house of David, which he made the house of David,

As he was solefornge the yokes graue
with pangs, he toke hym, that he might lyke
Jacob his people, and Israel the com-
pance.

So he fed them with a faithfull and true
best, and ruled them with al the wisdome
of his power.

PSAL. LXXXVIII.

Psalm of Asaph.

God, the Repheem are broght into thyn
heritage: the holy temple hast thou
spiled, and made Jerusalem an heap
of stones.

The dead bodies of the scoundrelles that
they giuen into the fountes of the syrennes
trouered, and the fleshy of the syrennes smel
beades of the lank.

Their blouds haue they the lyke water
euer spex of Jerusalem, and there was no
to bury them.

We are broome an open flame into our
neymes, a very cosine and aridion dwelt
that are round about vs.

We be, how longe wilt thou be angred
thy gelously burne lyke fire for euer?

Pointe out thyn indignacion vpon them
chen that knowe the not, and vpon the
scoundrelles that cal not vpon thy name.

For they haue deuoured Jacob, and built
wall his dwellinge place.

Remember not our olde synnes, but kepe
mercy vpo vs, and that lone, for we are
to great mysery.

Helpe vs, O God our saviour, for the
pley of thy name: O helpe vs, and forgiue
our synnes for thy names sake.

Therefore wait the Repheem say: wher
is now the God?

Let the vengeance of thy seruantes
that in the, be openly shewd vpon them
chen in our sight.

Let our sorrowfull sighynge of thy
mercy come before the, and ouercomynge
power of thyn arme, pasture those that
appoynted to dye.

And so: the blasphemers wherewith
neighboures haue blasphemed the, chene
thyng, O Lord: when shall into thine
some.

So we that be the people and thyn off
padure, shall geue the thanks for euer:
will alway be thyngs for thy name
more and more.

PSAL. LXXXIX.

Of the character, vpon Solomon, a pen-
sion of Asaph.

Where thou Repheem of Israel,
that trauell Jacob lyke a flock of shee-
pe: Where the kisse, thou that spreddest
the Cherubims.

Before Ephraim, Beniamin, and Manasse:
thou that thou up thy power, and come thyngs
for thy name.

Turne us agayne, O God, We're the
light of thy countenance, and we shall be
blessed.

O Lord God of hostes: howe longe
wilt thou be angry ouer the prayer of thy
people?

Thou hast fed the with the beech of fennel:
they shall haue green their plenteousnes of fennel
unto drink.

Thou hast made vs a breere streete vnto our
carnalities: and our enemies laugh vs to
scorne.

Turne us agayne thou God of hostes: We're
the light of thy countenance, and we shall
be blessed.

Thou hast brought a hymeracle forth of
egypt: thou hast call out the israhelites, and
pursued them.

Thou hast made colosse for vs, and caused it to
marche, so that it spyled the lande.

Thy helles were couered with the shadowe
of death: and in merce the strong shal receiue with
dreadfull shrikes.

He stretched out her braiches vnto the sea:
and her braiches vnto the water.

Why hast thou then broken downe her
tower: that al they which go by, plucke of her
pylles?

Thy wylde doxe out of the wood hath she
colde up: and the heales of the selde haue be-
ruined it.

Turne the agayne thou God of hostes: to he
liueth from heuen, beholde and visite this
wrecke.

Remember if that thy right hand hath plann-
ed: and the sonne whom thou hast made so much
of thy selfe.

For why? it is burnt with fyre, and lyeth
burne: let them perishe at the rebuke of thy
raue.

Lette thy hande be vpon the man of
thy right hande: and vpon the man whom
thou hast made so much of, for thyne owne
selfe.

And to wylt not we goo backe some the:
shalt thou saye, and we shall call vpon thy
name.

Turne us agayne, O Lord God of hostes:
We're the light of thy countenance, and we
shall be blest.

P S A L.

LXXX.

Psalmist vpon Sathur, of Iaph.

Strengthen my hande, O Lord, whiche is ouer
my strength: make a shew of thy power vnto
me, O God of Jacob.

Let the israhelites saye vnto the laboure
of the daye: we are thy people.

Shalt thou be the trumpet in the new moneth:
thy voice shall be heard.

For this is the life in israhel: and a lawe of
the God of Jacob.

As he is censed in Joseph for a testimony,
that he came out of egypt: and had heard a
strange language.

Which he censed his shoulder from the
yoke.

then: a when his handes were deliuered from
the yoke.

When thou calledst vpon me in trouble, I
helped thee: as the hee the what time as the flame
set vpon thee: & I poued the also at the water
of streete. Selah.

Hearce, O my people: for I assure thee, O israhel:
ye shall hearken vnto me:

There shall no strange God be in the:
neither shall thou worship anye other
God.

I am the Lord thy God which brought thee
out of the lande of egypt: open thy mouth
vnto me, and I shall fill it.

But my people would not heare my voyce:
and I shall not obey me.

So I gaue them vp vnto their owne heeles
lust: and let them followe their owne ymagi-
nations.

O that my people would obey me: for if
israhel would walke in my wayes:

I should soone put downe their enmi-
ties: and turne myne hande agaynst their
aduersaries.

The hatreds of the Lorde shoulde mysse
israhel: but they shoulde enuie for
euer.

He shoulde see them with the synners whiche
haue: and salueth them with honp out of the
stone rocke.

P S A L.

LXXXI.

Psalmist vpon
Sathur, of Iaph.

Psalmist vpon Sathur, of Iaph.

God standeth in the congregation of the
goddesses: and is a Judge amonge the
Iudges.

Howe longe wylt ye geue wronge iudge-
ment: and accept the persons of the vngodly?
Selah.

Defende the poore and fatherlesse: for
that such as be in neede and needfull haue
right.

Deliver the outcast and poore: and saue him
from the hande of the vngodly.

Neuertheless they wil not be leamed and in-
dured, but walke on vnto in backsliding:
therefore must all the foundation of the lande
be moued.

I haue sayd, peace goddesses: ye are the chyl-
dren of the most high.

But ye that dye lyke men: and fall like one
of the tyrantes.

Heyle, O God, and indge thou the
earth: for all isrythens are thyne by curreys
sauntie.

P S A L.

LXXXII.

Psalmist vpon
Sathur, of Iaph.

Psalmist vpon Sathur, of Iaph.

Heale not thy tongue, O God, kepe not
thy still silence: for thyne is the life of
israhel.

For loo, thyne enemies make a murmure
against thee: and they that hate thee, lyer by thy
right.

They

They ymagine craftely agaynste thy people: and take counsell agaynste thy secret ones.

Come (saye they) let vs rote them out from among the people, that þe name of Israel may be put out of remembrance.

For they haue caste they; breke together with one consente: and are confederate agaynste the.

B The tabernacles of the Edomytes and Amaleytes: the Moabites and Hagarenes.

Sebal, Ammon, and Philistia: with them that dwel at Tyre.

For alle is turned vnto them, and help the children of Lot. Selah.

But in thou to them as vnto the Arabianes, vnto Hisea: and vnto Jabin by þe boke of Hison.

Whiche preiſed at Enay: and became as the bonge of the erth.

Make at their princes lyke Dab and Zeb: yea make all their princes lyke as Zebai and Salmana.

E Whiche saye, we will haue the houses of God in possession.

O my God, make them lyke vnto a whele, as the whelle before the wynde.

Like as a fyre that burneth by the wodde, and as the flame that consumeth the mountaynes.

Presente them euem to with thy tempest, & make them asceape with thy storme.

Make their faces ashamed, o Lorde, that they may seeke thy name.

Lette them be confounded and bereed euere more and more: let them be put to shame and perishe.

That they maye knowe that thou arte alone, that thy name is the Lorde: and that thou onely arte the moost hert ouer all the earth.

P S A L. L X X X I I I.

C Upon Sixtyth, a Psalm of the sonnes of Loda.

O How amiable are thy dwellinges, thou Lorde of hostes?

My soule hath a desire & longing for the court of the Lorde: my hert and my fleshe reioyce in the luyng God.

For the sparow hath founde her an house, & the swallow a nest, where she may lay her yong: euen the ankers, o Lorde of hostes, my henge and my God.

Howe blessed are they that dwell in thy house: they are alwaye passinge thyre.

B Blessed are the men whose strength is in the: in whose brei are thy wordes.

Whiche goinge throum the valey of miserie brei for a well, and the piers are filled with water.

Ther goo some strength to strengthe, and to the God of goddes appereth vnto thys in Hison.

O Lorde God of hostes, heare my prayer: heare o God of Jacob.

Beholde o God our defence, loke vpon the face of thys amyned.

For one daye in thy court, is better then thousande.

I hadde rather be a doxe herer in the house of my God: then to dwell in the tentes of the bygody.

For the Lorde God is a light and defence, the Lorde will geue grace and wordes, and no good thinge shall he withholden from them that lye a goodly lyfe.

O Lorde God of hostes: blessed is the man that putteth his trust in the.

P S A L. L X X X I I I I.

C To the chourte, a Psalm of the sonnes of Loda.

Lorde, thou barest a loue vnto thy land: thou dyddest byng agayne the captiues of Jacob.

Thou dyddest forgene the offence of thy people: and coueredest all thy synnes.

Thou tokest awaye all thy displeasures, and turnedst thy rike from thy wrathful indignation.

Turne vs then, o God our sauour, and thyne anger cease from vs.

Will thou be displeased at vs for euer? wilt thou creeke out thy wrath from euer against an acher?

Wilt thou not turne agayn and requite, that thy people may reioyce in the?

I will hearken what the Lord God will, for he will speake pear vnto his people, and by his saynes, that they couene not them selues vnto folyshnesse.

For his saluacion is nye them that truste in the: that glay shall dwell in our lande.

Justice and truth are met together, rightnesse and prayse alle as one.

Truth shall crye oute of the earth: and rightnesse shall loke downe from heauen.

And wyl: the Lorde shall shewe ioynt kynnesse: and oure lande shall geue his increase.

Righteousnesse shall go before him, and purge the waye for his cominge.

P S A L. L X X V.

C Paper of Dauid.

Bow downe thine eare, o Lorde, and heare me: for I am comfortles and poore.

Kepe my soule, for I am holy: my God helpe thy seruante that putteth his trust in the.

Be mercifull vnto me, o Lorde, for I shall dayly vpon the.

Comfort the soule of thy seruant, for thou art, o Lorde, do I rest by my soule.

Publ. l.
Jud. viii.
Jud. viii.

After the
hymne, lxxviii.

for thou Lozbe arte good and gracious :
and of grate mercie unto all them that call
vnto thee.

Grate art Lozbe vnto my prayer, and pon-
der my humble desire.

In the tyme of my trouble I cal vpon the,
Lozbe my bracke me.

Among the goddes there is none lyke vnto
the, o Lozbe, there is not one that can do as
thou doest.

All persons vnto whom thou hast made, shall
praise thee; and thou thyself before the, o Lozbe, shall
praise thy name.

For thou art grate, thou dost wondrous
things, thou art God alone.

Rebuke me in thy wroth, o Lozbe, that I may
beaten the truth: o let my heart be like in fear
of thy name.

Heare the, o Lozbe my God: and will
praise thy name for euer.

For great is thy mercie towards me: thou
hast delivered my soule from the nettes
and bill.

O God, the proude are risen agaynst me,
and the congregation of the wyghthe seeketh
my soule, and sette not the before the
eye.

With thee, o Lozbe God, art full of compas-
sion, mercy, long suffering, great in good-
ness and truth.

O turne the then vnto me, haue mee-
resy on me: graue thy strengthe vnto the
house, and helpe the sonne of thyne hand
made.

Write some token vpon me for good, that
thy right hande me, maye see it, and be a wit-
nes: because thou Lozbe hast helped me, and
deliuered me.

P S A L. L X X X V I.

[A Psalm and Song of the Sonnes of Asaph.]

His foundations are vpon the holpe
of rocks: the Lozbe toucheth the gates of
Bron more then all the dwellinges of
Ierusalem.

Some excellent thynges are spoken of the
house of God. Selah.

Thou bringst vpon Babelon and Babylon, to
that they shall knowe me.

In the Philistynes also, and they of
Tyre, whiche for Asaphane. Lo, there was he
dint.

And of Sion it that he expected, that he was
come in her, even the mood breik which hath
beholden her.

For Lozbe shall cause it to be preached and
burne among the people, that he was bozne
there. Selah.

Therefore the dwellinge of all fingers and
tongues is in the.

P S A L. L X X X V I I.

[A Psalm and Song of the Sonnes of Asaph, to
be sung vpon Asaph's lute, for Asaphane, in the
house of Asaph the Cherethite.]

O Lozbe God my saviour. I crye haue an-
swere me before the: oh let my prayer come
into the presence, euen as thyne care be-
to my calling.

For my soule is full of trouble, and my life
is draweth nigh vnto death.

I am counted as one of the that go downe
vnto the pit: I am recken as a man that hath no
strengthe.

For amonge the deede, I like vnto them
that spe in the groue: whiche be oute of re-
memb'rance, and are cutte awaye from thy
hande.

Thou hast larde me in the lowest pit, in the
darkenesse, and in the depe.

Thyne indignacion hath bene vpon
me: and thou beest me with all thy fowles.
Selah.

Thou hast put awaye myne acquitance
farre fro me: and made me to be abhorred
of them: I am so faste in pylson, that I can not
get forth.

My sight faileth for very trouble: Lozbe
I cal dayly vpon the, and stretch out my hands
vnto the.

Dost thou write wonders amonge the
deede?

As in the oblations canst them by agayne,
that they may praye the.

Where is thy louyng hymnlike be set forth
in the groue: of thy faithfulness in de-
structione.

Where thy wondrous workes be known
in the darke: or the right hande in the land
where all thynges are forgotten?

Vnto the I cry, o Lozbe, and easily comest
my prayer before the.

Lozbe, why puerst thou awaye my soule?
Wherfore hath thou thy face fro me?

Why strengthe is gone: or why I sorrow and
mische: with fearfulness doe I beare my
burthens.

Why wathfull displeasure godd suer me:
the feare of the opposeth me.

Where come rounde aboute me daylye I like
matte: and compass me together on euery
syde.

My sorowes and scendres hast thou put a-
waye fro me: and couered awaye myne ac-
quittance.

P S A L. L X X X V I I I.

[A Instruction of Ethan the Gathite.]

After the De-
g. c. lxxviii.

My songe shall be alwaye of the Lozbe:
I will sing hymnlike of the Lozbe: whiche I
will mouthe with I sure be decayinge
thy faithfulness from one generation to an
other.

For I haue sayd: mercie shall be set vp for
euer, thy faithfulness shall thou stablish in
the heuens.

* I haue made a conuauente with my
chosen: I haue two: and who would my ser-
uants.

Thy serb will I stablish for euer, and see
vnto

* Illeg. b. l.

... up stone from one generation to another.

And he, the very heuene shall praise thy
mercies: thus too, hea. pra. and thy faithfulnesse
in the congregation of the sayntes.

For who is he among the clouds, that may
be compared vnto the Lord?

For who is he among the gobbes, that is
like vnto the Lord?

God to greatly to be feared in the councel of
the sayntes, & to be had in reuerence of all them
that are aboute him.

And hee God of holles, who is like vnto
thee in power: thy myght is rounde aboute
thee.

Thou abatest the rage of the sea:
thou splickest the waues thereof, when they a-
rise.

Thou breakest the proud like one that is
mounted, thou scatterest thyne enemies aboute
like chymyghte ayme.

Enclis. i.

The heuts are thyne, the reb is thyne: thou
hast layd the foundation of the round world,
and all that therein is.

Thou hast made the Nazthe and the
A. Kozhe: Kabor and Hermon: shall reioyce in
thy name.

Thou hast a myghty arme, stronge is thy
hande, and thy is thy right hande.

Righteousnesse and equitie is the habitaci-
on of thy seate: meerce and trueth goe before
thy face.

Wicked is thy people, O Lord, that can reioyce
in thee, and walkech in the light of thy com-
mendaunce.

Their delyste is in thy name all the daye
long, and thorow thy rightousnesse they shall
be exalted.

For thou settest the glasse of their strengthe
and thou settest thy saluour waite thou sette vp
sur boules.

The Lord is our defence: and the holy one
of Israel is our hyng.

D. Thou spakest somtimes in visions vnto thy
sayntes, and saydest: I haue layd helpe vpon
one that is mighty, I haue exalted one chosen
out of the people.

I haue found Dauid my seruante: with my
holp oyle I haue anointed him.

1 Regu. xvi. r.
24. p. 13

Thy haube shall holde him fast: and myne
arme shall strengthen him.

The enemies shall not overcome hym:
and the sonne of wickednesse shall not hurt
hym.

I shall smyte downe his foes before his face:
and shall plague them that hate him.

My trueth also and my meerce shall be
testified him: and in my name shall his name be
exalted.

I will set his hande in the sea: and his right
hande in the cloudes.

He shall call me: thou arte my father,
my God, and the strengthe of my salua-
tion.

And I will make him my synnboyme: byre
then the sayntes of the sect.

E. My meerce will I hope for him for ever-
more: and my compassions shall stande fast

with him.

His seed wilt I make to endure for euer, for
and his throne as the dayes of yern.

But of his chyliden forsahe my later son
to walke not in my righte cemen-
tes.

If they breake mine ordinaunces: and they
not my commandementes.

I will visite their offences with the rod: and
their synnes with scourges.

Remembereth my longynge synners: but I
not forgette sake from him: ne indure my cove-
nant to faile.

My covebant will I not breake: my
discretion the thyng that is gone out of my
lippes.

I haue sworne ones by my holpnesse, that
I will not faile Dauid.

His seed shall endure for euer, and his throne
also lyke as the sunne before me.

He shall stande faste for euermore as the
moone: and as the sayntfull bynne in the
yuen. *Slab.*

But now thou saygest and abhorrest him
anoynted: and art displeased at him.

Thou hast reuersed backe the covebant
of thy seruante: and sette his enemies in
the ground.

Thou hast anoynted him al his dayes: and
has beene before his strong holdes.

All they that go by, spyle him: he is become
a rebuke vnto his neighbours.

Thou sette by the ryghte hande of thy
enemies: and mockest all his aduersaries in
wyle.

Thou hast taken awaye the strength of
his wrede: and yrrueth him not in thy
battaille.

Thou hast put out his glorie: and cast
his throne downe into the ground.

The dayes of his youth he hath thyn-
nered: and coursed him with dysonour. *Slab.*

Lord, howe longe wyltest thou hynde
thyselfe: for euer: shall thy wraethe burne
thyselfe?

Remember howe thoue my synne: do
not haue thou make all men for meagre: what
man is he that lyueth, and shall not be
breache?

Wipe a man disfigure his owne soule from
the banes of hell? *Slab.*

O Lord, where are thy olde longynge
synnes, whiche thou thyselfe vnto Dauid in
the yue?

Remember, O Lord, the rebuke that
thou multiplydest of thy people: howe vnto thy
synners, and howe I haue borne in mine
bosome.

Wherewith thyne enemies shall
thee: and shall deride the fortrecesses of thyne
march.

Thanks be to the Lord for euermore:
Amen, Amen.

Like thou art our refuge frome one generation to another.

Where the mountaynes were brought lowe, & where the easles and the towres were cast downe: thou art God from euersliding & to euersliding end.

How comest man to destruction: a person that sayeth: come agayne ye children of men.

For thousande yeeres in thy sighte, are but as yesterdaye that is past, and lyke as it were a nighte.

As farre as thou scatterest them, they are as a smoke: and fade awaye: suddenly lyke chaffe.

In the morninge it is greene and groweth up: but in the eveninge it is cut downe and broken.

For we consume awaye in thy displeasure: and are as smoke at thy wrathfull indignation.

Thou hast our mynches before the: and our sinnes in the sighte of thy countenance.

For when thou art angrye, all our dayes are gone: we bypasse oure peeres to an ende, as it were a tale that is tolde.

The dayes of oure age are thye scoles ye = manded: and though men be so strange that they come to foules scoles yeeres, yet is their strength thus but labour and sorowle: so soone passeth awaye and we are gone.

But who regarded the power of thy wrath, thy fearefull and terrible displeasure?

Teache us to number oure dayes, that we maye applye oure heeres vnto wyse = wise.

Turne the agayne, o Lorde, at the last: and be gracious vnto thy seruantes.

Justice be with thy mercie, and that sone: shall we reioyce and be glad all the dayes of our lyfe.

For as he agayne newe after the time that thou hast agayne vs: and for the yeeres wherein we haue suffered aduersitie.

Shew thy seruantes thy wyke: and thine enemyes thy glorye.

And the glorious mighte of the Lorde our God be vpon vs: o prosper thou the wykes of our handes vpon vs: o prosper thou oure praye wyke.

P S A L.

X C.

Who so dwelleth vnder the defence of the almeighty God, and abideth vnder the shadowe of the almeighty vnder.

He shall saye vnto the Lorde: o my hope, and my strength holde, my God, in whom I trust.

For he shall deliuer the soules frome the snare of hunters: and frome the noysome prey = prey.

He shall couer the vnder his wynges, that thou mayest be safe vnder his feathers: his trustfullnes and trouth shall be thy shield and his helme.

So that thou shalt not feare to be aspayd for any bugges by night, ne for the arrow that flieth by daye.

For the violence that creepeth in the darkness: ne for the sickness that is troth in the noone daye.

A thousande shall fall besyde, and ten thousande at thy right hand: but it shall not come npe the.

Yea with thine eyes shalt thou beholde: & see the reward of the vngodly.

For thou Lorde art my hope: thou haste set thine house of defence besyde hye.

Where shall no euill happen vnto the: neither shall anye plague come npe thy dwellinge.

For he shall geue his angels charge ouer the to kepe the in all thy wayes.

They shall beare the in theyr handes, that thou hurt not thy foot agaynst a stone.

Thou shalt go vpon the lyon and adder, the young lyon and the hyagen shalt thou treade vnder thy feete.

Because he hath set his loue vpon me, I shall deliuer him: I shall defende him, for he hath knowen my name.

When he calleth vpon me, I shall beare him: yea I am with him in his trouble: I will deliuer him, and byrge him to his house.

Which long lyfe will I satisfie him, and shew him my saluation.

P S A L.

C X I.

After the Psalms, xcii.

It is a Psalm of the songs for the Sabbath daye.

It is a good thing to giue thanks vnto the Lorde: and to sing prayes vnto thy name, o most high.

To tell of thy louinge kindnesse easie in the morninge: and of thy trouth in the nyghte season.

Vpon an instrumente of tenne stringes: vpon the Lute, and with the songe vpon the harpe.

For thou Lorde hast made me glad throughte thy wykes: and I will reioyce ouer y opposites of thy handes.

O Lorde, how glorious are thy wykes, thy thoughtes are very depe.

An vnwise man wyl not knowe this: and a foole wyl not vnderstande it.

What the vngodly are geue as the gasse: & that all the wykes of wyckednesse do so: they be to be destroyed for euer.

But thou Lorde, a most high, abidest wyke without ende.

For loo, thine enemyes, o Lorde, loo, thine enemyes shall preyse: and all the wykes of wyckednesse shall be scattered as wynde.

But my house shall be exalted like the house of an Antelope, and shall be appointed with seede vnto.

Myne eye also shall see his last of his enemyes: and myne eare shall heare his curse of the wicked that rise by agaynst me.

The

The righteous shall flourish like a palm tree, and grow like a cedar of Libanus.
Such as be planted in the house of J L o**rd**,
be fruitful, plenteous and green.
That they may shewe, how true the L o**rd**
my strength is, & that there is no brightnes-
like in him.

Where the P sa-
lmes are.

PSAL. XCII.

The L o**rd** is king, and hath put on gla-
rious apparell: the L o**rd** hath put on
his apparell: and girded him selfe with
strength: he hath made the counte waye so
sure, that it can not be moued.

From that time forth hath thy seat ben pre-
pared: thou art from euerslasting.

The L o**rd**es saye (O L o**rd**) the L o**rd**es
lyft vp their noyse, the L o**rd**es lyft vp their
voices.

The voice of the see are mightie, and rage
hoisly: but yet the L o**rd** hath dwellecth on
high, is mightie.

The L o**rd**es saye, O L o**rd**, are dre-
dable: holynesse becometh thyne house for
ever.

Where the P sa-
lmes are.

PSAL. XCIII.

O L o**rd** G o**d**, to whom vengeance belon-
geth: thou G o**d** to whom vengeance
belongeth, heare thy selfe.

Arise thou iudge of the world, and retri-
bute the psonde after their deservings.

L o**rd** how long shall the ungodly, how long
shall the ungodly triumph?

How long shall all wicked doers speake
so disdainfully: and make such psonde bo-
wring?

They saye downe thy people, O L o**rd**, and
trouble thyne heritage.

They murdure the widow and the stranger:
and put the fatherlesse to death.

And yet they saye, G o**d**, the L o**rd** seeth not:
the G o**d** of J acob regardeth it not.

Take heere ye wise among the people: o
ye foolcs, when will ye vnderstand?

He that planteth the eare, shall he not heare?
he that made the eye, shall he not see?

He that nourished the W idow: and
nourished a man knowledge, shall he not pun-
ish?

The L o**rd** knoweth the thoughtes of men
that they see but hayne.

Blessed is the man whome thou learned (O
 L o**rd**) and learned him in thy lawe.

That thou mayst geue him patience in time
of aduersitee, until the pee be digged so: the
ungodly.

For the L o**rd** will not scape his people, nei-
ther will he forsake his inheritance.

And whye? iudgement shall be turned agayne
unto righteousness, and all such as be true of
heart shall saluatiue.

Who cryeth vp with me agaynste the wy-
ked? who taketh my parte agaynste the euill
doers?

Yet the L o**rd** hath not helped me, my soule

had almost ben put to silence.

Why I saye: my soule hath slipped, O L o**rd**,
(O L o**rd**) heare me vp.
In the multitude of the sorowes that I ha-
ue in my heart, thy comfortes haue refreshed my
soule.

Why thou haue any thing to be with-
holde of wickednes, which I imagined myself
in the lawe?

They gather them together agayn (S o
of the egyptians, and condemne the innocent
blonde.

But the L o**rd** is my refuge, my G o**d is
strength of my confidence.**

He shall recompense them their wy-
kednes: and despoile them in their owne wy-
lde: yea the L o**rd** our G o**d shall deli-
uer them.**

PSAL. XCIII.

Come let vs praise the L o**rd**, let vs
steely reioyse in the strength of our sa-
luation.

Let vs come before his presence with tri-
umphing, and shewe our selfe glad in hym
with psalmes.

For the L o**rd** is a great G o**d**, and a great
king, above all goddes.

In his hande are all the corners of the
earth: and the strength of the hills is in
his also.

The see is his, for he made it, and his hande
prepared the drye lande.

Come, let vs worship and bowe before
our selues: let vs kneele before the L o**rd** our
mahe.

For he is our G o**d**: and we are the peo-
ple of his pasture, and the shepe of his han-
des.

To day if ye will heare his voice, harden
your heeres, as when ye yoked in time of
temptation in the wilderness.

Where your fathers tempted me: and
me, and sawe my works.

Fortye yeres longe was I grieved with
that generation, and saye: they are not
in their heeres, they deeply haue not knowen
my wordes.

Therefore I saye vnto the in my wrath: that
they shoulde not enter in to my rest.

PSAL. XCV.

Sprunge vnto the L o**rd** a newe song,
sing vnto the L o**rd** all the boies.

Sing vnto the L o**rd**, and praise his
name: be reioysing of his saluation from daye
to daye.

Declare his honour among the heathen, and
his wonders among all people.

For the L o**rd** is great, and cannot be
equalled: hee is praised, he is more to be feared
than all goddes.

For all the goddes of the heathen: they
be but idols: but it is the L o**rd** that maketh
heavens.

Shall praise and worship are be-
fore him: power and honour are in his lan-
guage.

Worship unto the Lord: O ye hundreds of
thousands, worship unto the Lord worship

and sing.
Worship unto the Lord the honour of his
name: by songs, psalms, and come in to his
court.

O worship the Lord in the beauty of ho-
nour: let the whole earth stand in awe of
him.

Let it come among the brethren: that the
Lord is King: and that it is he which hath
made the corner stones to fall, that it can not
be moved, and how that he shall judge the peo-
ple righteously.

Let the heavens rejoice, and let the earth be
glad: let the sea make a noise, and all that
therein is.

Let the sea be joyful, and all that there-
in is: let all the trees in the woods leap for
joy.

Rejoice the Lord, for he commeth: for he
shall to judge the earth: yea with righteousness
shall judge the world, and the people with
justice.

P S A L.

XCVI.

The Lord is King, the earth may be glad
thereof: yea the multitude of princes may
be glad thereof.

The kings and kingdoms are counted aboute
his righteousness and judgement are the habi-
tations of his seat.

There shall a fyre before him, to burne up
his enemies on every syde.

His lightnings give shine unto his world:
he reacheth it, and is afar off.

He shall melt as wax at the presence of
the Lord of the whole earth.

He shall burne likewise his righteousness:
and all the people be his glory.

Confounded be all they that worship yma-
ges, and shall sit in their pools: to worship him all
the day.

Rejoiceth of it, and exulteth: yea and all
the daughters of Judah are glad because of thy
righteousness, O Lord.

For thou Lord arte the most high over
all the earth: thou art exalted farre above all
princes.

Be that love the Lord, let that ye hate the
things which are evil: the Lord shall prevaile
against the sinners of his lawless, he shall deliver them
from the hand of the ungodly.

There is speaking up a psalm for the righte-
ous: and a joyful gladness for such as be
true hearts.

Rejoice therefore in the Lord ye righteous:
and ye thankes for a remembrance of his
mercies.

P S A L.

XCVII.

P S A L.

XCVII.

O Spring unto the Lord a new song: for
he hath done marvellous things.

With his alone right hand, and
with his holpe arme he hath gotten the vic-
tory.

The Lord hath declared his saving helth, as
his righteousness hath he openly shewed in the
light of the heaven.

He hath remembered his mercy and truth:
towards the house of Israel: for he hath en-
larged the way of the world: he hath enlarged the
way of the world: he hath enlarged the way of
the world.

Shew your selves joyful unto the
Lord all ye landes: sing, rejoice, and give
thanks.

Playe the Lord upon the harpe: singe
to the harpe with a psalme of thankes-
giving.

With trumpets also and shalms: O
shew your selves joyful before the Lord
the King.

Let the sea make a noise, and all that there-
in is: yea the whole world, and all that dwell
therein.

Let the shouders clap their hands: and let
all the psalms be joyful together.

Before the Lord, for he is come to judge
the earth.

Yea with righteousness shall he judge the
world, and the people with equity.

P S A L.

XCVIII.

After the
psalm.

The Lord is King, he the people
are to him: he is King upon the
cherubims, he the earth neuer so
quiet.

The Lord is great in Zion, and he above
all people.

Let men give thanks unto thy great and
wonderfull name, for it is holy.

He brings down lowly judgement, thou
preparest equity, thou execute judgement
and righteousness in Jacob.

O magnify the Lord our God: salu-
tion before his face, for he is holpe.

Voices and harp among his psalms:
and Samuel among such as call upon his
name: this called upon the Lord, and he
heard them.

He shall bring them out of the cloudy pil-
lar: for thy people his testimony is, and I into that
he gave them.

Thou herdest them, O Lord our God, thou
forgavest them, O God, thou punishedst their own
iniquities.

O magnify the Lord our God, and worship
him upon his holy hill, for the Lord our God
is holpe.

P S A L.

XCIX.

After the
psalm.

P S A L.

P S A L.

O Be joyful in God (all ye landes) serve
the Lord with gladness, come before
his presence with joy.

Be ye sure that the Lord he is God: he
is he

to be that hath made be, and not the owner fel-
lows: he are but his people, and the shepe of
his pasture.

So go youre waye in to his gates then with
thanksgyvinge, and in to his courtes with
psalme, be thankfull vnto hym, and speake good
of his name.

For the Lord is gracious, his mercy is suc-
cessing: and his teuties endureth from gene-
ration to generation.

After the Ps.
138. viii.

P S A L.

C.

A Psalm of David.

My Poynt shall be of mercy and iudge-
ment: yea vnto thee (O Lord) will I
singe.

O let me haue vnderstandinge in the waye
of iudgement, buttill the time that thou come
vnto me: and so shall I wake in my house to
an innocent beere.

I will take no wyched thyng in hande: I
hate the synne of busyng thyselfe, it shall not
cleue vnto me.

As for words here that depart from me: I will
not knowe a wyched person.

As for prynces: I saluageth his neighbour,
hym will I deliuer: who so hath a proude
loke, and an hye stomacke, I maye not awaye
with hym.

As for eyes shall loke for such as be feyther-
full in the laube: that they maye dwell with
me: and who so looke a goodly life, shall be my
feruant.

There shall no disceitfull person dwelle! In
my house: he that telleth lies shall not tarpe
in my sight.

I shall soune deliuer all the vngodly of the
laube: that all wickednes maye be rooted oute
of the cite of the Lord.

After the Ps.
139. viii.

P S A L.

C.

A prayer of the afflicted, when he was in woo, and
poynted out his complainte vnto the Lord.

Hear my prayer, O Lord, and let my cry-
inge come vnto the.

Whe not thy face fro me in the time
of my trouble: enclyne thine eares vnto me
when I call, O heare me, and eate my gyle
soone.

For my dayes are consumed away like smoke:
and my bones are braked up as it were a fyre
brake.

My hearte is smitten downe, and my the-
ereth like grasse: so that I forget to eate my
bread.

For the hope of my yonging: my bone will
stare cleue to my fleshe.

I am become like a well-drenne in the
hyddenesse: and like an hole in a broken
wall.

I wote, and am euen as it were a sparowe
sitting alone vpon the house top.

Myne enemies rauge me all the day long:

they laugh me to scorn, and are sworne ag-
ainst me.

I care ally: a wretch my byrd, and mingley
dynke with weeping.

And that because of thine indignacion
myght, for thou hast taken me vp, and calde
me away.

My dayes are gone like a shadowe: and I
am withered like grasse.

But thou, O Lord, endureth for ever: and
thy remembrance thynges oute all genera-
cions.

Aske therefore and haue mercy vpon him:
for it is tyme to haue mercy vpon her, yea the
tyme is come.

And why? thy seruantes haue a loue in
their bones: and it preyeth them to be made
hade.

The Depthen shall feare thy name, O
Lord, and all the kynges of the earth thy
maiesty.

For the Lord shall dwelle by him, shall
appeare in his glory.

He counteth hym vnto the prayer of the
poore destitute: and despayseth not theyr
syre.

This shall be written for those that com-
ter: that the people which shall be born, may
praise the Lord.

For he looke to whome hee come his seru-
ant of the heuen both the Lord the righte
eache.

That he may haue the mourninges which
as be in captiuitie: and deliuer the captiue
of death.

That they maye praise the name of the
Lord in synon: and his woorth in Zion
sailem.

When the people are gathered to-
gether: and the kyngdomes also to laude the
Lord.

For he hath brought downe my strength my
courage: and bolstered my dayes.

Yet will I saye, O my God, take me
awaye in the myddel of my age: as in the
yeres, they endure thynges oute all genera-
cions.

As for the Lord in the beginning hath laid
the foundation of the earth, and the heuene with
woikes of thy hande.

* They shall praise the, but thou shalt see
they all shall waxe olde as both a garment
as a vesture that thou chaunge them, they
shall be chaunged.

But thou art the same, and thy yeres shall
not faile.

The children of thy seruantes shall
terme: and thynges shall prosper in thy
syght.

P S A L.

Cii.

A Psalm of David.

Praise the Lord. O my soule, in
all that is within me, praise thy
name.

praise the Lord, o my soule, and forget not
all his benefites.

Whiche forgiveth all thy synnes: and de-
liveth all thyne iniquities.
Whiche saveth thy lyfe from destruction: &
mercifully the which mercy, and lowlye kynde-
nes.

Whiche satisfieth thy desire with good
things: makinge the yonge and lusty as an
eagle.

The Lord receiveth rightousnesse & iudge-
ment, for all them that lustre thynges.

He direct his wayes unto wisdom: and his
wayes unto the children of Israel.

The Lord is full of compassion and mer-
cy: long suffering, and of grante good-
nes.

He will not always be chiding: neither will
he kepe his anger for ever.

He hath not dealt treachery after any syn-
ner: he is rewarded as according to oure wicked-
nesse.

Justice howe bye the heven is in comparis-
on of the earth: in great is his mercy also towards
them that feare him.

Like howe bye the East is frome the
West: so farre hath he sette oure synnes
from us.

I'm like as a father pittifully his own child:
mercies is the Lord merciful unto them that
have him.

For he hathereth whosoever he made: he re-
membereth that hee are his dust.

That a man in his tyme is but as a grassie:
as floureth as a flower of the feild.

For as soon as the tyme cometh over it,
it is gone: and the place thereof knoweth it no
more.

But the merciful goodnesse of the Lord, en-
durth for ever and ever, upon them that feare
him, and his rightousnesse upon their children
children.

Suche as hepe his commandments: and
meditate upon his commandments, to doe
them.

The Lord hath prepared his seat in heven:
and his kingdom endureth ever all.

He praise the Lord ye angels of his, ye that
be mighty in strengthe: satisfiinge his com-
mandment, that men may heare the voyces of
his worshipes.

O praise the Lord all ye his hostes, ye ser-
vants of his, that to his pleasure.

O praise good of the Lord all ye worshipes
his, in every place of his dominion: praise
the Lord, o my soules.

P S A L.

C III.

Praise the Lord, o my soule: o Lord my
God, thou arte become exceedinge glorious:
thou arte clothed with magnificence and
honour.

Thou which thyself with light, as it were
thy garment, thou spreadst out thy heven like
a canopy.

Thou waldest about with waters, & ma-
ked the clowdes thy chariot, and goest upon the
wings of the wynde.

Thou makest thyne angels spirits: and
thy ministers flames of fyre.

Thou hast layde the earth upon her founda-
tion, that it never moueth at any tyme.

Thou coverest it with the type like as with
a garment: so that the waters stande above
thy hylls.

But as the rebuke they see, at the voyce of
thy thunder they are ashyde.

Then are the hylls stre a'off, and the wa-
ters breache in their place which thou hast ap-
pointed for them.

Thou hast set them their boundes, whiche
they may not passe, that they tume not agayne
to cover the earth.

Thou containst the welles to sprynge up as
mounthe the waters, and the waters to runne a-
monge the hylls.

What all besides of the feild may have drinke,
and that the wyldes also maye quencheth their
thirst.

About upon the hylls have the fowles of the
ayre their habitation, & sing among the braw-
ling trees.

Thou waterest the hylls frome above: &
the earth is fylled with the frutes of the
woodes.

Thou burnest forth grasse for the cattel, and
genneth heben for the service of men.

Thou bringest fowle out of the earth: time to
make glad the heart of man, oyle to make him a
cheerful countenance, and byed to strengthe
mannes here.

The trees of the Lord are full of sapor: es-
sue the trees of Libanus which be hart plant
ed.

There make the byrdes theyr nestes:
and the fyre hylls are a dwellinge for the
Sotiles.

The hylls are a refuge for the wyldes
goats: and so are the stonye cothes for the
conyes.

Thou hast appointed the Moone for cer-
taine seasons, the Sunne knoweth his going
bohome.

Thou makest darkness, that it maye be
nyght: wherein all the beestes of the feild be-
come.

Yea and the youngs of Lyons whiche roare
after theyr praye: and seke theyr meate at
God.

But when the sunne ariseth, they get them
away together, and lye them downe in their
denues.

Then goeth man forth to his worke, and to
his lande untill the evening.

Thou knowest how many folde are thy worshipes,
right wisely hast thou made them all: yea the
earth is full of thy creature.

So is this great and wyde see also, wherein
are thinges exceeding innumerable, both small
and great beestes.

There go the shippes over, and there is that
Leviathan, whom thou hast made to take his
pastyme therein.

Theyr wayes all upon the, that thou makest
the wayes.

P. J. GIVE

grue them meate in due season.

When thou graust it them, they gather it :
when thou openedst thyne hand, they are filled
with good.

But when thou hydest thy face, they
are confounded : yf thou takest awaye their
mercy, they dye, and are counceiled agayne to
thee dead.

Alaspe, wot thou lestest thy bieth go forth,
they are made : and so thou renewest the face of
the earth.

The glorious matrefire of the Lorde enuou-
ers for succor : and the Lorde receiueh in his
bosome.

The earth trembleth at the loke of him :
he booke both southe the hylls, and they
smoke.

I will synge unto the Lorde as long as
I lyue : I will praye my God while I haue
my breath.

That my woordes might please him, for my
tore is in the Lorde.

As for sinners, they shall be consumed ouer
of the earth : and the vngodly that come to an
ende : but praye thou the Lorde, o my soule.
Praise the curiall synge.

P S A L.

C III.

After the De-
bructh.

1. Psalm xvi.
1. Verse 1.

O thou thanks unto the Lorde : and cal-
upon his name : all people what thing
ye haue done.

O let your songes be of hym : praise him,
and let your talking be of all his wondrous
woordes.

Glue his holy name a good report, let the
blessed reioyce that like the Lorde.

Seke the Lorde and his strength : seke his
face euermore.

Remember the mercifulnes woordes that he
hath done, his wondrous and thyne gentleness
of his mouth.

O ye seke of Abraham his seruant, ye chyl-
dren of Jacob his chosyn.

He is the Lorde our God, whose punishmentes
are as thyng out all the worlde.

He is alwaye myndfull of his couenaunt,
and promys that he make to a thousand gene-
rations.

1. Psalm xvi.
1. Verse 1.

Yea the couenaunte that he made with
Abraham : and the othe that he swore unto
Isaac.

And appoynted the same unto Jacob for a
lawe : And to Israel for an curiall synge ce-
lestatment.

I synge : unto the hill I giue the laude of
Aman, the top of your heritage.

When there was yet but a fewe of them : o
the strangers therein.

What tyme as they wente frome one na-
tion to another : frome one kyngdome to an
other.

1. Psalm xvi.
1. Verse 1.

He suffred no man to hurt them, but re-
sponed euen henges for their sakes.

Touch not myne anointed, wo my pro-
phets no harme.

1. Psalm xvi.
1. Verse 1.

My seruice he called for a teache bypon

the lande : and destroyed all the proud
of the.

But he had sente a man before them, my
Joseph : whiche was solde to be a bondslaue
in Egypt.

They hurt his fete in the stocks : they
perced his hert.

Until the tyme that his woerde came,
and till the woordes of the Lorde shal be
hym.

Then sent the henge, and caused him to be
deliuered : the pyppes of the people shall
him good.

He made him Lorde of his house : and
of all his substance.

That he myghte enforme his people
his will : and teache his knaues mys-
dome.

Israel also came in to Egypt : a Jacob
a stranger in the lande of Ham.

But he increased his people exceedingly : he
made them stronger then their enemies.

Whose better couened so, that they shal
his people : and heale vnto all his
knauentes.

Then sent he Moses his seruant, a Ham-
motham he had chosen.

Which by his toke among them, a Ham-
motham in the land of Ham.

He sente Mose, and it was hard : he
they were not obedient vnto his word :
he turned their waters in to blood, and
their rhye.

Then he sent Moses with Aaron his
quene in their henges chambers.

He spake the worde : and there was
all manner of Ayres and fyre in all their
tents.

He gaue them hople stones for remem-
brance of fyre in their hande.

He smote thre vngodly and hyppes
and destroyed : he receiued that tyme in them
fles.

He spake the worde, and there were
beavers and caterpillers innumerable.

He smote up all the grosse in their land,
and breuened their feares of the grounde.

He smote all the first borne in the land,
the first of all their substance.

He brought them forth by thre scores
there was not one scold person among them
that.

Egypt was glad of their departing, for they
were a people of them.

He smote the curse a curse to be a curse
vnto : and he smote the curse in the
fles.

At that tyme there came quaples : and he
flesed them with the byrd of heuen.

He opened the rocks of stone, and there
was brought out : so that cyress came in
the byrd.

For why? he remembered his holys
to whiche he had made vnto Abraham his
couaunt.

As he brought forth his people with
and his chosen with gladnes.

And gaue them the landes of the byrd
that.

how they toke the labours of the people in
pittie.

But they might kepe his statutes: and
aime his lawes. Praise the everlastinge.

10

P S A L M

C V.

¶ Praise the everlastinge.

1 O God (thanks unto the Lord): for he
is gracious, and his mercie endureth
for ever.

2 When he expelle the noble aces of Lord,
what can expelle all his people?
3 Which see they that alway hepe submitt,
as he mighte will.

4 Heare ye vs, o Lord, according to the
fame that thou hearest unto thy people's wite
with thy saving helpe.

5 That he mighte be the pleasure of thy cho-
ice, that he mighte victorie in the glorie of
thy people, and thus thanks with thyne ende-
mure.

6 We have sinned with our fathers, we have
done amill, we have dealt wickedly.

7 Our fathers regarded not thy wonders in
Egypt, they kept not thy gracie goodnesse in
remembrance: but were disobedient at the see,
and at the red see.

8 Nevertheless he helped them for; his names
that he mighte make his power to be
known.

9 He rebuked the red see, and it was dried up:
10 he led them thoro the depe, as in the wille-
dome.

11 Thus he saved them from the hande of the
dett: and helpered them from the hande of
Hermese.

12 As for those that troubled them, the wa-
tes surdrowned them, there was not one of
them left.

13 And silenced they in his woide, and linge-
red unto him.

14 He with in a while they forgot his workes,
and wold not abyde his counsell.

15 A luste came upon them in the woide:
16 wile: so that they tempted God in the de-
sert.

17 He gave them their desire, and sent them
Rough at their wylles.

18 They angered Spoke in the tentes, and
demeaned the sayre of the Lord.

19 So he rathre opened and swallowed by
burne: and wentered the congeracion of A-
mone.

20 The spe was kindled in their company, the
flame burnt by the wogoly.

21 Why make a calfe in Beth, and to ship-
pe the molten ymage.

22 Thus they turned their glory in to the simi-
litude of a calfe that eateth haye.

23 They forgot God their saviour, whiche had
brought them out of Egypt.

24 Wondrous workes in the land of Ham: &
small things in the red see.

25 So he furde he wold have destroyed
them, had not Moses his chosen stande be-

fore him in the gappe: to tourne awaye his
wonderfull indignacion, lest he should de-
stroye them.

26 Yet they thoughte frame of that plea-
sante lande, and gaur no residence unto his
woide.

27 But murmured in their tentes, and hard-
ned not unto the voyce of the Lord.

28 Then left he up his hande agaynst them, to
sweethowne them in the woidebesse.

29 To call out their sene among the nations, &
to scatter them in the landes.

30 They turned them selves unto Baal Pro: &
and ate the offeringes of the beo.

31 Thus they provoked him unto anger with
their owne inuencions, & the plage was great
amongst them.

32 * Thus stood by thinshe and executed his
wille, and to the plage ceased.

33 And that was counted unto him for ryghe-
teousnesse: amonge all posterities for ever-
more.

34 They angered him also at the waters of
Merse: so that Merse was punished for their
sakes.

35 Because they provoked his spirit, he told
them playnly with his tpyres.

36 Neither destroyed they the Welthen: as the
Lord commaunded them.

37 But were myghte amonge the Welthen: &
loved their woike.

38 In so muche that they destroyed they
ymages: whiche turned to their owne de-
scape.

39 Yet they offered they sonnes and daughters
unto drapys.

40 And shed the innocent blood of their sonnes
and of their daughters, whom they offered un-
to the ymagis of Canaan: so that the lande
was defyled with bloude.

41 Thus were they dayned with theyr owne
workes, and went a booying with theyr owne
inuencions.

42 Therefore was the wrath of Lord kindled
agaynst his people, in so muche that he abyssed
his owne inuencions.

43 And gaue the ouer in to the hande of the
Welthen: and they that hated them, were lordes
ouer them.

44 Their enemies oppressed them, & had them
in subjection.

45 Wherfore a tyme wold he deluyce them: but
they provoked hym with theyr owne inuencions,
and were broughte downe for theyr
wickednesse.

46 Nevertheless when he sawe their aduersite
he had their complaint.

47 He thought vpon his conuenant, and pr-
tyed them: accordyng vnto the multitude of
his mercyes.

48 Yet he made all those that had led them a-
waye captiue, to pisse them.

49 Deluyce vs, o Lord our God, and gather vs
from amonge the Welthen: that we maye pr-
se thanks to thy help name, and make our boile
of thy praye.

50 Birked be the Lord God of Israel frame
everlastyng and woike without cease, and let
him be.

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all people say: Amen, Amen. Praise the
everlasting.

PSAL.

CVI.

After the
Djuc. viii.

Judith. xiii.

O God, thanks unto the Lord: for he
is gracious, and his mercy endureth for
ever.

Let them give thanks to whom the Lord
hath redeemed: and delivered from the hands
of the enemy.

And gathered them out of the landes, from
the East, from the West, from the North, and
from the South.

They wente adrape in the wilderness
an uttermost waye: and founde no city to
dwell in.

Hunger and thirst: and theyr soules lapped
in them.

So they cryed unto the Lord in theyr
trouble: and he delivered them from theyr
distresse.

He ledde them forth by the right waye:
that they myghte goe to the cite where they
dwelte.

So that men wolde praye the goodnesse of
the Lord: and the wonders that he doth for
the children of men.

For he satisfied the empty soule: and filled
the hungry soules with good.

Suche as sat in darkness, and in the sha-
dow of death, being fast bounde in misery
and paine.

It came they were not obedient to the com-
mandment of God, but lightly regarded the
counsell of the most high.

There bere was bere with labour: they
fell downe, and there was none to helpe
them.

So they cryed unto the Lord in theyr
trouble: and he delivered them out of theyr
distresse.

He brought them forth of darkness, and
from the shadow of death: and brake their bon-
des in sonder.

So that men wolde praye the goodnesse of
the Lord: and the wonders that he doth for
the children of men.

As he hath broken the gates of hyale, and
smitten the barres of yron in sonder.

Folke men were plagued for their offence,
because of their wickednesse.

Their soules abhorred all manner of meat, they
were euen hard at deathes doore.

So they cryed unto the Lord in theyr
trouble: and he delivered them out of their
distresse.

He sent his word, and healed them, & saved
them from their destruction.

So that men wolde praye the goodnesse of
the Lord: and the wonders that he doth for
the children of men.

That they wolde offer unto him the sacrifice
of thanksgiving, & tell out his wonders with
gladsome.

They that goe downe to the see in shyp-
pes: and occupie their busynesse in great wa-
ters.

These men be the workers of the Lawe, and
his wonders in the deepes:
for at his word, the stormy wynde ceaseth
and lieth by the waves thereof.

They are carried up to the heven, and come
againe to the deepes: their soules wellet up
in the trouble.

They reele to & fro, they darche like a dyable
man: and are at their wittes ende.

So they crye unto the Lord in theyr
trouble: and he delivered them out of their
distresse.

He maketh the storme to cease: so that the
waves are still.

Then are they glad because they be at rest:
and he bringeth them unto the land where
they wolde be.

So that men wolde praye the goodnesse of
the Lord: and the wonders that he doth for
the children of men.

That they wolde exalte him in the congrega-
tion of the people: and loue him to the end
of the evers.

Whiche turneth the stones in to dry land,
and djereth by the water sprynges.

A fruitful land maketh he barren, for the
wickednesse of them that dwell therein.

Againe, he maketh the wilderness a flow-
ing water: and water sprynges of a dry
ground.

Then he setteth the hungry, that they may
buye them a city to dwell in.

That they may sow their ground, plant vine-
yards to reide their frutes of increase.

He blesteth them, so that they multiplye
exceedingly, and suffereth not theyr cattle to be
lesse.

When they are afflicted and brought in
thorow appellation: thorow anye place is
trouble.

Though he suffer them to be ruthlesly
thorow rascals, as let them wander out
of the waye in the wilderness.

Yet helpeth he the poore out of miserye (at
the last) and maketh him an yowelike like a
flocke of shepe.

The righteous will confesse this a verie, & he
mouth of all wickednes that he doth.

Who so is wise, and pondereth their changes
well, shall understande the loving humilitie of
the Lord.

PSAL.

CVII.

Song of a Psalm of David.

O God, my hearte is ready to sing, unto
thee, O Lord.

Awake, O my glorie, awake late and
sope, I my selfe will awake right early.

I will give thanks unto thee, O Lord, among
the people. I will singe praise unto thee
among the Gentiles.

For the greatness of thy mercy is high
in the heavens, and thy faithfulness reacheth
to the cloudes.

Set up thy self, O God, above the hea-
vens, and thy glory above all the earth.

that they, but they be not.

They haue eares, & heare not: noses haue they, but they smell not.

They haue handes & handle not, seeke haue they, but they can not goo, neyther can they quere: howe thei thei.

They that make them, are lyke vnto them, and is as all lyke as put their truste in them.

But let Israel trust in the Lorde, for he is their succour and defence.

Let the house of Aaron put their truste in the Lorde, for he is their succour and defence.

They that feare the Lorde, let them put their truste in the Lorde, for he is their succour and defence.

The Lorde is mynefull of vs, and blessed be: he blessed the house of Israel, he blessed the house of Aaron.

Yea he blessed all them that feare the Lorde, both small and great.

The Lorde increase you more & more: both you, and your children.

For we are the blessed of the Lorde, whiche are yea and earth.

All the holy heauens are the Lorde, but the earth hath he giuen vnto the children of men.

The Lord paye not the (O Lorde) neyther all they that goe wronge into silence.

But we will praye the Lorde, frame this truste for euermore. *Playe the mauldinge.*

PSAL. CXIII.

I Am well pleased, that the Lorde hath heard the voyce of my prayer.

That he hath enclined his eare vnto me, and he hath called I call vpon him as long as I lyue.

The snares of death compassed me rounde about, the paynes of hell gat holde vpon me, I founde trouble and heauynesse.

Then called I vpon the name of the Lorde: O Lorde: helpe my soule.

Steeuous is the Lorde, and righteous, yet our God is mercifull.

The Lorde preseruethe the simple, I was brought intone, and he helped me.

Reuere againe then vnto thy rest, O my soule, for the Lorde hath geuen the thy desire.

And wher thou hadst deliuered my soule from death, myne eyes from teares, and my feete from stumblinge.

I will minde before the Lorde, in the land of the liuinge.

Thelord, and therefore haue I spoken, but I was sore troubled.

I sate in my bed: All men are lyars. What reuerendest I giue vnto the Lorde for all the benefytes that he hath done vnto me?

I will receyue the cuppe of saluacion, & call vpon the name of the Lorde.

I will paye my vowes in the presence of all

his people, right heare in sight of the Lorde to the death of his sepulchre.

O Lorde, I am thy seruauit, I am thy seruauit, and the sonne of thy handmaide, thou hast broken my bondes in lonner.

I will offer to the, the sacrifice of thankes: gyngre, and will call vpon the name of the Lorde.

I will paye my vowes vnto the Lorde in the sight of all his people, in the courtes of the Lorde house, euen in thy myddel of the, O Ierusalem.

Playe the rulerlaudinge.

PSAL. CXV.

After the De-

troues. *psal.*

O Blesse the Lorde al ye Gentyles, laude him all ye people.

For his mercifull hande is to cure more and more to wards vs, and the trust of the Lorde endureth for euer. *Playe the rulerlaudinge.*

John. xlii.

PSAL. CXVI.

After the De-

troues. *psal.*

O Blesse the Lorde al ye Gentyles, laude him all ye people.

For his mercifull hande is to cure more and more to wards vs, and the trust of the Lorde endureth for euer.

Let Israel now confesse, that his mercy endureth for euer.

Let the house of Aaron now confesse, that his mercy endureth for euer.

Yea let them now that feare the Lorde confesse, that his mercy endureth for euer.

I called vpon the Lorde in trouble, and the Lorde breke me at large.

The Lorde is my helpe, I will not feare what men doth do vnto me.

The Lorde is my helpe, and I shall be before vpon myne enemyes.

It is better to trust in the Lorde, then to put any confidence in man.

It is better to trust in the Lorde the to put any confidence in princes.

All they then compassed me rounde about: but in the name of the Lorde will I breake them.

They kepe me in on euery side, but in the name of the Lorde, I will breake them.

They came aboute me lyke bees, and were as hore as the fire in the thornes, but in the name of the Lorde I will breake them.

They thinke at me, that I might fall, but the Lorde is my helpe.

The Lorde is my strength, and my longe, and he become my saluacion.

The voyce of toyce and mythe is in the dwellinges of the righteous, for the right hande of the Lorde hath gotten the victory.

The right hande of the Lorde hath the pre-empnence, the right hande of the Lorde hath gotten the victory.

I will not dye, but lyue, and declare the workes of the Lorde.

The Lorde hath chastened and corrected me, but he hath not giuen me ouer vnto death.

Open me the gates of righteousness, that I maye

Ex. xli.

Ex. xli.

Ex. xli.

I thank thee for thine holines, and give thanks
unto thee O Lord.

Thou art the God of the Lord, the righteous
hath dwelt in thine house.

I thank thee, Lord thou hast heard me, and
art become my salvation.

Thy name alone which the builders refused
is become the head stone in the corner.

This was the Lord's saying, and it is met
witness in our eyes.

This is the day, which the Lord hath
made, let us be glad and be glad in it.

Rejoice now O Lord, O Lord send us now
prosperity.

Blessed be he that commeth in the name of
the Lord, we wish you good lucke, ye that
be of the house of the Lord.

God is the Lord, he hath redeemed us light:
he hath given us the solemn feast with great
bliss.

Thou art my God, and I will thank thee
thou art my God, and I will praise thee.

O give thanks unto the Lord, for he is
gracious, and his mercy endureth for ever.

My desire shall be in thy statutes, I will
forget thy wordes.

GIMEL.

O do well unto thy servant, that I may
keep and keep thy wordes.

O open thou mine eyes, and so shall I
not wonder at things in the law.

I am a stranger upon earth, O let me
thy commandmentes from me.

My soule breaketh out, for thy wordes
dilate that I have allwaye unto thy
commandmentes.

Thou hast rebuked the wicked, and thou
hast rebuked from thee thy commandmentes.

O turne from me shame and rebuke, for
I have kept thy commandmentes.

Princes also sit and speake against me, let
thy servant be occupied in thy statutes.

In thy testimonies is my desire, they are
my counsellors.

DALETH.

My soule cleaveth to the dust, O give
thou me according to thy word.

I knowledges my wayes, and thou hast
me, O teach me then thy statutes.

Make me to understande the wayes of thy
commandmentes, and so shall I follow
thy wordes.

My soule waiteth awake for thy
wordes, O let me by according to thy
wordes.

Take from me the waage of lying, and
grauente me thy lawe.

I have chosen the wayes of truth, thy
commandmentes have I layde before me.

I spoke unto thy testimonies, O Lord
founde me not.

I will runne the wayes of thy command-
mentes, when thou shalt compassed my
heart.

H E.

Teache me O Lord the wayes of thy
statutes, and I shall keep it unto the end.

O give me understanding, and I shall
keep thy lawe, for I shall keep it with my
heart.

Lead me in the path of thy command-
mentes, for that is my desire.

Encline mine heart unto thy testimonies,
and not to covetousnes.

O thouen awake mine eyes, lest they
behold danger, and quicken me in
thy wordes.

O stablish thy word in thy servant, that
I maye keep it.

Take awaye the rebuke that I am
afraid of, for thy testimonies are amiable.

Rejoice, my desire is in thy command-
mentes, O quicken me in thy testimonies.

After the
Septuagint.

PSAL. CXVII.

A L E P H.

Blessed are those that are brisled in the
waage: which walke in the lawe of the
Lord.

Blessed are they that keep his testimonies,
and seke him with their whole heart.

Which walke in his waage, and do no
wickednes.

Thou hast given us charge to keep thy
commandmentes.

O that my wayes were stablished to keep
thy statutes.

So should I not be confounded, while
I have respect unto all thy commandmentes.

I will thank thee with an unfeigned heart,
because I am learned in the iudgements of thy
righteousnes.

I will keep thy statutes, O forsake me not
utterly.

B E T H.

Where wilt thou walk a sponge man
in his waage? Such by saying him self after thy
wordes.

With my whole heart I seke thee, O let me
not go wronge out of thy commandmentes.

Thy wordes have I kept within my heart,
I will not speake against thee.

Rejoice in thee, O Lord, O teach me thy
statutes.

With my lips will I tell thee out all
the iudgements of thy mouth.

I have no great desire in the waage of thy
statutes, as in all manner of riches.

I will except myself in thy command-
mentes, and have respect unto thy
statutes.

Let thy louynge mercy come vnto me, O b
lame, and thy laungers health accordinge bu
thy word.

That I maye geue answere vnto my blas
phemes, for my trust is in thy word.

O take not the word of truthe bitterly out
of my mouth, for my hope is in thy iudge
ments.

O shall I alwaye kepe thy lawe, yea for
reuerend iustice.

And I will walke as in libertie, for I see the
commandementes.

I will speake of thy testimonies out before
kings, and will not be ashamed.

Thy helpe shalbe in thy commandementes
which I love.

Thy handes also will I lye vnto thy co
mandementes which I love, and my talking
will be of thy lawes.

Z A I N.

O thinke vpon thy seruant as concerning
thy word, wherein thou hast caused me to put
my trust.

For it is my comfort in my trouble, yea thy
word quickeneth me.

The pious haue me greatly in derisio, yet
shall not I shrow the lawe.

I remember thyne exceeding iudgements,
O Lord, and am comforted.

I am horribly afrayed for the vngodly, &
fear thy lawe.

Thy statutes are my songes in the house of
my pilgrimage.

I thinke vpon thy name, O Lord, in the
right season, and kepe thy lawe.

It is mynt owne, for I kepe thy command
mentes.

H E T H.

Thou art my portion, O Lord, I am pur
sued to kepe thy lawe.

I make myne humble petition in thy pre
sence with my hole heart, O be mercifull vnto
me creating vnto thy word.

I will myne owne wayes to remember, and
will myne feet into thy testimonies.

I make hast, and prolonge not thy tyme, to
kepe thy commandementes.

The congregations of the vngodly haue
derided me, but I forget not thy lawe.

In my tribulacione I say, O geue thanks
unto thy, for the iudgements of thy righteous
nesse.

I am a companion of all them that feare &
will kepe thy commandementes.

The corde, O Lord, is full of thy mercy,
O vnto me thy lawes.

T E H.

O Lord, thou hast dealt friendly with thy
seruant, accordinge vnto thy word.

O frame my thy hennesse, nourture and
knowledge, for I desire thy commande
mentes.

Before I was troubled, I went in prayer,
but now I kepe thy word.

Thou art good & friendly, O teache me thy
statutes.

The pious praymgs lyes vpon me, but I
kepe thy commandementes with my hole
heart.

Thine heart is as fat as baysme, but my
teple is in thy lawe.

It is good for me that I haue bene in trou
ble, that I maye lerne thy lawes.

The lawe of thy mouth is deare vnto me
then thousandes of golde and siluer.

I O D.

Thy handes haue made me and fastened
me, O geue me understandinge, that I maye
lerne thy commandementes.

They that feare the, will be gladd when
they se me, because I put my trust in the
word.

I know, O Lord, that thy iudgements are
right, and that thou art very faithfull: but
caused me to be troubled.

O let thy mercifull hennesse be my com
fort, accordinge to the promes that thou hast
made vnto thy seruant.

O let thy louynge mercies come vnto me,
that I maye lye, for thy lawe is my be
liefe.

O let the pious be confounded, which han
dle me to fall.

But let iustice as feare the, and knowe thy
testimonies, be turned vnto me.

O let mine heart be vnderpleid in thy statu
tes that I be not ashamed.

C A P H.

My soule longeth for the sauynge belch, for
my trust is in thy word.

Myne eyes longe for thy word, say
enge: O when wilt thou comfort me?

For I am become lyke a beele in the smoke,
yet do not I forget thy lawes.

How many are the dayes of thy seruant?
When wilt thou be aunged of myne aduers
aries?

The pious haue bygged pyties for me, whil
the are not after thy lawe.

All thy commandementes are true, thy pre
serue me faith, O be thou my helpe.

They haue almost made an ende of me vpon
earth, but I forsake not thy commandemen
tes.

O quenech me after thy louynge hennesse,
and O shall I kepe thy testimonies of the
mouth.

L A M E D.

O Lord, thy word endureth for euer in
heauen.

Thy words also remembreth some one gene
ration to an other: thou shalt lead the soules
of the earth, and be praised.

They continue thy way accordinge to thyne
word.

Ex lib
Job 24

2.

23

ordinanner, for all things serue the.

I my hope were not in thy lawe, I should perish in my trouble.

I will neuer forget thy commandmentes for: with them thou quickenest me.

I am thine. Oh helpe me, for I seeke thy commandmentes.

The vngodly lore waite for me to destroy me, but I confesse thy testimonies.

I feare that all things come to an ende, but thy commandment is exceedinge joyable.

A

M E M.

O what loue haue I vnto thy lawe? all daye longe is my talkinge of it.

Thou thy godly commandment hadde made me reioyce then myne enemies, for it is eate by me.

I haue more vnderstandinge then all my teachers, for thy testimonies are my deliuerance.

Yea I am toiler then the aged, for I keepe thy commandmentes.

I refuse my seate from euery euill waye, that I maye keepe thy wordes.

I waken not from thy iudgementes, for thou hast taught me.

Oh howe sweete are thy wordes vnto my throte?

Yea more then hony vnto my mouth.

Therefore thy commandmentes I get vnderstandinge, therefore I hate all false wayes.

D

N V N.

Thy worke is a sancte vnto my seate and a lyght vnto my pathes.

I haue twaine and am stedfastly purposed, to keepe the iudgementes of thy righteousnes.

I am troubled aboue measure, quicken me, O Lord, accordinge vnto thy word.

Let the free will offeringe of my mouth please thee, O Lord, and teach me thy iudgementes.

My soule is alway in my hande, yet to not I forget thy lawe.

The vngodly haue sayd a snare for me, but yet I waite not I come thy commandmentes.

Thy testimonies haue I clapyed as myne heritage for true: and why? they are the depe toppe of my hope.

I applye mynto here to fulfill thy statutes alwaye, turn vnto the ende.

P

S A M E C H.

I hate the vngodly, but thy lawe too I loue.

Thou art my defence and my lyde, my truste is in thy worde.

I maye come me ye myked, I will heare thy com-
mandmentes of my God.

I habytle me accordinge vnto thy worde, that I maye liue, and let me not be disappointed of my hope.

Do hee thou my thy, and I shall be safe: for I shall cure the talkinge of the statutes.

Thou treadest vnto all them that hated frome thy statutes, for theye imagine with respecte.

Thou puttest a waye al the vngodly of the earth lyke thyselfe, therefore I loue thy testimonies.

My kely trembleth for feare of the, and I am affrayed of thy iudgementes.

A I N.

I deale with the things that is lawfull and right, I geue me not succour vnto myne enemies.

Be thou mercifull for thy seruant to do him good, that the pious do me no wronge.

Myne eyes are warde away with ising for thy health, and for the waye of thy righteousness.

O deale with thy seruant accordinge to thy louynge mercie, and teache me thy statutes.

I am thy seruante, O graunte me vnderstandinge, that I maye knowe thy righteousness.

It is tyme for the (O Lord) to leaue thine hande, for they haue deliuey the lawe.

For I loue thy commandmentes aboue golde and precious stone.

Therefore do hee I receyue all thy commandmentes, and all false wayes I detesteth byore.

P H E.

Thy testimonies are wonderfull, thynt both my soule kept them.

Whin thy worde goeth forthe, it groweth lyght and vnderstandynge, run vnto him.

I open my mouth and hymn to my God, for I desire thy commandmentes.

O loke thou vpon me, and be mercifull, as thou wilt to doo vnto those that loue thy name.

Whin my gorgenes after thy word that is twickenesse carrie me in me.

O deliuer me frome the wronges of synners of men, and so shall I keepe thy commandmentes.

Whin the lyght of thy countenance to the seruant, and let me see thy statutes.

Myne eyes glasse out vnto water, because men kept not thy lawe.

Z A D E.

Righteous art thou, O Lord, and thou art the iudgement.

The testimonies that thou hast commanded are exceedinge righteous and true.

My seile hath beene consumed me, because myne enemies haue forgotten thy word.

Thy worde is trewe to the distressed, as thy seruant loueth it.

I am (small and of no reputation, yet hee

nor forget thy commandmentes.
Thy righteousness is an everlasting light:
truthfull, and thy lawe is true.
Touable and beautiful have taken holde
of me, yet is my desire in thy command-
mentes.
Thy righteousness of thy testimonies is ex-
cellente, & graunte me understandinge, &
I shall live.

K O P H.

I call with my whole heart, heare me, O Lord;
I shall hope thy statutes.
Thou art upon the Lord, I call, helpe me, and
I shall hope thy testimonies.
Early in the morninge to I crye vnto the,
in my waye is my trust.
Thy eyes percerue the night watches, &
thy light be scaped in thy wayes.
Hear my voyce, O Lord, accordinge vnto
thy louinge kindness, quicken me accord-
ing as thou art wont.
Thy hatredt hath that of malice persecute
me, and are farre frome thy lawe.
Behold nowge at heark also, O Lord, for
thy promyses are faithfull.
As concerninge thy testimonies, I have
beuen care frs the beginninge, that thou
wouldest ground them for cure.

R E S.

Don't myne aduersite, and deliuer me
so I not forget thy lawe.
Remember thou my cause and defende me
accordinge vnto thy waye.
Health is farre frome the vngodly, for they
waite not thy statutes.
Great is thy mercy, O Lord, quicken me
as thou art wont.
When there are that trouble me, and pre-
saille me, yet do not I forsake frome thy
testimonies.
It quicken me, when I see, that the rean-
tious hope not thy lawe.
Remember, O Lord, howe I lone thy com-
mandmentes, & quicken me with thy
lovinge kindness.
Thy word is true frome euerslastinge, all
thy commandmentes of thy righteousness endure
in eternitie.

S I N.

The plines persecute me without cause,
but my right hande is in mine of thy wayes.
I am as glad of thy word, as one that ha-
th great riches.
As for me, I hate and abhorre them, but
thy lawe be I loue.
When times a daye do I praye the, be-
cause of thy righteous iudgements.
Great is thy grace that they haue not
offended, and they are not offensed at it.
Vnto, I take for thy sauinge health, and
write thy commandmentes.
Thy soule heareth thy testimonies, and lo-

ueth them exceedingly.
I hope thy commandmentes and testimo-
nies, for all my wayes are before the.

T H A V.

Let my complainte come before the, O
Lord, & give me understandinge, accordinge
vnto thy word.
Let my supplication come before the, de-
liuer me accordinge to thy promises.
Thy troopes shall speake of thy people, saying
thou hast taught me thy statutes.
Yea my tongue shall singe of thy word, for
all thy commandmentes are right.
Let thine hande helpe me, for I have cho-
sen thy commandmentes.
I longe for thy sauinge health, O Lord,
and in thy lawe is my desire.
Oh let my soule true and praise the, that
thy iudgements maye helpe me.
I am as strange, like a sheep that is lost: Oh
seeke thy seruant, for I do not forget thy com-
mandmentes.

P S A L. CXV I I I.

After the Key
of David.

¶ The songe of the heares.

When I am in trouble, I call vpon the
O Lord, and he answereth me.
Deliver my soule. Oh Lord, frome
henge henges, and from a deadly full tongue.
Whom remede shall bequitt as downe
to the, thou false tongue.
Turne my daye & sharpe arrows, with dote
burninge coles.
Do to me that my banishment endureth
so longe: I dwell in the tabernacles of the
foresaid full.
My soule hath longe dwelt amonge them
that be enemies vnto peace.
I laboured for pen, but whil I spake the
of, they made them to backslide.

P S A L. CXV.

After the Key
of David.

¶ The songe of the heares.

Thy eye vnto myne eyes vnto the hylls, frome
whence cometh my helpe.
Thy helpe cometh frome the Lord
which hath made heauen and earth.
He will not suffer thy soule to be moued,
be that heareth the, heareth not.
He will be that heareth I heare, both nye
ther shalbe not sleep.
The Lord him selfe is thy keeper, O Lord
is thy defence vpon thy right hande.
So that the Sunne shall not burne the by
daye, neither the moon by night.
The Lord he preserveth the same all euill,
yea it is the Lord that heareth the soule.
The Lord preserveth thy goinge out and
thy cominge in, frome this time forth for
euers.

cutt mo:.

After the Ps.
byuncapit.

PSAL. CXX.

The songs of the heere.

A Was glad, when they sayde unto me: we
will go in to the house of the Lorde.

Our feete shall stande in thy gates, O Je-
rusalem.

Jerusalem is builde as a citie, that is as
buite in it selfe.

For there the tribes go by, euen the tribes
of the Lorde: to keeshe unto Ihesel, to giue
thanks vnto the name of the Lorde.

For there is the state of iudgement, euen
the state of the house of Dauid.

O praie for the peac of Ierusalem, they shall
prosper that loue the.

Heare be within thy walles, and plentiful
his water in thy palaces.

For my brethren and companions sakes, I
will pray the prosperitie.

See because of the house of the Lorde our
God, I will see to be the good.

After the Ps.
byuncapit.

PSAL. CXXI.

The songs of the heere.

A To the lyft I by myne eyes, thou that
dwellest in the heauens.

Beholde, euen as the eyes of Ierusalem
take vnto the bandes of their masters: and
as the eyes of a mankin vnto the hands of
his master, euen to our eyes master vpon
the Lorde our God, butt he haue mercy vpon
vs.

Haue mercy vpon vs, O Lorde, haue mer-
cy vpon vs, for we are beeryly wretched.

Our soules is spild with the tearesfull re-
quyre of the wretched, and with the despitous
sneer of the proud.

After the Ps.
byuncapit.

PSAL. CXXII.

The songs of the heere.

A If the Lorde hadde not bene of our side
now maie Irael saye: If the Lorde
had not bene of our side, might we haue
sayd against vs.

They had swallowed vs by quicke, butt they
hurre to mannyng thyll, but as.

Yea the waters had byrned vs, yf flame
had gone ouer our soules.

The hope of the of the proud had gone a-
uen into our soules.

But praied be the Lorde, which hath not
quert vs ouer for a praye vnto the heere.

Our soules is escaped, euen as a wyke out of
the hand of the toiler: eye there is spoken
we are deliuered.

Our hope standeth in the name of the Lorde
whych hath made peace and earth.

After the Ps.
byuncapit.

PSAL. CXXIII.

The songs of the heere.

They that put their trust in the Lorde, shall
be as the mount Sion, which
shall not be remoued, but standeth fast for-
euer.

The hylls stande about Ierusalem, euen
so standeth the Lorde rounde about his peo-
ple, frome this tyme forth for euermore.

That y rod of the vngodly come not into
lot of the righteous, leaue the righteous not
thou stande vnto thy redemption.

O Lord, O Lorde, vnto those that be good
and true of heart.

As for suche as tourne backe vnto the
stone wyckednesse, the Lorde shall leaue them
forth with the euill doers: but peare be vnto
Irael.

PSAL. CXXIII.

The songs of the heere.

A Turn the Lorde turneth agayne the
house of Sion, then shall we be builded
to them that desire.

Then shall our mouth be filled with laugh-
ter, and our tongue with joye.

Euen shall it be sayde among the heathen
the Lorde hath done great things for them
yea the Lorde hath done great things for
vs alerdy, wherof we reioyse.

Tuene our captiuitie, O Lorde, as the
creeper in the south.

They that sowe in teares, shall reape
joye.

He that now goeth in his waye to weep
beneath his good seede, shall come agayne
reioyse, and bring his sheaves with him.

PSAL. CXXV.

The songs of the heere.

A Keep the Lorde blesse the heauens, then
shall we be as the mount Sion, which
shall not be remoued, but standeth fast for-
euer.

Excepte the Lorde keepe our city, the
watchmen in watch shall be in vaine.

It is but in labour that we reioyse by night,
and we be as the bird of the night,
that is as the bird that is taken in the snare,
and is taken in the snare.

As a quene and the fence of the watch
are as the quene and the fence, that cometh
in the watch.

Like as the arrows in the hand of the
archer, euen so are the pangs of sorrow.

Happy is the man, that hath the quene
full of wisdom: he shall not be ashamed, when
he speaketh with y is enemies in the gate.

PSAL. CXXVI.

The songs of the heere.

Blessed are all they that leave the Lord,
and walk in his ways.
For thou shalt rate the labours of
their stout hands: & well is the, happy are
they.

Thy hope shall be as the fruitful vine upon
the walls of thy house.

Thy children like the olive boughs
shall flourish about thy table.

As thou shalt the man be blessed, that leaveth
the Lord.

The Lord shall to bless the out of Zion,
that thou shalt be Jerusalem in prospectus al
his life long.

For thou shalt be thy children children
and upon Israel.

PSAL. CCXVII.

(The song of the Searers.)

In any time have they sought against me
to frame my mouth up (maye Israel
now sape.)

Yea, many a time have they sought against
within my mouth up, but they have not hurt
me.

The plowmen plowed upon my backe, and
made large furrows.

For the righteous Lord hath betwene the
peck of the venged up in peeces.

Let them be confounded and turned backe
hate, as many as have coult will at Zion.

Let them be euen as the hay upon y house
topes, which together with afore it be pluckt up.

Wherof the mower fillet not his hande,
whiche he that byndeth up the sheaves, his
wound.

So that they which go by, say not so much
with the Lord prosper you, for with you good
make in the name of the Lord.

PSAL. CCXVIII.

(The song of the Searers.)

Out of the deep call I unto the, O Lord
Lord heare my voyce.

Whet thine eares conspize with the
voice of my complainte.

When Lord wilt be extreme to marke
what is mine iniquity, O Lord who maye as
before?

Wherfore is mercy with y, that thou mayst
deliver.

I like say the Lord, my soule doth waite
for him, and in his bowels is my trust.

My soule in thy presence above eye Lord,
from the one wronge to the other.

Let Israel trust in the Lord, for with the
Lord there is mercy and plenteous redemp-
tion.

And he shall redeme Israel from all his in-
iquities.

PSAL. CCXIX.

(The song of the Searers.)

After the Ps.
psalm. cxxii.

I Lord, I am not bragge mynked, I have
no pious lokes.

I do not excepte my self in great mat-
ters, which are to hyge for me.

But I refrayne my soule and hope to solve
like as a childe that is reuoked from his ma-
ther: yea my soule is euen as a weaned childe.

Let Israel trust in the Lord, for with the
Lord there is mercy.

PSAL. CXXX.

(The song of the Searers.)

After the Ps.
psalm. cxxxii.

I Lord, remember David and al his trou-
ble.

Behold he stode unto the Lord, & bo-
ward a bold unto the almighty one of Jacob:

I will not come within the tabernacle of my
house, nor stay in my bed.

I will not suffer myne eyes to sleepe, nor
myne eyes to lode to slumber.

Until I fynde out a place for the Lord,
an habitation for the mighty one of Jacob.

So, we herde of the same at Ephrata, and
founde it in the wood.

We will go in to his tabernacle, and fall
downe before his footstole.

Arise, O Lord, into thy resting place, thou
and the arches of thy strength.

Let the priests be clothed with righteous-
nes, and let thy sayntes exult.

For thy seruant David's sake count not
away the presence of thyne annoyed.

The Lord hath made a faithful oath unto
David, and he shall not breake from it: Of
the seate of thy body that I sit upon thy seat.

Yerthy children will kepe my couenaunt, &
my testimony that I shall leme them: their
children also shall sit upon thy seat for euer:
more.

For the Lord hath chosen Zion, to be an
habitation for him: for he hath chosen her.

When shall my rest, here will I dwell, for
I have a delceer them.

I will bless her by cypress with increase, &
will sanctifie her pore with bird.

I will deck her precincts with health, and
her sayntes shall exult: and be glad.

Thereto shall I make the house of David in
Israel: I have ordeined a sanctuary for myne
anointed.

So for his enemies, I shall clothe them
with shame, but upon him selfe shall his
crown be set.

PSAL. CXXXI.

(The song of the Searers of David.)

After the Ps.
psalm. cxxxii.

David. Betholde

Behold, how good and forfull a thinge it is, brethren to dwell together in unity.
It is like the precious oylment upon the brabe, that can doe no harme to the beast: euen vnto the beere, and went downe to the hyern of his clothing.
Aske the dewe of Hermon, which fell vpon the hill of Syon.
For there the Lord promised his blessing, and Iste for custome.

After the 7th of
byrons. psall.

P S A L. C X X X I I.

The songe of the Scares.

Behold, Oh praise the Lord, all ye seruantes of the Lord; yea that by night stande in the house of the Lord.
O lift vp your hands in the Sanctuary, & praise the Lord.
The Lord that made heauen & earth bleste the out of Zion.

After the 7th of
byrons. psall.

P S A L. C X X X I I I.

Praise the euery thinge.

O praise the name of the Lord, praise it O ye seruantes of the Lord.
Ye that stande in the house of the Lord in the courtes of the house of our God.
O praise the Lord; for the Lord is gracious: O singe praises vnto his name, for it is louely.

Psalm. cxlii. 4
and. psall. 4

For whp the Lord hath chosen Jacob vnto him selfe, and Israel for his owne possession.
For I knowe that the Lord is great, and that our Lord is about all goodes.
What so euer the Lord pleareth that he will he in heauen and in earth, in the sea, and in all deepe places.

Ierem. 5. 6

He bringeth forth the cloudes from the endes of the world, he turneth the lightnynge vnto rayne, bringinge the tempestes oute of these treasures.

Ecc. xlii. 6
and. psall. 6
and. psall. 6

Which smot the highdome of Egypt, he both of man and of beast.
He hath sent stormes and windes into the myddell of the sea, heauen & Egypt, vnto pharaon and all his seruantes.

Ps. cxlii. 6
and. psall. 6

With smoke dyuersed nations, and strewe mighty kynnes.
Behold bringe of the Inuentors, O bringe of the Canaan, and all the hyngdomes of Canaan.

Ierem. 5. 6

And geue this lande for an heritage, for an heritage vnto Israel his people.
Keep name, O Lord, eueryth for euer. So shall the mercies of the Lord, from one generation to an other.

For the Lord will avenge his people, and be gracious vnto his seruantes.
As for the ymagens of the world, they are but siluer and golde, the worke of mens handes.

They haue mouthes, and speake not: they haue eyes, but they see not.

They haue eares, and yet they heare not, neither is there any birth in their mouthes.

They that make them, are like vnto them and so are all they that put their trust in them.

Praise the Lord ye house of Israel, praise the Lord ye house of Aaron.

Praise the Lord ye house of David, yet lette the Lord, praise the Lord.

Praised be the Lord out of Zion, which dwelleth at Jerusalem.

Praise the euery thinge.

P S A L. C X X X I I I I.

O give thanks vnto the Lord, for he is gracious, and his mercy endureth for euer.

O give thanks vnto the God of all goodes, for his mercy endureth for euer.

O thank the Lord of all Lordes, for his mercy endureth for euer.

Which euery doeth great wonders, for his mercy endureth for euer.

Which he it is whosome made the heauen for his mercy endureth for euer.

Which layd out the earth about the welles for his mercy endureth for euer.

Whiche hath made great legions, for his mercy endureth for euer.

Which he it is whosome made the heauen for his mercy endureth for euer.

Which he it is whosome made the heauen for his mercy endureth for euer.

Which he it is whosome made the heauen for his mercy endureth for euer.

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Which he it is whosome made the heauen for his mercy endureth for euer.

Which he it is whosome made the heauen for his mercy endureth for euer.

Which he it is whosome made the heauen for his mercy endureth for euer.

Take heed if there be any waie of my chere
with me, and leaue me in the waie curles
mine.

After the
Diasia.

PSAL. CXXXVIII.

¶ To the chaunter, a Psalm of David.

Deliver me, O Lord, from the rapin
men, O preserve me from the myched
men.

Which smagen my chere in their detes, &
after by daye all the daye longe.

Some. 111.
Diasia. 111.

They sharpen their cangurs: he a serpent
abide as payson to vnder their toppes. Selah.
Take me, O Lord, from the barre of the
buggyle: preserve me from the myched men
whiche are purposed to ouerthrowe my go-
fours.

The proude haue layde a snare for me, and
spide a net abroade with cordes, pea and let
trappes in my waie. Selah.

Make my sayings vnto the Lord: thou
art my God, heare the voyce of my prayer O
Lord.

O Lord God, thou strength of my health
thou hast succored my heab in the bage of bac-
taple.

Let not thy buggyle haue his desire, O Lord
let him not haue his purpose, leaue they be so
proude. Selah.

¶ Let the mychese of thine otene lippes fall
upon the head of them, chat compass me a-
boute.

Let those burnynge coles fall vpon them,
let them be callid to the trye, and into the pit
chat they sturke vnto by asapine.

A man ful of riches shal not prosper vnto
the earth: a man of riches shal not preserve
himselfe by his riches, and be deliuered.

Sure I am, that the Lord will avenge
his poore, and maynteyne the cause of the helpe-
lesse.

The righteous also shall gree thanke vnto
the name, and the iust shal continue in the
light.

After the
Diasia.

PSAL. CXXXIX.

¶ A Psalm of David.

I Lord, I call vpon the: haue the vnto me
and consider my doye, when I crye vnto
thee.

Let my prayer be set forth in thy sight as
incense, and let the lyfing vp of my handes
be an offeringe sacrifice.

Be a watche, O Lord, before my mouth
pea a watche at the doore of my lippes.

Let not myne heare be enclined to any
euill thinge, to be myched as the buggyle of
myched men, leaue I sake of such thinges as
please them.

13 Let the righteous rather smile me friendship
and reprove me: so wilt I take it, as thou
shalt haue powred oyle vnto my heare: it shall
not burne my heare, pea I will praye for
myne mychese.

Thy iudges double at the sound, pea
they my worship, chat they be loyal.
Que hence Ipe scattered before the pre, like
as taken one gauey and dragged by the
grounde.

But myne eyes loke vnto the, O Lord
God: in the is my trust, O thou canst not out
my soule.

Take me frame the snare whiche they haue
layde for me, and from the trappes of thy
ked hors.

Let the buggyle fall into thine stomack-
tes together, vntill I be gone by them.

PSAL. CXL.

¶ The iusticiis of David, a prayer, when he was
in the case.

I crye vnto the Lord with my voyce, my
rain vnto the Lord do I make my supp-
lication.

I poure out my complaynte before him,
I shewe him of my trouble.

When my spirite is in heuynesse, thou
knowest my pathes: in the waie whiche I
walke haue they pynely layd a snare for me.

I loke vpon my right hande, and I see
no man that will knowe me.

I haue no place to sle vnto, no man can
for my soule.

Therefore do I crye vnto the, O Lord
make: thou art my hope and my possession
in the lande of the lyfynge.

Consider my complainte, for I am brought
very lowe.

O deliuer me from my persecutors, in the
are to stronge for me.

Bringe my soule out of prison, that I
maye gree thanke vnto thy name: whiche thou
pe thou wilt graunte me, then shall I
greete and reioyce vnto thy company.

PSAL. CXL.

¶ A Psalm of David.

Heare my prayer, O Lord, and
heare: and heare me for thy
righteousnes sake.

And entre not into iudgement with thy
natur: for in thy sight shall no man iust
be iustified.

For the enemye persecuteth my soule, he
smpteth my ipe downe to the grounde, he
seth me in the darkness, as the dead men of
woolke.

Therefore is my spire drede within me,
and my heart within me is desolate.

Yet do I remember the times past, I
upon all thy workes, pea I stretch my
in the robes of thy handes.

I stretch forth myne handes vnto the,
for soule stretch vnto the out of the dusty lande.

Selah.
Heare me, O Lord, and chat thou, for
I speere waite I sayne: I haue not thy face
me, leaue I be lyde vnto them that goe
downe.

in thy name.

Let me heare thy louping kindnesse by thy
mes in the morning, for in I is my trust: O let
me in the waye: that I shoulde walke in, for
I haue my soule vnto the.

Deliver me, o Lord fro myne enemies, for
I haue had the.

Teache me to doo the thyngs that plea-
sure, for thou art my God: let thy louping
kindnesse me forth vnto the lande of ex-
cellence.

Teache me, o Lord for thy names sake, in
thy righteousness sake bryng my soule out
of trouble.

As thy goodnesse scatter myne enemies
make: bryng all them that bise my soule,
in I am thy seruant.

P S A L.

CXLII.

b.

C. Dauid.

Relied be the Lord my refuge: whiche
brought my handes to warre, and my
fingers to fight.

My hope and my castell, my defence
my deliverer, my Godde in whom I
trust: whiche gouerneth the people that is
warre.

o Lord: what is man, that thou hast such
regard vnto him: or the son of man, that thou
bystendest him?

As thou like a thing of naught, his time pass
eth awaye like a shadow.

Howe the breuens, o Lord, o come downe
vnto the mountaynes, that they may smoke
with all.

Arise forthe the lightynynge and scatter
fear: bryng oute thine arrows and consume
fear.

Arise downe thine hande frome above,
myne me and take me oute of the greates
waters: some the hande of strange chyl-
dren.

Whose mouth talketh of banishe, and they
not hande to a right hande of falschid.

That I may synge a victor song vnto the, o
God, and synge prayes vnto the, vpon a ren-
derfull late.

Thou that givest victory vnto hynges, and
whitherso I shal thy seruant from the pe-
rill of the sword.

Save me and deliuer me from the hande of
change chylde, whose mouth talketh of
banishe, and yett right hande is a right hande
of falschid.

That oure cornes maye growe by as
strange plantes: and that oure dought-
maye be as the poysyned cornes of the
wilde.

That our garners may be full and plentious
with all maner of store: that oure steepe maye
bryng forth thousandes, and hundredes thou-
sandes in our villages.

That our oxen maye be stronger to labour,
that there maye be no withynce, no decay, no
comptayning in oure strectes.

Blessyd are the people that be in such a case:

yea blessed are the people whiche haue I Lord
for their God.

P S A L.

CXLIII.

After the Ps.
lynes. 8. 116.

C. psalme of Dauid.

I will magnifie the, o God my kynge, I will
praise thy name for euer and euer.

Wherefore haue I I graue thanks vnto
to the: and praise thy name for euer and
euer.

Great is the Lord, and marvellous wro-
thy: to be praised, there is no end of his great-
nesse.

One generation shall praise thy workes vnto
to an other, and declare thy power.

As for me I will be talkynge of thy won-
drous, thy glorie, thy people, and wonderous
workes.

So that men shall speake of the myghte of
thy marvellous actes: and tell of thy great-
nesse.

The memoriall of thyne aboundant kind-
nesse shall be blessed, and men shall sing of thy
syngfullnesse.

The Lord is gracious and mercifull, long
suffering, and of great goodnesse.

The Lord is louing vnto cunnyng men, o his
mercy is euer all his workes.

All thy workes praise the, o Lord, and thy
sanctes graue thanks vnto the.

Therfore the thyngs of thy kynngdome, and
talks of thy power.

That thy power, thy glorie and myghty-
nesse, of thy kyngdome, might be knowen vnto
to men.

The kyngdome is an euersyng kyng-
dome: and thy dominion endureth thyng
out all euer.

The Lord upholdeth all such as
shoulde fall: and lyfeth by all those that be
downe.

The eyes of all maye vpon the: and
thou givest them they meate in due sea-
son.

Thou openest thyn hande, o floures of the
ground with plentifullesse.

The Lord is righteous in all his wayes: o
holyness in all his workes.

The Lord is nye vnto them that call vpon
hym: yea all such as call vpon hym surely
fully.

He fulfilleth the desire of them that
feare hym: he heareth their crye, and helpeth
them.

The Lord preserue them that loue hym,
but scattereth aboute all the vngodly.

My mouth shall speake the praise of the
Lord: and let all heide graue thanks vnto
his holy name for euer and euer. Praise

the euersyng.

P S A L.

CXLIII.

After the Ps.
lynes. 8. 116.

C. psalme of the euersyng.

Praise

Praise the Lord, O my soul: while I
live will I praise the Lord: yea as long
as I have any being, I will sing praises
unto my God.

Psal. cxlii. a
* * * Put not your trust in princes, nor
in any child of man, for there is no helpe in
them.

For when the breath of men goeth forth, he
shall come againe to his dust, and so all his
thoughtes perish.

Wishes is he that hath the God of Jacob
for his helpe: and whose hope is in the Lord
his God.

Which made heauen and earth, the sea,
and all that therein is, which keepeth his pro-
mise for euer.

Which helpeth them to righte that suffer
wronge, which feedeth the hungrye.

The Lord loosed me out of prison, the Lord
gave light to the blinde.

The Lord helpeth them by that are fallen:
the Lord loosed the captiues.

The Lord careth for the strangers, he
defendeth the fatherlesse and not a one: as for
the wage of the vngodly, he turned it by lyne
downe.

The Lord thy God, O Sion, is king for e-
uermore, and thou art all generations.

Praise the euell dayngs.

PSAL. CXLV.

Praise the euell dayngs.

After the
psalm.

O Praise the Lord, for it is a good thing
to praise him: yea, and it is good to
saye: a sayfull and pleasant thing it is to be
thankfull.

The Lord shall haue his dwelling in
Jerusalem, and
gather together the outcastes of Israel.

He healeth the contrite in heart, and bindeth
by their iniquities.

He telleth the number of the starres, & cal-
leth them all by their names.

Great is our Lord, and great is his power:
yet his wisdom is infinite.

The Lord stretcheth forth his arme, and bindeth
the vngodly downe to the ground.

Upright is the Lord: with thankes-
givinge: praise the Lord: with thankes-
givinge: praise the Lord: with thankes-
givinge.

Which concealeth the heauen with clouds:
prepareth raine for the earth: and
maketh the grass to growe upon the mount-
aynes.

Job. xxi. a
Which graeth fodder vnto the cattell, & maketh
the young caluene that call vpon him.

He hath his pleasure in the dermache of
an house, neyther delighteth he in any mannes
legions.

But the Lordes desire is in them that feare
him, and put their trust in his mercy.

Praise the Lord, O Jerusalem, praise thy
God, O Sion.

For he maketh fast the barres of the gates, &
watcheth the children within the
city: he maketh peace in the borders, and silenceth
with the house of wrath.

He sendeth forth his commandment from
earth, his word cometh forth.

He smeth downe the willow, and scattereth the
bore from like asflie.

He calleth forth his rife like the moulted
hable to smite his frowe.

He sendeth out his word, and melteth
he bloweth with his wynde, and the waters
flowe.

He directeth his word vnto Jacob, his
statutes and ordinances vnto Israel.

He hath not wailer to with all the wayfary:
neither hath they knowledge of his lawes.

Praise the euell dayngs.

PSAL. CXLVI.

Praise the euell dayngs.

O Praise the Lord of heauen: praise him
in the heeghth.

Praise him all ye angels of his host,
him all his host.

Praise him sunne and moone: praise him
all ye derres and light.

Praise him all ye braynes, & ye waters that
be vnder the braynes.

Let them praise the name of the Lord, by
his commandment, and they were made.

He hath made them salt for race and meate:
he hath giuen them a lawe which shall not
be broken.

Praise the Lord vpon earth, ye which feare
him, and all derres.

Fire and harte, smoke and vapours, which
is his name, shall praise his name.

Spontaneous and all velle, frutesfull trees
and all of choise.

Brekes and cattell: woymes and scitons
soules.

Kings of the earth and all people, princes
and iudges of the earth.

Yonge men and maydens, old men & chil-
dren: let them praise the name of the Lord, by
his name onely is excellent, & his praise aboue
heuen and earth.

He stretcheth the home of his people: altho
they saynes shall praise him, the captiues of
Israel, euen the people that secretly him.

Praise the euell dayngs.

PSAL. CXLVII.

Praise the euell dayngs.

O Praise vnto the Lord a new song:
let the congregation of sayntes praise
him.

Let Israel exioyce in him that made him:
and let the children of Sion be ioyfull in their
kinge.

Let them praise his name in their dancing,
and singe praises vnto him with tabour
and harpe.

For the Lord hath pleasure in his people:
and helpeth the meke hearted.

After the
psalm.

Let the sayntes be comforted with gloire, let
 them prayse in their beddes.
 Let the prayser of God be in their mouth, &
 be praised in their handes.
 To be avenged of the heathen, & to rebuke
 the people.
 To breake theyr hinges in cheynes, and their
 bonds with ychers of yron.
 That they may be avenged of them, as it is
 written, such honour haue all his sayntes.
 prayse the euerslastyng.

PSAL. CXLVIII.

¶ Prayse the euerslastyng.

¶ Prayse the Lorde in his sanctuarie:
 prayse him in the firmament of his po-
 wer.

Prayse him in his noble actes, prayse him in
 his excellent greatnesse.

Prayse him in the sounde of the Trespeter:
 prayse him upon the Kute and Harpe.

Prayse hym in the Tymbales, and
 daunce: prayse hym upon the stringes and
 Harpe.

Prayse hym upon the welltuned Tym-
 bales: prayse hym upon the loude Tym-
 bales.

Let every thyng that hath breath, prayse
 the Lorde.

¶ Prayse the euerslastyng.

¶ The ende of the
 Psalter.

¶

THE PROVERBS OF
SALOMON.

CAPL.

I.

The Proverbes of
Salomon the sonne of
David kinge of Iſrael:
to teache wiſdome, in-
struction, and ſound iudgement,
and equite. That the ſimple
might knowe it, & that
young men might haue knowledge and
underſtandinge.

My ſon, charge thee with wiſdome, and by experience he ſhall
become ſkilful: and by experience he ſhall
become ſkilful to vnderſtande a parable, and
the interpretation thereof: the wiſdome of
the wiſe, and the ſound ſpeeches of the
ſame.

The feare of the Lord is the beginninge
of wiſdome: but foolies deſpiſe wiſdom and
inſtruction.

Thy ſonne heare the fathers doctrine, & for-
ſake not the lawe of thy mother: for that ſhall
bring thee into the dread, & ſhall be a ſhield
about thy necke.

Psalm. c. l.
Eccliaſt. i.
Buy ſonne, conſent not vnto ſpurnes, if they
enſue thee, and ſaye: come with vs, little be-
ſe we maye ſeeme to be wiſe: for we haue
ſeene innocent without a cauſe: ſeeke vs ſoone
among them by the the helpe, let vs ſcrouer
them quick and holie, as thoſe that goe to
winne in the pre.

So ſhal we ſeend all maner of colly riches,
and ſpall ouerflowe with ſpoyles.
A ſeale in the loe among vs: we ſhall haue
all our purſe.

For ſon, walke thou not with them, reſcape
the ſure from theſe wayes.
For they ſeeke runne to euill, and are hap-
py to the end.

Eſay. li. b.
Thou art happy in the net lapped ſoules beſore
the blind eyes.

Can they theſe ſilures lare waite one for
an others bloude: and one of them wold ſee
an others.

Theſe are the wayes of all ſuche as be
conciouſ: that one wold ſanctifie an others
ſpote.

Wisdom.
Wiſdom crieth without, and putteth forth
her voice in the ſtreets.

She crieth before the congregation in the
open gates, and ſhereth the women that ſeeke
the city ſayinge:

O ye children, how longe will ye loue chyl-
drennes? how longe will ye conſider theſe
in conſcience, and the vnto be conuincen vn-
to knowledge?

Comen you vnto my conſcience: ſo I will
reſpect my conſcience vnto you, and make you be-
lieue my conſcience.

Eccliaſt. i.
Eccliaſt. i.
I charge thee that I haue called, and ye
refuſe it: I haue ſerched oute my heart,
and no maner of ſeale is, but all my conſcience
haue ye deſpiſed, and let my conſcience be

nought.

Therefore ſhall I alſo laughe in ſcorn be-
ſide thee, and make thee, when thou ſhaſt
ſee that ye haue committed vpon you: ſee thou
the thinge that ye be a ſcrape of, ſeeking
to ſeeme wiſe, and youe ſuffer a
tempel: yea when ſcroules and heauies
commeth vpon you.

Then ſhal they ſay vnto me, but I haue
heare they ſhall ſee me early, but they ſhall
not ſinde me.
And that becauſe they hated knowledge,
and receiued not the feare of the Lord, ne
advised my counſell, and deſpiſed my
reuerence.

Therefore ſhal they ſee the ſcroules of their
owne wayes, and be ſcroules vnto they ſome
counſell.

For the turning away of the wiſe ſhal be
to them: and the proſperite of wiſe ſhal be their
owne deſtruction.

But woe to them that haue hated me, ſhall they
ſay, and haue brought vnto me, ſhall they
ſay, and haue brought vnto me, ſhall they
ſay.

CAPL.

II.

My ſonne, if thou wilt receive my
word, and kepe my commandmentes
by the: that thou ſhalt ſee my word
bring thee into wiſdome, applye thyne eare
vnto vnderſtandinge.

For if thou receiueſt after wiſdome, and ad-
diſt for knowledge: yf thou ſhalt ſee
as after miſer, and dygeſt for her as
for a ſeruit: then ſhal thou vnderſtande the
feare of the Lord, and ſeek the knowledge
of God.

For it is the Lord that giveth wiſdom,
of his mercy commeth knowledge and
vnderſtandinge.

He prouideth the wiſdome of the righte, &
and defendeth them that walke innocen-
tly: he keepeth them in the right path, and preſer-
ueth the waye of his ſapience.

When ſhalt thou vnderſtande righte,
iudgement and equite, yea and every good
pathe.

Yf wiſdome enter in to thyne heart, and
thy ſoule deſire in knowledge: then ſhalt
thou ſee the waye, and vnderſtandeſt
the waye.

That thou mayeſt be deliuered from the
trap, and from the man that ſpeaketh
deceitful thinges.

From ſuche as ſeek the lyce ſtreit, and
walke in the wayes of deſtruction: which
ſeek in doing euill, and deſire in making
them: whole wayes are crooked, & the pathes
ſcandallous.

That thou mayeſt be deliuered alſo from
ſtrange women, & from her that is not
thyne: which ſeeketh ſuch wayes, ſeeking
the ſubſtance of her wealth, and ſeeking
the ſubſtance of her God.

for her house is ensigned vnto death, & her pathes vnto hell.

D All they that goo in vnto her, come not againe, neither take they holde of the waape of life.

But thou mayest walke in the good waye: and kepe the pathes of the ryghte waye.

For the iust shall dwell in the lande, and the innocentes shall remayne in it: but the wicked shall be rooted oute of the lande, and the wicked doers shall be taken oute of it.

CAP. III.

O my sonne, forget not my lawes: but let them be thy best hope my commaundmentes.

For they shall prolonge the dayes and yeres of thy lyfe, and bring the pear.

Let mercy and faythfulnesse neuer go from thee: bynde them about thy necke, and wyppes them in the tables of thyne herte.

So shall thou fynde fauoure and good benedictione in the sighte of God and man.

But thy truste in the Lorde with all thyne herte: and leane not vnto thyne owne wytte and wyse.

In all thy wayes haue respect vnto him, and he shall direct thy goynges.

When thou shalt be in thyne owne conceyte, but thou shalt see the Lorde, and departe from euill: so shall thy waye be holie, and thy bones straight.

Honoure the Lorde with thy substance, and with thy fringes of all thyne increase:

so shall thy barnes be fylled with plenteuousnesse, and thy pennes shall shewe ouer with swete wyse.

My sonne despyse not the chastening of the Lorde, neither saynt when thou art rebuked of him.

For whom the Lorde loueth, him he chasteneth: and yet setteth in him trust as a father in his owne sonne.

Well is hym that syneth in wysdome, and syneth not in vnderstandyng, for the gettyng of it, is better then anye marchaundise of siluer, and the pesser of it is better then gylt.

Wysdome is more worth then precious stones: and all the thynges that thou canst desire are not to be compared vnto her.

Upon her ryghte hande is longe lyfe: and vpon her lefte hande is petye and good name.

Her wayes are pleasant wayes, and all her pennes are praeable.

She is a tree of lyfe to them that take hold vpon her, and blessed are they that kepe her chard.

With wysdome haile the wynde laude the foundation of the earth: and let them vnderstande her wayes that haue vnderstandyng.

Whiche wayes of her, she the shall promote the: for she shall bringe the vnto the good.

For she shall make the a gracious deed: a good myghte.

For she shall make the a gracious deed: a good myghte.

For she shall make the a gracious deed: a good myghte.

For she shall make the a gracious deed: a good myghte.

breaken by: and she shal bringe the vnto the good.

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CAP. III.

I Care, & re chylde the fatherly exhortation: and take good heed that thou mayest lerne wysdome.

For thou shalt see a good reward, & thou shalt not forsake my lawe.

For when I my selfe was my fathers heere sonne: and tenderly beloued of my mouth, hee said vnto me also, sayings:

Lette thyne herte receyue my wyshes: kepe my commaundmentes, and thou shalt lerne lyfe.

Get the wysdome, get the vnderstandyng: forget not the wordes of my mouth, & shalke not from them.

Forsake not deere, and the shall perswade thee: for she shall bringe thee vnto the good.

For she shall make the a gracious deed: a good myghte.

For she shall make the a gracious deed: a good myghte.

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For she shall make the a gracious deed: a good myghte.

For she shall make the a gracious deed: a good myghte.

up like the teeth of a crown of glorye.

Heare my sonne, and receiue my wordes: that the peeres of thy life maye be made wile.

I will shewe the, the waye of wisdom, and howe to be in the right pathes.

So that if thou goest therein, there shall no change come vnto thee: and thou shalt runne, withoute falling.

Take hold of the wordes, let thee not go: keep them, for this is thy life.

Come not in the pathes of the vngodly, and thou shalt not in the waye of the wicked.

Refuse it, and go not therein: depart aside, and passe ouer by it.

For they can not sleepe, excepte they haue first done some mischief: neither shall they avenge thē, excepte they haue first done some harme.

For they este the bread of wickednesse, and theye like the waye of robbery.

The pathes of the righteous shyneth as the light, and is cut brighte and vngodlye vnto the perfect daye.

In the waye of the vngodlye is as the darkness, wherein men fall: of they be as wares.

Soe come, make my wordes, and encline thine eare vnto my saynges.

Let them not departe frome thine eyes: kepe them, such in the myddell of thyne hearte.

For they are life vnto all those that fynde them: and helpe vnto all thyne bodies.

Kepe thine heart with all diligence: for thy vpon hanged lyfe.

Put awaye frome the a foule the mouthe: and let the hyppocrite stande by care frome the.

Let thine eyes beholde the thinges that is right: and let thine eyes beholde the thinges that is right.

For the path of thy feete: so that all thy wayes be true.

Turne not a syde, neyther to the righte hande, ne to the left, but withholde thy foot frome euill.

Heare me therefore (o my sonne) and departe not from the wordes of my mouth.

Kepe thy waye farre from her, and come not nye the toyes of her house.

That thou give not thine honour vnto other, and thy peeres to the cruel.

That other men be not spied with thy goodes: and that thy labours come not in a strange hande.

Yea that thou moue not at the last, when thou shalt spide thy body and goodes: and thou saye:

Alas, whye hated I nonetower: whye did my hearte despise correction?

Wherefore was not I obedient vnto the word of my teachers: and hardened not mine eare that inioyned me?

I am come almost in to all my sorrowes: in the myddell of the multitude and congregation.

Whye of the waters of thine aboute: and of the furies that run out of thine aboute.

Let thy welles flowe out aboue, that thou maye be euer of waters in the drynes: but let them be only thine own, and not be shared with othe.

Let thy well be blessed, and be glad with the waye of thy mouth.

For thou is the synde, and surely is the tree: lette the boughes alwaye shewe the, and holde the fruit content with thee.

My sonne, whye hast thou haue pleasure in an harlot, and embrace the bosome of another woman?

For every mannes wayes are open vnto the sight of the Lord, and he pondereth all thynges.

The wickednesse of a vngodly man: hee will see, and with the furies of his aboute: hee shall be destroyed.

Because he make not be reformed he shall dye: and for his greare souerayn he shall be destroyed.

CAP.

VI

CAP.

V.

O my sonne, give heed vnto my wisdom, and bowe thine eare vnto my prudence: that thou mayest regarde good counsell, and that thy hyppocrite maye kepe himselfe.

For the hyppocrite of an harlot are a droppe of hyppocrite, and her paye is foules then oyle.

But at the laste, he is as bitter as wormewood, and as sharp as a two edged sword.

Her feete go downe vnto death, and her stepes pre parde the same vnto hell.

She regardeth not the pathes of life, so that she shall see her wayes, that thou canst not haue them.

My sonne, if thou be surety for thy brother a harlot, thou shalt fall into the snare: and with an other man: yea thou art bound with their owne wordes: so that thou shalt be bound with them.

Turne, my sonne, to this: dischargeth thy selfe, for thou arte come in to thy brother's danger.

Oo the waye then sonne, and inderstande thyne neyghbour: let not thine eyes sleepe, as thou seest thyne neyghbour.

Have thy selfe as a doo from the bent: and as a byrd from the hande of the fowler.

So to the spynners (thou shouldest) to spide her wayes, and leane to be wile.

But have no guerd, no reche, no lawe: yet in the summer the spynners be made.

and, and gathereth her close together in the

B heart.
When

Howe longe wylste thou sleepe thou slay-
gryde man?

W hen wylste thou awke oute of thy
sleepe?

Yea sleepe an slep a litle slombe a lytle, sold
thyne handes togedre as a lytle, that thou
maye sleepe.

So that powerte come vnto the, as one that
fynished by the waie, and necessari lyke a
wounded man.

A dissemblinge person, a wyched man goeth
with a stowarde mouth, he winketh with his
eyes, he tokeneth with his feete, he portreth
with his fringers, he is euer ymagynynge mil-
lerye and straitenede in his herte, and cau-
seth discorde.

Wherefore shall his disuasion come haterly
vpon him: for truely shall he be all to broken,
and neuer healeth.

When be they thynges whiche the Lorde
hateth: and the Lorde be viceray abho-
red.

A pynke loke, a dissemblinge tongue, ha-
uynge: nor thine innocent bloude. an herte that
goeth aboute with wyched ymagynacions,
fretful be synners in remynge to too mul-
titude, a false wysenesse that byngeth by es,
and the one as to wote crosse amouge bye
them.

K For soone, herte thy fathers comman-
dementes, and lyke not the lawe of thy
mother.

But them by togedre in thyne herte: and
dote them aboute thy nether.

That step maye leade the where thou
goest, persueue the where thou art a slepe, and
eue when thou awake, thou maye take of
them.

For the commandement is a lantern, and
the lawe a light: yea challenge and nou-
tore is the waie of lyfe, that they maye kepe
the from the ryal woman, and from the flatter-
ing tonge of the harlot: that thou lude not as-
ter her beautye in thyne herte, and tell thou be
taken with her saye: loke.

Thyne hart wyl make a man to begge his
bread: but a mayed woman wyl hunt for
the precious lyfe.

Howe a man take lyfe in his bosome, a dis-
ciple not be burned?

Can one go vpon hote coles, and his feete
not be burned?

Can he, who to eue goeth in to his neigh-
bours wyfe, and toucheth her, can not be burn-
ed?

Can he not be burned despite a thete that
stretch to scaldre his soule, where he is burn-
ed: but he maye be gotten, by a thowth
anone seuen tymes as moche, as if he be
warty recempe to wyl all the good of his
heart.

But vbe to commyeth at aduentyre with a
woman, he is a foule, and byngeth his lyfe to
discorde.

By syneth him selfe also thame a dishonour,
which as heere shall be put out.

For the getousse and the aspe of the man wyl
not be intreated: no thoughte thou woldest
offe him grete graces to make amendes, he
wyl nat receyue them.

CAPL

VII.

My soune, hepe my wordes, and lase by a
myr commandementes by the.
Kepe myr commandementes, and
my laue euen as the appie of thyne eye: and
thou shalt lyue.

Bynde them vpon thy fringers: and wylste
them in the table of thyne herte.

Sleepe vnto wysdome, thou aser my lyke,
and call vnderstandynge thy hertman:
that the maye kepe the from the strange
woman, and from the harlot whiche greatly
steale thyne.

Prophete

For oute of the womb of my house I la-
ked thoutore the treasurie, and beherde the
symple people: and amonge other yong fol-
kes, I spode one yonge foole goyng oute the
strettes: by the coure in the waye towarde the
harlotes house in the chynghyt of the eue-
nyng, when it began to come to be nyghte and
darke.

And beholde, there met him a woman in an
harlots apparel (a dyscypul woman, mantan a
synnerssall woman, whose feete coule not at-
tache in the house: now is she wylthout, now in the
strettes, and lundeth in eury countre, for caught
the yonge man, bydd him, and was not althas
meth, saying: I had a dow to paye, this daye
I performe it.

Ecclesiastes

The prophete

Wherefore came I saye to mee the, that
I myghte like thy face: and so I haue founde
the.

I haue dekte my bed with couerages and
clothes of Egypt.

My bed haue I made to smell of Myrr, A-
loes, and Cynamon.

Come let us lye togedre, and take our pleasures
till they be to beare lyght.

For the goodma is not at home: he is gone
farre off.

He haue taken the bagge of my moneye
with hym: who can tell when he cometh
home?

Thus wyl many synners wordes be oare-
came him: and wyl her flatterynge lyppe the
man buy.

D

Quencheth ly the colowred fire, as it were an
ore ledde to the flaynders: and like as it were to
the harkes where foules are punished: so
long till the hark boundeth his lyue with his
barte: lyke as if he byde he then to the snare,
not knowynge that the prey of his lyfe lyeeth
therupon.

Heare me now therefore, my soune, a make
the wordes of my mouth.

Let not thine herte be vnto in her wordes, a
be not thou dyscayd in her pathes.

For many are harte the synners and calfe
dosome: yea many a strange man byde the
daye.

D

D

When he wylle, thy wysdome shall do thy
 thy good: but if thou chynest some other
 it shall be thyne shame hymne.

A foolish restless woman, full of wylde,
 and such one as hath no knowledge, syneth in
 the doore of her house upon a Roole, about in
 the way: as shee as go by, she walketh streight
 in every way.

Who is ignorant (sayth the) let him come
 hither, and to the temple the feith: stolen wa
 ers are sweete, and the bread that is pryntly
 eaten, hath a good taste.

But they confesse not that they be there, and
 they gether go downe to hell.

CAPL X.

The parables of
Salomon.

A Mye son, makest a glad father:
 but an indiscrete sonne is the he
 urnelle of his mother.

Wheras that are wickedly
 gotten, profit nothing, but eigh
 tyneth, wherebye from death.

The Lorde wyl not let the soule of a right
 one in the hangre: but he putteth the un
 godly from his face.

Raple hande maketh poore: but a quicke
 labouring hand maketh ryche.

Who is gathered in summer, is wylle: but
 he that is sluggish in harvest byngeth him self
 to confusion.

Lounge and favourable is the face of the
 righteous, but the feare of the vngodly is
 full shame and presumption.

The memoriall of the iust, shall haue a good
 repete, but the name of the vngodlye shall
 decaye.

A wylle man wyl errewe warninge:
 but a foole wyl sooner be mycten in the
 face.

Wether leadeth an innocent lyfe, walketh
 sure: but who is gorth a wylde waye, shall
 be halowen.

Wether walketh with his eye, will no some
 hurt: but he that hath a foolish mouth, shall
 be beaten.

The mouth of a righteous man is a well of
 life: but the mouth of the vngodlye is full
 shame, and presumption.

Syll will receyve by wylle, but loue concealeth
 the multitude of synnes.

In the lyppe of hym that hath under
 and standyng a man shall fynde wysdome: but
 the vnde deluygeth to the backe of the sea
 lyfe.

Wylle men laye by knowledge: but the
 mouth of the foolish, is as the aciden
 tion.

Worthy mans goodnes, are his strong hold:
 wherewith appereth the poore.

The righteous labourerth to doo good:
 but the vngodlye blyth his successe unto

spine.

To take drinke into the chawnyng of nature
 four, is the waye of lyfe: but he that resisteth
 to be reforme gorth warninge.

Wisdomlyngs lyppe haue fasten
 certy: and he that speaketh any slander, is
 a foole.

Where moche badlyng is, there must needs
 be offence: he that rekeyneth his lyppe, is
 wylle of all.

A innocent tongue is a noble treasure:
 but the tette of the vngodlye is wylde
 wylde.

The lyppe of the righteous haue a hole
 multitude: but foules shall dye in their owne
 folpe.

The blessing of the Lorde maketh ryche
 men: as for carefull example, it doth nothing
 chere.

A foole dothe wickedly, and maketh but a
 sporte as it: neuerthelesse it is topt downe soj a
 man to be wane of such.

The chynge that the vngodlye are asyde of
 shall come vpon them: but the righteous shall
 haue their belice.

The vngodlye is lyke a tempest that passeth
 ouer, and is no more seene: but the righteous
 mayeure fire for ever.

A bynnyng is to the feith, and as smoke is
 into the eyes: turne to a sluggish person to
 them that sende him forth.

The feare of the Lorde maketh a longe
 lyfe: but the peere of the vngodlye shall be
 wylde.

The patient euyng of the righteous shall
 be turned to gladnesse: but the hope of a
 godlye man perishe.

The waye of the Lorde gareth a courage
 unto the godly: but it is a feare soj wylde
 downe.

The righteous shall neuer be euerth
 wylde: but the vngodlye shall not remayne in
 lande.

The mouth of the iust shall be full of
 wysdome: but the tongue of the feynthe
 shall perishe.

The lyppe of the righteous are occupied in
 acceptable chynages: but the mouth of the
 godlye catcheth them to the word.

CAPL XI.

A false balance is an abhominacion to
 the Lorde: but a true waight please
 eth him.

Where pythe is, there is shame also, and
 confusion: but wylde as falslyng is, there
 is wylde.

The innocent dealing of the iust shall
 them: but the bynnyng of the wylde
 shall be chere chere.

Whyche helpe me in the daye of
 grace: but the wylde deluygeth from
 death.

The righteous of the innocent asyde
 his waye: but the vngodlye shall fall in his
 owne wickednesse.

Do. 9. The

The rightousnesse of the iust, Shall helpe
them: but the desires Shall be taken in their
owne vngodlynesse.

**When an vngodly man breath, his hope
is gone: the confidence of epheles Shall per-
ish.**

The rightous Shall be deliuered oute of
trouble: and the vngodly Shall come in his
rooe.

Whoso ke the mawbe of the distimble
in his neyghbour beliaued: but that
some knowlege, Shall the iuste be deliue-
red.

When it goeth wel with the rightous, the
city is ioy: and when the vngodly perishe,
there is gladdnesse.

When the iuste are in twelfe, the city pro-
spereth: but when the vngodly haue the rule
it decayeth.

A foole bringeth up a slander of his
neyghbour: but a wise man will hope it se-
crete.

A distimble person will discouer manye
things: but he that is of a faithful heart, will
hope counsell.

Where no good counsell is, there the peo-
ple decaye: but where as manye are that can
give counsell, there is wealth.

He that is surety for a stranger: hurteth
him selfe: but he that maketh not with sure-
ty, is sure.

A gracious woman increaseth her
husband: as for the wretched, they magnifie
epheles.

He that hath a gentle ybrell stomache: is
merciful: but who so hurteth his neyghbour
is a tyrant.

The labour of the vngodly prospereth not:
but he that soweth rightousnesse, shall receiue
a sure reward.

Like as rightousnesse bringeth life: eue so
doth euill bringeth death.

The Lorde abhorreth a fawped deute: but
he hath pleasure in them that are vnde-
fined.

It shall not helpe the wretched, though they
laye all their handes together: but the seed
of the rightous Shall be preserved.

A fawped woman will haue discrete ma-
ners: is like a ringe of golde in a swynes
snout.

The iust labour for peace and tranquillitie:
but the vngodly for disquietnesse.

Some man questeth out his gootes, and is
therefor: but the negard (hauning prouph)
will depaunte from nothinge, and yet is curre in
powerte.

He that is ybrell in gurgyne, Shall haue
pience: and he that watereth, shall be wa-
ted also him selfe.

Who so hoordeth by his cogne, shall be eue-
red among the people: but blessing shall light
vpon his head that scattereth it.

He that laboureth for honesty, semeth his
house: but who so sheweth after myschance, it
shall beauen vnto him.

Who that reuereth in his epheles, Shall haue
a wall: but the rightous, shall destroye as the

gaine leafe.

Who so maketh disquietnesse in his stom-
ache, he shall haue wynde for his trea-
sure: and the soles shall be crount to the
wynde.

The frute of the rightous, is as the
tree of lyfe: a wise man also, will multiply
his soles.

As the rightous be recompensed upon
earth: howe muche more then the vngodly: be-
cause the iustice?

CAPL

XII

Who so loatheth his doome, will be curre
to be reformed: but he that hateth to be
reproved, is a fool.

A good man is acceptable vnto the Lorde:
but the wicked will be condemned.

A man can not rebuke in vngodlynesse:
but the roote of the rightous shall not be me-
ned.

A chaste woman is a robe vnto her hu-
band: but he that bringeth his selfe vnde-
fined, is a corruption to his house.

The thoughtes of the rightous are right:
but the ymaginacion of the vngodly, are the
captiue.

The talkynge of the vngodly is vnder the
maye: but the mouth of the rightous shall
deliuer them.

Who euer thou canst turne the about, the
godly shall be overthromen: but the house of
the rightous shall stande.

A man shall be commended for his wisdom:
but a foole shall be despised.

A simple man will che labourer and woe-
meth: is better then one that is gorgeous and
wanteth bread.

A rightous man egegeth the life of
his cattell: but the vngodly haue small
deces.

Who that spylleth his lande, shall haue pte-
rourlesse of bynde: but he that soweth right-
ousnesse, is a deep foole.

The desire of the vngodly bringeth after
death: but the rote of the rightous, bringeth
forth frute.

The wicked falleth in to the snare, where
the malice of his owne mouth: but the iuste
shall escape out of peryll.

Currye man shall inioye good, according
to the innocencie of his manthe, and after
the wofkes of his handes shall he be rewar-
ded.

Like what a foole taketh in hand, he shall
doe it well done, but he that is wofle, will be
counseiled.

A foole breetheth his mouth in all forbad:
but a discrete man forgoeth his tongue.

A mil man will tell the true cause: and there
the tongue that is right: but a false witness
is perishe.

A slanderous person perishe like a
fawped: but a wise mans tongue is wisdom.

A true mouth is curre constant: but a false
bipng tange is some changed.

They that ymagen euil in theyr mynde, wil
myght: but the countenance of pece shall
surpasse folowynge them.

There shall no mysfortune happen vnto
them: but the vngodlye shall be spyled with
misere.

The Loyde abhorreth dyscreyfull hy-
po: but they that labour for truthe, please
him.

He that hath vnderstandynge, can tyde his
wyfome: but an vn discrete heere is selled out
for his wyfome.

A diligent hande shall beare rule: but the
yea shall be vnder the rule.

Reynarde dycontergeth the heere of man:
but a good wyfere maketh it gladd a =
gent.

The reynarde is lyberall vnto his reyn-
hous: but the wyfere of the vngodlye will dis-
creyten felices.

A dyscreyfull man shall spynne no wantynge:
but he that is content with that he hath, is
myghty withen golde.

In the wayes of rygthousnesse there is
hed: as for any other waye, it is the pathe
to decaye.

CAPL XIIII.

A Wyfe some will receyue his fathers
warynge, but he that is scornful, wyl
not drewe when he is repayrd.

A good man shall enioye the frute of his
myght: but he that hath a frowarde mynde
shall be spyled.

He that keepeth his mouth, keepeth his
lyfe: but who so speaketh vngodlye, shalder
dure.

The frowarde wolde sayne hate, and can
forget his drede: but the soule of the wylght
shall haue pence.

A rygthous man abhorreth lyes: but
the vngodlye shameth bothe othe and hym
selfe.

Ryghtousnesse keepeth the innocent in the
daye: but vngodlye lyeth vnto a werythome the
fynne.

Some men are ryche, though they haue no
wyfere: agayne, some men are poore, hauynge
a wyfere.

With goodes euerie man deliuereth
his lyfe: and the poore wyl not be reys-
ed.

The lighte of the rygthous maketh ioy-
ful: but the candle of the vngodlye shall be
put out.

Amonge the prynces there is care styffe: but
amonge them that do all thynges with aduise-
ment, there is wylidome.

A wylde golden goodes are fane spent: but
they that be gathered together with the hand
of wylidome.

A wyfere payneth for a thyng that is differ-
ent: wylidome the wyfere: but hym that the dyfere com-
eth in a tree of lyfe.

Who so is caryful of the wyfere, deserveth hym

selfe: but he that feareth the commaundment
shall be reysed.

The same is a well of lyfe vnto the wyfere:
that he maye kepe hym frome the fiers of
deathe.

A good vnderstandynge giveth fowere: but
hate is the wyfere of the dyscreyts.

A wyfe man dothe all thynges with
dyscreypon: but a foolle wylle fowere his fo-
lye.

An vngodlye messenger dyscreyeth myf-
thys: but a saythfull ambassadour is wyl-
some.

He that thynketh hym to be reysed: a
myf, cometh to pource and shame: but
who so requereth covetous, shall come to ho-
mour.

When a bryde is brought to passe, it helpe-
th the soule: but shalke abhorre hym that
escheweth euph.

He that goeth in the company of wylde men,
shall be wylde: but who so is a companion of
of folles, shall be dyscrey.

Whiche foloweth upon synners, but the
rygthous shall haue a good reward.

Which theyr chyldren chylde shall haue in
possession: for the chylde of the ryche is lary-
up for the wylde.

There is pientousnesse of fowere in the fel-
des of the poore: and shall be succeded out of
measure.

He that spareth the rebbe, hateth his
sonne: but who so louseth hym, wylthet hym
euer in nonesoure.

The rygthous catcheth, and is satysfied:
but the bryde of the vngodlye hath newes pe-
nough.

CAPL XIII.

A Wyfe woman shaldereth her house, but a
foolyfhe wylthet her house. Job. xliii.

Who so feareth the Loyde, wylthet
in the ryght path: and rygthousnesse shaldereth
the wayes of the Loyde.

In the mouth of the foolyfhe is the botting
of Loyde: but the lippes of the wyfe, wyl
be ware of fere.

Wher so oxen are, there the ryche is empty:
but wher the oxen labour, there is mowe
fowere.

A saythfull wyfere wylthet not dyscrey, but
a fowere wylthet wylthet a lyfe.

A scornful wyfere shaldereth wylthet, and fowere
deth it not: but knoweth is cary to come up,
vnto hym that wylthet vnderstande.

He that thou melle not with a fowere:
and doos as though thou haddest no know-
lege.

The wylidome of hym that hath vnder-
stande, is, to take hede vnto his wyfere: but the
fowere shaldereth the wylthet dyscrey.

Folles make but a fowere of lippes, but there
is fawourable lout amonge the rygthous.

The heere of hym that hath vnderstande
wylthet wylthet: but for anye fowere, he is so
pientous for any wylthet.

The houses of the vngodlye shall be sur-
pased.

thydom: but the tabernacles of the righteous shall flourish.

There is a way, but few men know it: he that is without it, shall be taken in it, but the end thereof is death.

The heart is deceitful, even in laughter, and the cross of sorrow is heavy.

An unfaithful witness shall be filled with his own ways; but a good man will beware of himself.

A signet ring is hateful to all things: but who is ready to deny himself, shall be loved.

A wise man feareth, and departeth from evil: but a fool is giddy on his presumptuousness.

An impatient man shall be hated: but he that is well acquainted, shall be loved.

The ignorant shall be despised in possession, but the wise are rewarded with knowledge.

The wolf shall devour the sheep before the good, and the tongue shall devour the doer of the righteous.

The poor is hated even of his own neighbours: but the rich hath many friends.

Who is to be pitied in his neighbour, doth a spite: but who is to be pitied in his own, doth a spite.

They that imagine wickedness, shall be disappointed: but they that trust upon good counsel, shall prosper.

Diligent labour bringeth riches, and labour many vain ways are, even if there is scarcity.

Riches are an ornament unto the wise: but the ignorance of fools is their ruin.

A heart full of malice believeth souls, but a heart full of grace believeth them.

The fear of the Lord is a strong hold, for he that is in it shall be invincible.

The fear of the Lord is a well of life, to escape the snare of death.

The current and prospect of the carmine, is the wages of honour: but the decay of the people, is the confusion of the people.

Wisdom is a token of wisdom: but knowledge and skill are tokens of wisdom.

The heart is the life of the body: but the heart is the life of the heart.

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The heart is the life of the body: but the heart is the life of the heart.

A secret servant is a pleasure unto the king: but one that is not honest, shall be hated.

CAPL

XV.

A soft answer turneth away wrath: but a harsh answer kindleth anger.

A tongue that is commanded to silence, shall be as a dumb ass, and shall be as a dumb ass.

The eyes of a fool shall be on every place, but the eyes of a wise man shall be on the good and bad.

A foolish tongue is a tree of life: but he that speaketh it, shall be a broken man.

A fool shall be as a broken man, and he that speaketh it, shall be as a broken man.

In the house of the righteous are great riches, but in the house of the wicked are few.

A wise man shall be as a tree of life, and he that speaketh it, shall be as a tree of life.

The king shall be as a tree of life, and he that speaketh it, shall be as a tree of life.

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The king shall be as a tree of life, and he that speaketh it, shall be as a tree of life.

nawth, there is strifesnelle.

How joyful a thinge is it, a mā to geue
acquaintance comforte?
How pleasant is a woode spoken in due
season.

The more of life leadech vnto heauē, that
a man shuld beare of hell benech.

The Roode will brake downe eue house of
the pride, but he shal make fall the boyces
after wisdom.

The Roode abhorreth the ymaginations of
the myght, but pure moyses are pleasant to
be to him.

The cautious man retheth by his owne
hate, but who is haterth rethaches, that he is.
A righteous mā multieth in his mynde how
to do good, but the mynde of the vngodly
multieth how he may be harme.

The Roode is farr from the vngodly, but
he retheth the paper of the righteous.

As he as the clearest of the eyes retheth
where, so both a quon name see the dones.

The care that haterth hath a holow
warre, and enuyneth thereto, that will
among the myght.

He that retheth to be rethached, despyeth
his owne hate: but he that submitteth him
hate to rethach, is wylle.

CAPL. XL.

The fere of the Roode is the right
of wisdom, and lowlynes goeth be
fore honoure.

A man may well purpose a thinge in his
heart, but the answere of the tongue cometh
of the Roode.

A man thinketh all his wayes to be cleane
he is in the Roode that casteth out the impu-
ryte.

Committe thy wayes vnto the Roode, and
let what thou desirest, it shall possesse.

The Roode doeth all thinges by his owne
fate, yea and when he seeth the vngodly in
the way of wisdom.

The Roode abhorreth all presumption &
proude hertes, these maye retheth among the
warre escape.

With lowlynes meeke and carthly: he
may be seignen, and who is searthy & Roode
dureth curll.

A man maye please the Roode, he
maye by his waye entempe to be his friende
where: so to beate a little change to right-
eousnes, then geate rentes vpon goodly
gotten.

A man desireth a weare in his herte, but it
is the Roode that oyleth his wayes.

When the Roode becometh in the waye of
hate, his mouth shall not go to weare in
agreement.

A true meane and a true balence are the
Roode, he maketh all wayes to be.

In is a great abundance of wisdom
in the Roode, for he is a true balence: he
holdeth by both handes.

The Roode is a true balence, he
holdeth by both handes, he is a true balence,
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CAPL. XLV.

Better is a dyre manell with an
eye, then a gold house and many
far off to the eye.

A better friend than an eye
is the Roode, and he that
hateth the Roode, he is a true balence.

As he is a true balence, he
holdeth by both handes, he is a true balence,
he is a true balence, he is a true balence.

As he is a true balence, he
holdeth by both handes, he is a true balence,
he is a true balence, he is a true balence.

As he is a true balence, he
holdeth by both handes, he is a true balence,
he is a true balence, he is a true balence.

1990. xlv. d.
Job. xlv. c.
Prov. xlv. c.

* Who is compassed the pore to some blasphemous his maker, and he that is glad of an other mans hurt, shall not be unpunished. Children of men are a waytype unto the beasts, and the fowls are the honour of the captivity.

An incontinent speche becommeth not a foole a difference mouthe also becometh not a churche.

Liberalitie is a precious stone unto him that it, for where so eare be becometh, be profitable.

Who is caught in an other mans offence, he hath leare: but he is foolishly the fault, let eare be, as at becometh.

One that profiteth only with more good to him that heath becometh a fool, then an unchurche steps to a fool.

A foolish man is caught in his own folly, but a cruel man is caught in his own folly.

It were better to come against a the whole robbed of all whips, then against a foole in his folly.

Who is caught in his own folly, he shall not escape from his folly.

Is that foole that is caught in his own folly, he shall not escape from his folly. Is that foole that is caught in his own folly, he shall not escape from his folly.

The whole water as well him that is caught in his own folly, as him that is caught in his own folly.

What becometh it to give a foole money in his hands, where as he hath no money to give?

He is a friend that all away leaveth, and in a while a man shall know who is his friend.

Who is prompted by the hank, and is caught in his own folly, he is a fool.

He that is caught in his own folly, he shall not escape from his folly. He that is caught in his own folly, he shall not escape from his folly.

Who is caught in his own folly, he shall not escape from his folly. He that is caught in his own folly, he shall not escape from his folly.

A unchurche boy bringeth him self into sorrow, and the father of a foole cannot have no joy.

A fool becometh a hasty eye, but a fool becometh a hasty eye.

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The unchurche boy bringeth him self into sorrow, and the father of a foole cannot have no joy.

A fool becometh a hasty eye, but a fool becometh a hasty eye.

Who is caught in his own folly, he shall not escape from his folly. He that is caught in his own folly, he shall not escape from his folly.

Where unchurche is, there is also a hank, and so forth following shame and his honour.

The words of a fools mouth are like the words of a fool, and the words of a fool are like the words of a fool.

It is not good to regard the prison of the unchurche, for he that is caught in his own folly, he shall not escape from his folly.

A fools lips are like a hank, and his mouth is like a hank.

A fools mouth is like a hank, and his lips are like a hank.

The words of a fool are like a hank, and his mouth is like a hank.

A fools mouth is like a hank, and his lips are like a hank.

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The words of a fool are like a hank, and his mouth is like a hank.

1990. xlv. d.
Job. xlv. c.
Prov. xlv. c.

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Job. xlv. c.
Prov. xlv. c.

1990. xlv. d.
Job. xlv. c.
Prov. xlv. c.

1990. xlv. d.
Job. xlv. c.
Prov. xlv. c.

then a boyster.

C A P I.

X I X.

Being in the pore that I prayeth godly, the displeasure that is but a sole.
Where no discretion is, there I soule
is not well: and who so is swifter on fate, his
lighter befall.

Whynesse maketh a man to go out of his
way, and then is his herte vnpatient against
the Loyde.

Friens make many freendes, but the poore
is forsaken of his owne freendes.

A false witness shall not remayne vnpu-
nished, and he that speaketh lyes shall not
escape.

The multitude hangeth vpon great men,
and curseth man sauourerly him that guyeth re-
bukes.

As for the poore, he is hated amonge all his
brethren: yea his owne freendes forsake him,
and he that guyeth reuerence vnto wyse, getteth
nothing.

He that is wyse, loueth his owne soule:
and who so hath vnderstandinge, shall pro-
spere.

A false witness shall not remayne vnpu-
nished, and he that speaketh lyes shall pro-
spere.

Delicate ease becommeth not a sole, moche
more indurably is it, a bonde man to haue the
rule of piners.

A wyse man putteth of displeasure, and if
he is honoure to let some fautes passe.

The hynges dissaunce is lyke the roaringe
of a Lyon, but his frenndshipp is lyke the dew
vpon the greasse.

An vndercote sonne is the heuyns of his
fathers, and a bawlinge wyfe is lyke the top
of a house, where the house is sure dispo-
nede.

Wise and riches maye a man haue by the
barnage of his elders, but a discrete woman
is the gyfte of the Loyde.

A slouthfulnes bringeth slepe, and an vbell
soule shall suffer hunger.

Who lo keepeth the commaundement, he-
reth his owne soule: but he that regardeth
not his wyse, shall dye.

As that hath pyte vpon the poore, lendeth
unto the Loyde: and take what he saith out
of his mouth paye him againe.

Children that sonne wyfe there is hope, but
not the soule be moued to slepe him.

For great wrath bringeth harme, therefore
let him go, so maye thou teache him more
moderate.

A grece care vnto good counsell, and he that
is to be reformed, that thou maye be wyse
hereafter.

There are many beuities in a mans herte, ne
vnderstande the counsell of the Loyde shall
deme.

As a mannes vnderstandinge is to good, and
better is to be a poore man, then a discon-
tente.

The feare of the Loyde be prefereth the lye

yea if guyeth plenteuousnes, without the bisi-
ness of anye plague.

A slouthfull bodye sheweth his hande into
his bosome, so that he can not put it to his
mouth.

If thou smylest a scornfull personne, the
ignoraunt shall take better hebe, and yet thou
spouseth one that hath vnderstandinge, he
will be the wyse.

He that burieth his father or mother oute
his mother, is a shamefull and an vnworthy
sonne.

Let some, heare no more the doctrine that
leadeth the waye frome the wyse of vnder-
standinge.

A false witness laugheth iudgement to
scorne, and the mouth of the vngodly eateth
up wyckenes.

Manye thynge are ordered so; the scoyne-
full, and steepe so; soles backes.

C A P I.

XX.

Wine is a voluptuous thinge, and dyon-
temer causeth ledion: who so deli-
ceth therein, shall neuer be wyse.

The hynges ought to be feared as the ear-
ringe of a Lyon, who so prouoketh him vn-
der anger, offendeth agaynst his owne soule.

It is a mans honoure to kepe him selfe
frome slepe, but they that haue pleasure in
bawlinge, see soles curre one.

A slouthfull bodye will not go to plowe for
colde, therefore shall he go a beggar in his
deme, and haue nothyng.

Wise counsell in the herte of man is lyke
a water in the depe of the earth, but he that
hath vnderstandinge, dryngeth it forth.

Manye there be that are called good men,
but where shall one fynde a true feithfull
man?

Who so leadeh a godly and an innocente
lyfe, happy shall his chyldren be whom he tea-
cheth bechryse him.

A hynges that sitteth in iudgement, and lo-
keth well aboute him, byructh awaye all tre-
wyl.

Who can sape: my herte is cleane, I am in-
nocent frome synne?

As for two maner of wreghtes, or two
maner of vnwares, both theyre are abomin-
able vnto the Loyde.

A childe is knowen by his conuersacion, wher
ther his moother be pure and right.

As for the bearyng of the eare and the
sight of the eye, the Loyde hath made them
both.

Delpect not thou in slepe, lest thou come
vnto pouerte: but open thine eyes, and thou
shalt haue besh pynge.

It is naught, it is naught (saye men) wher
they haue it, but when it is gone, they greeue
it a good wyde.

A mouth of vnderstandinge is more worth
then golde, manye pycious shenes, and costlye
jewels.

Take

The ke cement that is breake for a fra
gile, and the heritage of him for the unke-
ness is like.

Euer man loveth the herd that is gotten
by his labour, but he will his mouth shall
be filled with grass.

Whoever counsel the thovos that men be-
lieve, go forth and speak with discretion ought
to be so be taken in hand.

Et this word is the fruit that bringeth for-
eigne, and is a shame, and a curse, and a
blessing.

Exod. 12. 1.
Lev. 19. 15.

Who so curseth his father and mother, his
fathers shall be put out in the myddle of bare-
ness.

The heritage that cometh to help at a
fall, shall not be perished at the eric.

Are not then? I will recompense cruel,
but put thy trust in the Lord, and he shall re-
ward thee.

Exod. 12. 1.
Lev. 19. 15.

The Lord rehereth two manner of men,
and a self balance is an unright thing.

The Lord rehereth them that are good,
for that is he, that blesseth himself by his
owne word.

This is a snare for a man to blaspheme that
thinketh is holpe, and then to go aboute with
holmes.

A wife kenge the wretched the ungodly, and
broughteth the while over them.

The landers of the Lord is the brethe of
man, and goeth the way into the inward par-
tes of the body.

Werpe and faithfulness preserve the kenge,
and withi fouring kengnes his seat is hold-
en by.

The strength of young men is their was-
ter, and a grape head, is an honour unto
the aged.

Woundes byue a man cruel, and so to de-
pre the inward partes of the body.

CAP. XXI.

The hinges brete is in the hanke of the
Lord, like as are the cruces of water:
he maketh toward it to bringe to water he
will.

Euer man that loveth his owne name to be
right, but the Lord useth the meries.

Et no righteousnesse and judgement is
more acceptable to the Lord then this.

A prudent man is like a prudent man,
and the landers of the ungodly is unright.

The cruces of one that is prudent, bringe
pleasure, and the cruces of the ungodly, be
brought to a shame.

Who so loveth his neighbour, with the be-
nevolence of the Lord, he is a gift, and a
blessing to him that loveth him.

Exod. 12. 1.
Lev. 19. 15.

The leaves of the fig-tree are strange,
but the cruces of unity is cleare, and right.
It is better to dwell in a corner under the

house, than with a hye house in
a tower house.

The soule of the ungodly is without rest,
both no peace upon her, nor good.

When the cornfull is puffed, the
soweth take the better hebe: and when a
man is warned, he will receive the more
blessing.

The righteous enforceth the head off
the ungodly, but the ungodly go on still after
his owne wickednesse.

Who so loveth the care of the
poore, he shall escape him self, and not
be hurt.

A prudent man be patient with his
neighbour, and a grace in the bosome
shall be his custom.

The just depreth in anger: he knoweth
that is right, but the workers of wickednesse
without the same.

The man that wandereth out of the way of
wisdom, shall remayne in the congregation
of the brede.

The just hath pleasure in banckettes, but
a perverse man: who so depreth in anger, his
delicates, shall not be eaten.

The ungodly shall be given for the
righteous, and the wicked for the
just.

It is better to dwell in a temple, with
a wife, and an angry woman.

In a wise mans house there is great
sure and plenty of food, but a foolish
man shall be perished by all.

Who so loveth rightness, and
spendeth both life, righteousness and
honour.

A wife man shall be the eye of the
man, and as for the strength that they
will, he shall be his.

Who so keepeth his mouth and his
tongue, the same shall be his
troubles.

The that is proud, a presumptuous, is
like a cornfull man, which in water
shall be made.

The voluptuousnesse of the
flesh, shall be his own
breath, for his hands will
be his.

The covetous and desireth all the
day, but the righteous is
at ease.

The sacrifice of the ungodly is
abomination, for they offer the things that
are not right.

A false witness shall perish, but he
that is content to beare, shall
always have peace.

A wife man shall goeth forth
right, but
shall reformeth his own
way.

There is no
domine, there is no
standing, there is no
counsell against the
Lord.

The just is prepared against the
day, but the
Lord groweth the
day.

A Good name is more worth then great riches, and lowprie sauoure is better then silver and gold.

Wherbye riches as pouerte too mete be, it cometh all of God.

A wyke and lechlye thet byteth him selfe, but the collyre go on and are purged.

The ende of lowprie, and the feare of God, is rychesse, honoure, prosperite and healt.

Spereys and sunes are in the towpe of the froward, but he that will kepe his soule, let him fere some feare.

If thou teachest a child in his youth what waye he shal go, he shal not leaue it when he is olde.

The ryche welth the poore, and þe lowprie is ignominy to the lecher.

He that someth tyekehemme shal scape Caluene, and the rodde of his piage shal withstop him.

A lowprie eye shal be blyssed, for he gnyeth of his hed into the pore.

Let out the scorfull man, and so shal thyse go out to þe him, þe a barbaunce & scall be his hall seat.

Who so belyeth to be of a cleane hert and of gentile lippes, the henge shal be his herte.

The eyes of the Lowde preserue hnomiege, but as for the wordes of the despyfull, be hingerly fume to nought.

The lastfull baye (yth: there is a Lye on wyndwate, I myghte be sayne in the herte.

The mouthe of an harlot is a depe pyt, wherin he bellyeth that the Lowde is angrie withall.

Forþewyse speeth in the herte of the lecher, but the rod of correction dyspuryt it awaye.

A who is with a poore man wyngre to fowen his owne ryche, gnyeth (commonly) into the ryche, and at the last cometh to povertie him selfe.

By some, dothe doyme thye ease, and heuen unto the wordes of wy some.

Applye thy mynde vnto my doctrine: for it is a prelaunt thinge if thou hepe it in thye herte.

And proude it in thy mouth: þ thou mayst shewe þy trew in the Lowde.

Shal not I bewaile the bey of: trith coun fill and trewtye? that I myghte fowen the mill and that thou with the better myghte enuie them that lape any thinge as in the the?

B So that thou robbe not the pore because he is weak, and oppresse not the simple in wisdom.

For the Lowde him selfe will defende the weak, and doo violence vnto them that haue his violence.

Take no feende thy with an angrie wyllfull man, and hepe no company with the furious man: thou leauest thy wayes, and rescuest þyete vnto thy soule.

Be not thou one of them that bynde their hande vpon yowle, and are fowre to the: for if thou halt nothinge to paye, thy shal take awaye thy bedd some vnder the.

Thou shalt not remoue the lande marche, which thy fowre eies haue set.

Shal thou not, that thy which the dyllyte in their buynes hande befoe henger, & not amonge the simple people?

CAP. I. XXIII.

When thou sittest at the table to eate, be as a lowde, wile thy selfe manerly with the thinges that are bet before the.

Spereys thye appetite: And if thou wilt eate thye owne selfe, be not ouer greoue of his meate, for meate begyleth and thye ureth.

Take not ouer great treuaple and labour to be ryche, beware of suche a purpose.

Wherbye thou set thye eye tpon þyng which lodicly wanheth awaye?

For riches make them leues wyngre, and take their ryche the an deyle into the eye.

Eate not thou with the enuyous, and despye not his meate, for he haue a maruelous herte.

Be feryth vnto the: eate and thye, wote as his herte is net with the.

Yea the moiste that thou hast eaten shal thou perbaile, and let thye fowre wordes.

Tell nothinge into the eares of a lowde, for he will despye the wylsomme of thy wordes.

Remoue not the olde lande marche, come nor within the feld of the fatherless:

For he that despyereth them is wyngre, as men be shal defende the: cause against the.

Applye thye hert vnto leuynge, and thye ease to the wordes of hnomiege.

Whichehol be not correction fowen the childe for if thou bracke him with the rodde, he shal no: dre the rod.

Thou impress him with the rod, but thou despyerest his soule from hell.

By some, if thy herte rescue thy wordes, thy herte also shal rescue.

Yea my ryche shal be depe glad, if thy lyp pes speake the thynge that is right.

Let not thye hert be gelous for solow sin nes, but hepe if thou in þe fowre of þe word all the daye long.

For the ende is not yet come and thy patill abyngre shal not be in dape.

By some, gnye ease and be wyke, so shal thye hert prosper in the waye.

Take no company with thye ryche bybbers and epotous eares of fowle: for such as be vion: hardes and epotous shal come to pouertie, & he that is gnyen to morche slepe, shal go with a ragged rote.

Gnye ease vnto thy father that begat the, and despye not thy mother when she is olde.

Labour for to get the treuth: sell not awaye thy wordes, nouerous and vnderstandings: for a lye.

Prover. xiii.
xxiii. 1-11

Prover. xviii.
1-4

C

a righteous faithre is marvelous glad of a type (some, and wiseth to him) so shall thy faithre be glad, and thy mother that bare the, shall rejoice.

My sonne, give me thine breast, & let thine eyes haue pleasure in my words.

For an hore is a wepe geare, and an haeclet is a narrow pyt.

Is he lachrym like a thefe, and those that be not aware the bryngeth into her.

Where is too? where is tolowe? where is stre? where is bytyspunge? where are thou the without cause? where be red eyes?

When amonge those that be curs at þ thyme and fike out byere the bech is.

Take not thou upon the wyne, howe red it is, and what a colour it groweth in the glass.

It goeth to wine softy, but at the last it byteth lyke a serpent, and dryngeth as an adder.

So shall thine eyes leke unto drunge we-men, and thine heere shall must upon fouleward things.

Yet thou shalt be as though thou werst in the wyndeth of the se, or upon the top of the mall.

They wounded me (saith thou fare) but it hath not hurt me, they smote me, but I felte it not.

When I am wellakened, I will go to the bynche agayne.

CAPL. XXXIII

Bet thou geous euer toyched men, & take not thou to be amonge them.

For their heere ymagineth to do hurt and their lippes talke of mychefe.

Who; so wyrdome an house shalbe buyden, and with understandinge it shall be set up.

Who; n discretion shall the chambers be filled with all cattle and pleasant ryches.

A wyse man is stronger, yea a man of vnder standinge is better then bechath to myght of strength.

For with discretion must warres be fald in hande, and where as are many that can geue counsell, there is the wisdom.

Whydome is an hyght thinge, yea euen in the fait, for hee dare not open his mouth in p gale.

Who; n imagineth mychefe, may well be called an vngenerous personne.

The thought of the folyrde is synne, and þ scornfull is an abhorration unto men.

If thou be ourdine and negligent in tyme of nece, then is thy strength but small.

Why; use them that go into crab, and are in shap to be slayd, and be not negligent chery.

Yet thou wilt say: I thinke not of it, thinke thou thus: & with made the heres. Why; not confyde in? and that he mychly regardest

in sen'e, feyde not?

Small not be to comperce euerie man accorde to his wothes?

My son, thou eatest honey and the strength by me can be, because it is good and sweet in thy mouth.

Turn so shall the knowledge of wisdom be unto thy soule, as fone as thou hast gotten it.

And there to good hope, yea thy hope shall not be in wayne.

Lape no preyce to thyselfe toichly upon the house of the righteous, and disquiete not bye restinge place.

For a iust man falleth seven tymes, and ryseth up agayne, but the vngodly fall in to the herces.

Trieste not thou at the fall of thine enemy, and let not thine herte be glad bye his downfall.

Let the Lord (when he seyth it) be angry and turne his wrath from him unto the.

Let not thy wrath and geously moue the, to seio the toyched and vngodly.

And why? the toyched hath nothinge to hope for, and the cause of the vngodly shall be put out.

My sonne, feare thou the Lord & the hye and hope no comperce with the kindest: vious: For thyre destruction shall come sure, and who knoweth the fall of them both?

These are also the saynges of the wyse.

It is not good, to haue respect of any person in iudgement.

He that sayth to the vngodly: thou art righteous, him shall the people curse, yea the Lord shall abhorre him.

But they that rebuke the vngodly shall be commended, and a crye of iustice shall come upon them.

He maketh him selfe to be well leuylly spued a good answer.

He maketh up the works that is without a loke twel unto that toyched thou hast in þ fime euen buyde thine house.

Be no false wyynes against the neyghbour, and hurt him not with thy lippes.

Hope not: I will banne him, turne as he hath ordealed with me, and will rebuke me as man accordinge to his dedes.

I went by the side of the Southwall, and by the wayeside of the fowls wall.

And lo, it was all couered with nettles, & shal full of thistles, and the stone wall was broken downe.

This I saw, and conspyred it well: I hebd upon it, and toke it for a warninge.

Yea depe on stoll a litle, slombye a litle, soke thine banes together yet a litle: & shall poure com: vato ethe as not that the warreth by the wape, and necessite that a new geuldman.

These also are the say-
enges of Salomon,
whiche the men of
Echiah kyng
of Iuda ga-
thered to-
gether.

It is the honour of God to kepe
a thyng secreete, but the honours
honour is to searche out a thyng.
The heauen is hye, the earth is
thicke, and the hynges herte is vn-
searchable.

Take the dysside from the silver, and there
shalt thou fynde the mystrye.
Take awaye vngodlynesse from the hyng,
and his seate shall be stablished wth ryghte
conscience.

But not forthe thy selfe in the presence of
the hyng, and praye not in to the place of
pauers men.

Wether is it that he saye vnto the come
to hye, then thou shalt be sette downe in the
presence of the pynce whome thou seest wth
thyng eyes.

Be not dally to go to the laboure, lest haply
thou shalt lose thy selfe to the lorde, that the
neighbour put the to shame.

Handle thy matter wth thy neyghbours hym
first, and bycouer not another mans secreete,
lest thy men heare thereof. It cometh to the
neighbour, and lett thyne euill name be not
calle.

A wyde spoken in our season, is lyke ap-
ples of golde in a silver bylde.

For refection of the wyse is to an ob-
scure case, a golden cheyne and a Jewell of
golde.

Lyke as the bypster coole in the haruist,
so is a wysfull messaunger to hym that sent
him, and receiue his maners inuener.

Wise to maketh great houses and great
dynastyng, is lyke cloudes and mynde wthout
any capone.

Wth patience maye a pynce be pacified,
and wth a softe tounge maye vngodlynesse be
taken.

If thou spendest hony, eate so muche as is
meete for the lest thou be ouer full, a pite-
rithen it out agayne.

Whysomere thy foote from the neygh-
bours house, lest he be wroth of the, and so
abuse the.

Whe is beareth falshe wordes agaynst
his neyghbour, he is a verye secret, a secreter,
and charge agayne.

The hope of the vngodlye in tyme of neede
is lyke a rotten toby and a slipperye foote.

Who so syngeth a songe to a wyrded hert,
shalt hym muche ragges in the colde, and
wroth byngre upon walke.

If tyme encrease wanger, feare hym: yf he
falle, geue hym dygnite: for so shalt thou

depeare toles of hye vpon his heade, and the
Lorde shall requerde the.

The southe wynde drygeth aduers the
eyne, euen so doth an enuieus aduers con-
science a backbiteres tounge.

It is better to speke in a corner vnto the
rofe, then wth a dialyng woman in a ryng
house.

A good reperte out of a farrer conuise, is
lyke colde water to a thyrstie soule.

A ryghteous man fallenge downe before
the vngodlye, is lyke a crowded well, and a
springe that is deluged.

Lyke as it is not good to eate to muche hon-
ny, euen so is it not good to be to muche cogni-
ges, it shall be to damp for hym.

He that can not rule hym selfe, is lyke a
citty whiche is broken downe, and hath no
walles.

CAPL XXVI.

Like as (nowe is not) wete in souner, &
not come in haue: euen so is wyllyng
vnto myght to a soule.

Lyke as the wynde and the southe wynde
theye dryghte and the southe wynde, to the
cure that is geuen in wynde, shall not lyge
vpon a wall.

Wth the hofe belongeth a wyrdp, to
the alle a byrde, and a rodder to the
fooles backe.

Geue not the sole an answere after his
foolhardie, lest thou become lyke vnto hym:
but minde the foole an answere to his
foolhardie, lest he be wylly in his owne con-
science.

He is lause of his fete, pea dionhen is be
in wylly, that comitteth any thyng to a
foole.

Lyke as it is an vnseculy thyng to haue
legges, and yet to helpe, euen so is a parauie
in the fooles mouth.

He that interu a foole in the dynite, that
is euen as yf a man byd a dylly: a pious soule
vpon the galow.

A parauie in a fooles mouth is lyke a
thorne that pyneth a dylly: a pious soule
vpon the bande.

A man of experience discereth all thyng:
geue well, but wth to byrde a foole, byrde
soche out as wylly take no geue.

Lyke as the dogge turneth aduers to the
bountie, euen so a foole dyllyng and dyllyng
neste agayne a foole.

If thou seest a man that is wylly in the
owne conuise, there is more hope in a foole
then in hym.

The southe wynde drygeth: there is a leoparde
in the wynde, and a lyon in the myddle of the
streets.

Lyke as the rofe turneth aboute vpon the
thylth, euen so is the southe wynde wth
hym selfe in his heade.

Proverbs * The full body sheweth his hand
and his desire, and it sheweth him to put
his hand to his mouth.
* The tongue sheweth him selfe twise,
that is, by him, that sayeth and teacheth.

So is girth by and meeth with other
manes bridle, yet is like one that taketh a dog
by the ear.

As one that deadly anoints and
bringeth out of a pious place, even so doth a dis-
solvent with his neyghbour.

And teacheth he, sayd it, but in spote.
So is he who is, there is his good out,
and where the bawle is set a way, there
the bawle is set.

Ecclij

* A wise man sheweth his
strength to be a bawle, and the bawle
is set to be a bawle, and the bawle is set
to be a bawle.

It is a bawle, and the bawle is set
to be a bawle, and the bawle is set
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It is a bawle, and the bawle is set
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to be a bawle.

Ecclij

Ecclij

* A bawle is set to be a bawle,
and the bawle is set to be a bawle,
and the bawle is set to be a bawle.

It is a bawle, and the bawle is set
to be a bawle, and the bawle is set
to be a bawle.

CAP. XXVII.

Make not thy bow of iron, for
thou knowest not what may happen
to thee.

Let an other man praise thee, and not thou
alone in thyself, for other followe thy
steps.

The stone is heavy, and the sande is
heavy, but a fool is heavier than they
both.

Death is a small thing, and furious
is a great temptation: for thou art
able to abide.

An open rebuke is better than a
secret love.

Forthfull are the wounds of a lover,
but the stripes of an enemy are bitter.
Full.

Job

It is that is full, abhorred in his
comb, but into him that is hungry,
there is a reward.

It is that is full, abhorred in his
comb, but into him that is hungry,
there is a reward.

It is that is full, abhorred in his
comb, but into him that is hungry,
there is a reward.

council, respecteth a mans neyghbour.
Forne owne friende and thy father
thou shalt not, but go not into thy
eyes house in time of thy trouble.

Neither is a friende at hande, when a
man is in trouble.

As for him, be wise, and then
thou shalt be glad, for thou shalt
make a friende.

A wise man sheweth the plague,
but a fool sheweth the plague,
and the plague is set to be a plague.

* Take his garment that is in
trouble, and take a pledge of him for
the unknowne mans sake.

He that is to be set to be a plague,
thou shalt be glad, for thou shalt
make a friende.

A bawle is set to be a bawle,
and the bawle is set to be a bawle,
and the bawle is set to be a bawle.

It is a bawle, and the bawle is set
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CAP. XXVIII.

The bawle is set to be a bawle,
and the bawle is set to be a bawle,
and the bawle is set to be a bawle.

It is a bawle, and the bawle is set
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to be a bawle, and the bawle is set
to be a bawle.

It is a bawle, and the bawle is set
to be a bawle, and the bawle is set
to be a bawle.

Wherof forsake the lawe, people the vn-
pious, but forsake as hope the lawe, as for the
pious.

Wher men differre not the thyng that
yngel, but they that sene after the Roide,
desire all thynges

Good man leuynge a godlye lyfe, is bet-
ter than the reche that goeth in frowarde
wyse.

Who to heperth the lawe, is a chyld of vn-
derstanding: but he that seethynges mē,
desireth his father.

Who to merchaunt his tythes by bawtage
and byswayng, let hym gather them to helpe
his poore withall.

Wher turneth away his care frome de-
uotion the same, his prayer shall be abhor-
red.

Who to seethynges the rightuous into an en-
nemy, shall fall in to his awne pynte, but the
righteous haue the good in possession.

The wyse man thyngeth hym selfe to be
happy, but the poore that hath vnderstanding,
do pryncipally hym well pryncipally.

Wher rightuous men are in prosperitie,
the do vniuersally flourish: but when the vn-
pious com vp, the state of men chaungeth.

Wherof thynges his synnes, shall not pros-
per: but who to knowledgeth them and for-
sake them, shall haue mercy.

Whil is hym that standeth a way in a way:
as in hym that haue the righteous his heart, he shall
fall in to prosperite.

As for as a carryinge syon and an donger
of, euen so is an vngodly pynte ouer the
poore people.

Wher the pynte is without vnderstand-
ing, there is greaue oppression and wrong:
but if he be wised one as wisely counsaile,
he shall longe tyme.

Wherof by violence dotheth any mannes
weede, shall be a remigance vnto his graue,
and men shall be habile to succure hym.

Who to leadeth a godly and an innocent
lyfe, shall be safe: but he that goeth frowarde
wyse, shall once haue a fall.

As for that vnto his lawe, shall haue yd-
le synners of the reche: but he that foloweth
the righteous, shall haue conuersion.

Wherof all man is greaue to be commen-
ded: but he that maketh to merchaunt for to
be wyse shall not be vngodly.

Who haue respect of personnes in iudgement,
his not good.

And wher he wyll do wronge, yet euen for
wyse of deade.

Wherof wyll be reche all to soone, hath an
enemy, and vnderstandeth not, that pouer-
ty shall come vpon hym.

Wherof turneth a man, shall frede more
loue at the laste, then he that haue the
righteous.

Who to rebueth his father and mother,
and sayeth it is no synne: the same is the en-
emy to a mother.

Wherof is of a pious remembrance, seethynges
of, but he that putteth his trust in the

Roide, shall be well fedde.

Wherof that trusteth in his awne bette, to a
foole: but he that denieth wyse, shall be safe.

Wherof that getteth vnto the poore, shall not
want: but he that turneth away his eyes
from such as be in necessite, shall suffer greaue
pouerty vpon selfe.

Wherof the vngodly are come vp, men are
fayne to hyde them selfe: but when they pe-
nyte, the rightuous increaseth.

CAPL XXIX.

That is speaken and wyll not be re-
foumed, shall nobly be despoiled with-
out any helpe.

Wherof the rightuous haue the ouerhand,
the people are in prosperitie: but wherof the
vngodly beareth rule, there the people
mourne.

Who to souerly wysdome, maketh his fa-
ther a glad man, & but he that heperth basel-
tes, speareth away that he hath.

Wherof true iudgement the hynde seethynges
the same, but yf he be a man that canst gy-
des, he turneth it vnto deuoie.

Who to sheweth his neyghbour, lapeth a
nette for his feet.

The synne of the wyched is his awne
snare, but the rightuous shall be glad and re-
ioyse.

The rightuous considereth the cause of the
poore, but the vngodly regardeth no vnder-
standing.

Wherof people bynges a speie in decaye,
but wyl men let it be agayne.

Wherof wyse men go to lawe with a foole: whe-
ther he beale with hym friendly or roughly
he getteth no rest.

The bloud thynges hate the rightuous, but
the iust like his soule.

A foole pouerth oute his thynges all toge-
ther, but a wyse man heperth it in: tyll after-
warde.

Wherof a pynte depre in lyfe, all his seruau-
tes are vngodly.

The poore and the tender meite together,
the righteous vnderstandeth both thynges.

Wherof the state of the hynde that fastidiously iud-
geth the poore, shall conserue sure to enuie-
mour.

The rodde and correction mynistrer wyse-
dome, but yf a chyld be not loked vnto, he
byngeth his mother to shame.

Wherof the vngodly come vp, wychednesse
increaseth, but the rightuous shall be thynges
safe.

Wherof turneth some with correction, and
he shall comfort the, yet he shall do the good
at thynges bette.

Wherof no prophete is, there the peo-
ple perishe: but well is hym that heperth the
lawe.

A seruauit wyll not be the bette for wyse-
des, for though he vnderstande, yet wyll he
not regarde them.

If thou sell a man that is ready to speake
his buyſe, thou mayſt ſell a ſoule more than
him.

D Ife that deſperately bringeth up his ſervant
ſeigne a child, ſhall make him his maſter as
longe.

Job. xxi. b

An angry man ſtretcheth up ſteppes, and he that
battereth euill will in his mynde, ſetteth forth
euill.

After pythe cometh a ſail, but a lowly ſpi-
rite bringeth ſeruauntſhip.

Why lo hee cometh comping with a thirſt, ha-
ueth a drinke full: he that heaueſly diſpleaſeth
and ſetleth it not ſoſly.

He that ſearcheth men, ſhall haue a fall: but
who ſo ſearcheth his truſt in the Lorde ſhall
come to honour.

Whence there be that like the ſhynes fa-
moure, but euery mans iudgement cometh
ſome daye.

The righteous abhorreth the vngodly: but
as for thoe that be in the right waye, I wyl
not hate them.

CAPL XXX.

The wordes of Agur the ſonne of Jabub.

I The prophete of a true ſaythfull
man, whom God hath helped,
whome God hath comforted and
nourished.

I ſay thoughte I am the ſerf of
all, and thus no mans vnderſtandynge: I
neuer leered wyldeſſe: yet haue I vnder-
ſtandynge, and am well inſtructed in good
thynges.

Who hath climmed vp in to heuene?

Who hath come downe from thence?

Who hath holden the wyndeſtalle in his
hande?

Who hath comprehended the waters in a
ſerment?

Who hath ſette all the endes of the
world?

What is his name, or his ſonnes name?

And thou ſell?

*** Plalme.**
Psalm. lxxviii.
Psalm. lxxviii.

* All the wordes of God are pure & cleane,
for he is a ſpirit unto all them, that put their
truſt in hym.

For thou nothinge therefore onto his wor-
des, leſe be reſponſe thy, and thou be ſounde
a praye.

Two thynges I requyre of thee, that thou
wylt not deny me when I praye.

Remember too me when I praye: geue me
reliefe when I crye, ſoſly geaunte me
a mercifull anſwer.

13 Thus ſay I be to ſyll, I ſynge thee, and ſaye:

What ſhall I ſaye to thee, O Lord?
And ſaye I praye: thou haſt ſayd in po-
wer, ſayd thou ſhall praye, and thou ſhalt the

name of my God.

Deute not a ſervante unto his maſter,
leſe he ſpeake euill of the alio, and thou
haue.

He that bringeth up an euill repute upon
the generation of his father and mother, is
not worthy to be commended.

The generation that thinketh themſelues
cleane, ſhall not be cleane from their iniqui-
ties.

There are people that haue a poyſonous
and canſon ſpeech, they are liars.

Thyſe people ſeeke after ſweetnes, and keep
their mouths open: they conſume and breake
the ſimpler of the earth, and the pooreſt come
amongſt men.

This generation (whiche is lyke an hye
leche) hath two daughters: the one is ſilly,
ſeeth heere, and the other, bynne betwixt.

There be thye thynges that are newe in
ſilence, and the ſouled ſayth neuer hee.

The well, a womans wombe, and the earth
hath neuer water enough.

As for ſyre, it ſayeth neuer, hee.

Who ſo ſoughteth his father to come, and
ſetleth his mothers commandment in
naught: the rauenſe pryde out his eye in
the valley, and denouced be he of the ronge
dile.

There be thye thynges to be ſayd me, as
as for the ſonnet, it paſſeth my knowledge.

The waye of an aſſe in the eye, the way
of a ſerpent ouer a ſtone, the way of a ſpye
in the lee, and the way of a man with a
poyſonous woman.

Good is the waye alio of a wyfe that
hath many children, which wyfe hath many
as when he hath eaten, and ſetleth: I haue
done no harme.

I knowe two thynges the earth is admi-
red, and the fourth may, it not beate.

Thyſe are a ſervant that beareth rule, the
ſoule that hath great eyes, the ſpye that
an idle hound wyfe, and the ſpye on hounds
maſters that is heere to be maſters.

There be foure thynges in the earth, the
whiche are wyfe lyke: but in wyfehede they
are the wyfe.

The ſpyeſpye are but a wyfe lyke,
yet gather they they: meate to gather in the
barne.

The ſpyeſpye are but a wyfe lyke, yet meate
they they: roughes amongſt the wyfe.

The grethoppers haue not a gyle, yet ſo
they ſayth together by heapes.

The ſpyeſpye labourerh with his hande, &
that in the Kings palace.

There be thye thynges that go byſte, but
the gorge of the fourth is the gyle of
all.

A Lyon, whiche is thyng of beaſtes, and
getteth prey to no man: & hee ſetleth
trayle of ſonne and a ſayng that getteth
with his people.

If thou be ſoſly to magnifie thyſe,
or mekle with any thyſe thynges, thou ſhalt
paye pando upon thy mouth.

Who is thyne thympke, maketh bettere:
In that suberbit he mozt, maketh it bledde:
and he that sauleth in payte, bypyngeth for the
tyde.

H E I.

She is lyke a merchaunte thyn, that buy-
geth her diaples frome a face.

V A V.

She is by in the night season, to promys
meate for her doughter, and kede for the
mayden.

Z A I N.

She conspyereth lande, and byeth it, and
twich the face of her handes the planten of
bynepeder.

She is wylle to luge wylle. The popyete of
in hys mayde wylle.

C A P I. XXXI.

H E T H.

She gredeth her lynes twich strenght, and
consegred her armes.

T E T H.

And ye the perceyue that her doughter =
is by dothe good, her candle gorty not out by
wyde.

I O D.

She lapyth her fingers to the spynale, and
her yander lapyth holden of the corde.

C A P H.

She openeth her hande to the poe, yea she
receyvethe wylle her handes to luche as hane
nede.

L A M E D.

She seareth not that the colde of toymre
shall hurt her yowe, for all her doughter to
hes are doughter closed.

M E M.

She maketh her selfe fayne dynamen =
tes, her clothyng is wofte lyche and
purple.

N V N.

Her doughter is moche set by in the go-
des, when he lyteth amonge the culen of
the lande.

pp. 111. 1 A

The wordes of kynge Sa-
muel / and the wyse-
pe that his mo-
ther taught
hym.

Sonne, thou soune of my body:
O my heart beloued sonne, gyue
not away thy substaunce o myghte
unto women, wiche are the wylle
son euen of henges.

O Samuel, gyue henges no myghte, gyue hyn-
ges and pynce no strenght, inke: it all thy
henge bysonth forger the lawe, and rega-
me the cause of the poe, and of all luche as
be aburthle.

Gyue strange bynke unto luche as are con-
sumed to wylle, o myghte bynke: thole o myghte
that they more bynke it, and forger theyn my-
ghte and wylle.

Bynke an a wylle, and thanke in luche-
ment: luche, to luche luche all luche as be
best and succour.

With thy mouth wylle the thynge that is
wylle and luche, and the cause of the poe
and wylle.

A L E P H.

Who is synthe an hane luche full luche =
is me, he is moche moche wylle then pte =
is.

B E T H.

The byte of her doughter maye safely
be in her, so that be shall hane no orde of
byte.

G I M E L.

She will to him good and not euill al the
luche of pte luche.

D A L E T H.

She comperth wylle and luche, and luche
wylle wylle her handes.

THE PROVERBS

SAMECH.

She maketh clothe of lillie and selfeth it,
and impurety applye unto the marryage.

A I N.

Strength and honoure is her clothinge, and
in the latter daye she shall reioyse.

P H E.

She openeth her mouth with wisdom, &
in her mouth is the lawe of grace.

Z A D E

She looketh well to the wayes of her house
holde, and catcheth not her foot with pynnes.

K O P H

Her chyldren are pise, and call her blessed: and

her husband maketh moost of her.

R E S.

Many daughters there be that gather
chylde together, but thou shalt knowe them
all.

S I N.

As for fauoure, it is deceyffull, and true
tye is a wayne stringe: but a woman that fea-
reth the Lord, she is to be prayse.

T H A V.

Shee geth the frute of her hande, as
let her owne woordes prayse
her in the ga-
les.

The ende of the Proverbs
of Solomon.

For that is in this world is vanitic,

CAP I.

L.

[illegible]

Perceiving that hath bene, commeth to passe
 againe: and the things that hath bene done, is
 neuer leaue, there is none to change but
 I. I am. So there are things which are
 never: so, this is never? For it was long
 ere in the cradle that I was borne before.
 For change that is past, is out of countenance.
 For some of the things that are for to come, shall
 be some to be done: upon amongst them that
 come. For I will be the preacher, bringing
 hope of Heale and Healings, applied up
 unto the out and to reach for knowledge
 of all things that are done under hea-
 ven. Such teaching and labour hath I be-
 come from the children of men, to correct
 their sinfull hearts.

[illegible]

Abundance of riches, of pleasure, and of build-
ings, or any thing else.

CAPL

84.

Then sayd I thus in my heart: *Howe so*
so, I will take myne ease & haue good
days. But so, that was becom also:
in so muche that I sayd vnto laughter: thou
art mad, and to my selfe: what wast thou?

As I thought in my heart, to waken to my
 flesh some true love, to appeare my selfe in vni-
 uersall love, and to comprehend that which be-
 areth the true (among all the things that be) I
 am under y^e sunne; I might see what were best
 for you to do, to looke after that which be-
 cometh you. I made glorious fayer houses, I be-
 yedded my houses, I planted hynderoads, I made
 me outwards and gardens of pleasure, and
 planted trees in them of all manner fruites. I
 made pools of water, to water the greene and
 multiply trees therein. I bought servants and
 maydens, and maybes, and beasts, and
 As to cattell and sheepe, I had more abundance
 of them, then all that can beare before me in
 Jerusalem. I gathered silver and golde toge-
 ther, even a treasure of brasse and sandes,

[illegible][illegible]

for its

Do so to morrow as a man should weep him selfe for it, as thine, both by standing and opposur, and yet by daye to leave his labours unto a care, that he may sweete for it. This is also a hard thing and a great myrrour.

For he that getteth a man of all the labourer and (travayle) of his mynde, that he taketh by the Sunne, by hurries, for some and disquietnes at the payes of his life? In so much that his bette can not rest in the night. Is not this also a hard thing? Is it not better the for a man to care and beate, and his soule to be merry in the labour? Yes. I saie that this also is a gift of God: for who may rate him, or bring any thing to passe without him? And why? he groweth unto man, what it pleaseth him: whether it be by some, by standing, or gladnesse. But unto the Synner he groweth wearynes and sorrowe, that he maye gather and heape together the thinge, & afterwards walke given unto him, whome it pleaseth God. This is now a hard thing, yea a deep disquietnes & vexation of mynde.

¶ All things come in theyr tyme and passe away in theyr tyme.

CAP.

III.

Every thinge hath a tyme, yea also that is under the heauen, hath his convenient season.

There is a tyme to be boyne, and a tyme to dye.

There is a tyme to plant, and a tyme to plucke by the tynge, that is planted.

A tyme to say, and a tyme to make hole.

A tyme to breake downe, and a tyme to buyle up.

A tyme to wepe, and a tyme to laugh.

A tyme to mourne, and a tyme to daunce.

A tyme to cast away stones, and a tyme to gather stones together.

A tyme to enbrace, and a tyme to refuse from embracing.

A tyme to weenie, and a tyme to leise.

A tyme to spare, and a tyme to spende.

A tyme to cut in pices, and a tyme to sowe together.

A tyme to kepe silence, and a tyme to speake.

A tyme to loue, and a tyme to hate.

A tyme to waite, and a tyme to pace.

What hath a man else that both any thinge but weepnes and labour: for as touching the travayle & carefulnesse which God hath given unto men, I se he hath given it them to be exercised in it. All this hath be ordered manerous goodly, to every thinge his due tyme. He hath planted is joyance also in the heart of men, that they may not sowe out the ground of his wothes, which be both for the begynnyng to the ende. So I perceyve,

that in these thinges there is nothinge better for a man, then to be mery and to do well so longe as he lyveth. For all that a man eateth and drinketh, yea what so ever a man enjoyeth of all his labour, that same is a gift of God. I considered also that what so ever God

doth, it continueth for ever, and that nothing can be put into it nor taken from it: and I God doth it to the intent, that men should feare him. The thinge that hath bene, and the thinge that is yet to come, hath bene afoye tyme, for God rejoyceth agayne the thinge that was past. Therefore, I saie, under the Sunne vngodlynesse in the deede of ingrat and iniquite in deade of righteousness. I thought I in my mynde: God shall spare righteous from the vngodly, and then shall the tyme and judgement of all counsels be wokes. I considered also myne travayle also concerninge the children of men, that God hath chosen them, and yet litle they appeare: as though they were beastes. In it happeneth unto men as it both unto beastes, and as the one dyeth, so dyeth the other: yea they have both one manner of byth, so that in this a man hath no preeminence above a beest but all are subdued unto vantage. They go all unto one place, for as they be all of dust, I shall they all turne into dust agayne. Who knoweth the spirit of man? yea by whom and the beest of the beeste that hath soules into the earth? Therefore I perceyve, that there is nothinge better for a man, then to be mery in his labour, for that is his portion. But who will bringe him to see these thinges that I have come after him?

¶ The myrrour of the innocent. The superfluous labours of men. The childe is in poore and myrrour.

CAP.

IIII.

So I turned me, and considered of the violent wronge that is done under the Sunne and beholde the tears of such as were oppressed, and there was no man to comfort them: that would destroye and despoyle from the violence of their oppressours. Wherefore I saw, & those that are dead, to be more happy then I was as be a live: yea him that to rest on: he to be better at ease than he hath, because he feeleth not the oppression which that are done unto the same.

Agayne, I saw that all travayle and toynge of labour was hated of every man. This is also a hard thing, and a vexation of mynde.

The sole of my feete hath laboured together, and eateth by his owne sweat. One handfull (saith he) is better with rest, then both the hand full with labour and toynge.

Therefore, I turned me, and beholde by an other vantage under the Sunne.

There is one man, no more but him selfe, that is mery: he that by the toynge of his hand, he hath no ende of his careful travayle, his eyes cannot not be satisfied with vantage. yea doeth he more content: yea him selfe, and say: for whom do I take such travayle? For whose pleasure do I thus consume away my life? This is also a hard and myrrour thinge. Therefore two are better then one: they may well enioye the profit of their labour. If one of them fall, his companion

helped him by a game. But too is him that is
¹ **W**ise, for he will be fall; he hath not an order to
 keep him by. Again, when two sleep together
 they are in harm: but how can a body be warm
 alone? you may be overcome: but how may
 you resist? a three fold cable is not light-
 ly broken. A poor chyld being wylde, is better
 than an idle king that botch, and can not be-
 come in tyme to come. Some one cometh out
 of synne, & is made a king: and an other wylde
 is borne in the kingdom, cometh unto power:
 and I perceived that all men synning bynes
 his sinne, go wylde, & become chylde, that com-
 eth in the death of the other.

Is for the people that have ben before
² **W**ise, and that come after him, they are innu-
 merable: yet is not their hope the greater tho-
 rough. This is also a dayne thinge, and a
 reason of mynde. Whhen thou comest in to
 the house of God, kepe thy face, a dayne tye,
 that thou mayst heare that is better then the
 stryngs of foolen. For thy knowt not what
 cometh too.

¶ I mention to beware of twofold communication:
 Wherof not to beware of the oppression of the
 people: he courteous is not satisfied in his requyre.

CAPI.

V.

¹ **B**ut hath with the mouth, and let not
 thyne eares speake any thinge: as thy be-
 fore. For God is in heauen, and thou
 hast earth: therefore let thy wordes be few: for
 there moche carefullnesse is, there are manye
 daynes: and to here many wordes are, there
² **W**ill be manye foolen. ¶ If thou make a body
 into God, he not flacke to presoyne it. As for
 thyne better, he hath no pleasure in that.
 ¶ When thou sayst any thinge, pare it: for bet-
 ter is this: thou make no better, then thou
 shouldest: and thou paye. Take not thy
 wordes to cause thy selfe for to synne, that
 thou saye not before the anngell: my selfe
 and is the fault. For then God will be angry
 at thy wordes, and destruye all the wordes
 of thyne handes. And to be to here as are ma-
 ny daynes: and in my wordes, there are also
 many daynes: but loke thou to see God.
 ¶ If thou leste the poore to be oppressed, a wylde-
 mously beate withall, to that ravyle and the
 whyle of the law is toged in the same: mar-
 velous as such a begement, for one great
 word speake toucheth both an other: the misde-
 doings them selves doeth. For hole land
 with the felthes, and all that is therein, is
 in subjection and bondage unto the kinge. He
 that toucheth money, will never be satisfied with
 money: and who so byteth in synne, shall
 never no profite thereof. Is not this also a
 dayne thinge? Where as moche riches is, there
 are many also that synne them selves. And
 what pleasure more hath he that possideth them,
 than that he maye loke upon them with his
 eyes? Is labouring man greiveth sorely, to be-
 come to be idle as moche that he careth: but
 the abundance of the riches will not suffice
 him to stoppe.

¶ Yet to there a sore plage, which I have bene
 knowen for fume (namely) synne: he hath
 hurt of him that hath them in possession, for
 oft tymes they perswade with his great wealth,
 and trouble: and if he have a child, it getteth
 nothing. ¶ Why he so came naked out of his
 mothers wombe, so goeth he thither againe,
 carrying nothing away w him of all his labour.
 ¶ This is a miserable plage, that he shall goe:
 as hee cometh as he came. What helpe? if him
 then, that he hath laboured in the toyned: all
 the dayes of his lyfe also must he rate in the
 death, with great carefullnesse. ¶ Richesse and
 poverty. Wherof me thynke it a better and a
 sayer thinge, a man to care and be care, and
 to be satisfied of all his labour, than he be-
 careth under the fume all the dayes of his lyfe,
 to which God greiveth him, for this is his por-
 tion: for unto whom to care? God greiveth
 chelle, goodes and power, or wealth: it hym to
 enjoye it, to take it for his portion, and to be
 satisfied of his labour: this is now the gift
 of God. For he thinketh not moche how long
 he shall live, for so moche as God liketh his
 heart wylly gladnesse.

¶ The mystep of the rich and covetous. The dis-
 cover of a fool and a wylde man.

CAPI.

VI.

¹ **T**here is yet a plage under the fume, and
 it is a generall thing among men: whyle
 God giveth a man riches, goodes and
 honour, so that he wanteth nothing of all that
 his heart can desire: and yet God greiveth him
 yet leste to enjoye the same, but an other man
 synneth them. This is a dayne thinge, and a
 miserable plage. ¶ If a man beget an hundred
 chyldren, a hyne many yeres, so that his dayes
 are many in number, and yet can not enjoye his
 good, what is he better: as for him, I say that
 an hundred yeres: he is better then he. For he
 cometh to thought, and goeth w him in to
 darkness: his name is forgotten. ¶ Wherof
 he seeth not the unne, and knoweth of no rest
 neither here nor there. ¶ You thought he shuld
 shouldest praye, yet hath he no good life. Come
 not at all out place: all the labour that a man
 taketh, so for his selfe. ¶ Yet his desire is never
 filled after his mynde. For what hath the wife
 more then the sole? What hath the rich more
 than he knoweth to walke before the living?
 ¶ The sight of the eyes is better, then that the
 soule shoul to depart away. ¶ For be this is
 also a dayne thinge, a disquietnesse of mynde.
 ¶ What is more excellent then man? yet can he
 not in the lower get the wisdom of him that is
 mightier: then he. A vaine thing is it to have
 many wordes, but what hath a man else?

¶ That which passeth our strength and myght
 ought we not to be afraide of.

CAPI.

VII.

¹ **W**hy knoweth what is good for man?
 In synne, in the heart of his vaine life,
 why he is but a shadow: why he hath not
 a man

Deafe maketh men to laugh, & toyne maketh them merry: but vnto money are all thynges chaunged. With the ring no rull in thy thought and speake no woe of the speche in thy pioure countenance: for a byrde of the ayre shall outspare thy voice, and with hys feetes shall he be wipare thy wordes.

¶ Whiche thought is to be kepte vnto the nedg.

CAP. I. XI.

Sende thy byrdes oute the waters, and so shalle thou fynde them after many yeres: thus it aways amonge iuen of eight, for thou knowest not what misery shall come vpon thee. When the clowdes are full, they pouer our raine vpon the earth. And when the reer falleth (whether it be towards the southe or northe) in what place to euer it fall, there it speth: he that regardeth the wynde, shall not knowe: and he that hath eyes vnto the clowdes shall not sepe. How like art thou knowest not the waye of the wynde, ne how the bones are hid in a mothers wombe: thus is thou knowest not the woorkes of God, whiche is the woorkemaster of all.

¶ Cease not thou thyselfe with thy handes to sowe thy seed, wherther it be in the morning or in the evening: for thou knowest not wherther this or that shall prouice, and yet thou dardest take it to the better. The light is sweete, and a pleasant thinge is it for the eyes to looke vpon the sunne. If a man lyue many yeres, & be glad in euen all, yet thou rememberest thy dayes of bachelrie, whiche shall be many: and when they come, all thynges that be but vantage. As also when (a thou yonge man) in thy yowthe, and let thyne heart be merry in thy yonge dayes: follow the wayes of thyne owne heart, and the end of thyne eyes: but be thou sure that God shall wyse the in to iudgement for all these thynges.

¶ From our yowthe ought we to confesse and reuerse the goodnes of God.

CAP. I. XII.

Put awaye displeasure out of thyne heart, and renoue out from thy body: for child hode and yowthe is but vantage. Remember

he thy maker in thy yowthe, or euer the dayes of aduersite come, and in the yeres baldenes when thou shalt be layde: I haue no pleasure in them before the sunne, the light, the moon, & the steres be bachelred, and on the clowdes come againe after the raine: when the heues olde house shall tremble, and when the stronge shall howe them selves vnder the mylles: thus shall, because they be so fewe and when the hope of the wyndowes shall waite vnto: when the dayes in the steres shall be shut, and when the voyce of the mylles shall be layde downe: when men shall not be at the voyce of a byrde, and when al the daughters of myght shall be brought lowe: when men shall feare in thynges, and be ashyde in the steres: when the almonde tree shall be despised, the goshopper boyme out: and when great poweres shall be lowe in: when man goeth to his longe home, & the mountens go about the steres. By euer thy face lase be taken awaye, & on the golden band be broken: as the pot be broken at the well, & the whele upon the cistern: & by built be tumme agayne vnto the earth from whynce it came, & as the spere returne vnto God, whiche gaue it. All is but vantage (sayth the precher), all is but playne vantage.

The same Preacher was not wylle alone, but taught the people knowlege also: he was good drede, sought out & groundes, and set forth many parables. His diligence was to fynd out acceptable wordes, right scripture, & the wisdom of sentie. For the wordes of the wyse man lyke pyches & maples that go thowme, wherby men are kepte together: for they are good of one sheedbrede onely. Therefore beware, saye some, that about thes thou make the net many and innumerable bores, and take hurte to thyne in hand, to wryte thy body withall.

¶ As he heare the conclusion of all thynges: feare God, and kepe his commandmentes, for that toucheth all men: for God shall iudge all woorkes and thynges, wherther they be good or euill.

¶ The ende of the boke of the precher, otherwyle called Ecclesiastes,

THE BALLET OF BALLETES OF SALO:
MON: CALLED IN LATYNE,
Canticum Canticorum,

*Amplest desires of the spirituell and godly loue
bowne thyselfe the spouse, and the church of con-
spiration his possesse. Salomon made this Solate
in song by himselfe and his wife the daughter of
Sion, under the shadowe of him selfe the church
sing, and under the person of his wife the church.*

CAPL

I.

The voice of the church.



**That thy mouth would
give me a kyss, for thy bee-
des are moze pleasant then
wyne, and that because of
the good and pleasant sa-
uours. Thy name is a sweet
smelling perfume, therefore
in the maydens loue the: yea that same was
and me also to kisse after the.**

The spouse to her companions.

**Whyng hath brought me in to his pity
chaine. He will be glad and reioyce in the,
we think moze of thy battles then of wyne:
will is them that loue the.**

The voice of the church in persecution.

**I am blacke (o pe daughters of Ierusalem)
as the termes of the Acheranes, as the
daughters of Salomon: but yet am I as
beloued withal. As well not at me that
I am blacke, and why? the sun hath dyed
upon me.**

The voice of the Synagogue.

**For when my mothers childe had euil wyll
at me, they made me þe keeper of the vineyard.
Thus was I fayne to kepe a vineyard, wherby
hadst myne owne.**

The voice of the church to Christ.

**Alme as thou wilt my soule loueth where
thou dwelt, where thou restest at the nonc day:
let I go wyng, and come vnto the rocks of
my companions.**

Christ to the church.

**Without knowest not thy selfe (o thou sayest
among women) thou go thy waye forth after
the desires of the wyne, as though thou
hadst seen the gores beynde the shepherdes
then. There wilt I say for þy my loue, to myne
bed and with my charettes, whiche shal be no
lesser then Bazaros. When wilt the chekes &
thy necke be made fayne, and banded with spā-
ces and goodly itewels: a neckbande of golde
wilt weake thee, with siluer basons.**

The voice of the church.

**When the kyng sitteth at the table, he cal-
lunt my Bakers: for a bunel of Cyper. O my
beloued: I becom my bakers, a cluster of
pans of Cyper, or of the vineyardes of Sa-
lon: wilt thou vnto me, o my beloued.**

Christ to the church.

**O how fayne art thou, my loue, how fayne
art thou: thou hast doted eyes.**

The church to Christ.

**O how fayne art thou, my beloued, howe
beloued art thou? But he is deere with
houses, the things of our houses are of fayne
tree, and our bakers of Cyper.**

CAPL

II.

The voice of Christ.

**I am the flower of the felde, and I ly of þe ba-
les: as the rois amonge the thornes, so is
my loue among the daughters.**

The voice of the church.

**As the apple tree amonge the trees of
the wood, so is my beloued among the sonnes.
My wyte is to ly vnder his shadowe, for his
fruits is sweete vnto my throt. He bringeth me
in to his wyne seller, and I souer my spynall
well. As fresh me with grapes, comfort me with
apples, for I am thyke of loue. His left hande
lyeth vnder my heed, and his right hand em-
braceth me.**

The voice of Christ.

**I charge you (o ye daughters of Ierusalem) þe
by the Rocks and dynabes of the felde, that ye
wote not vnto my loue, nor leaue ye her, for she be
content her selfe.**

The voice of the church.

**As I thinke I heare the voice of my beloued:
lo, there cometh he hopping vpon the moun-
tayne, and leaping ouer the little briles. My
beloued is lyke a roo or a pong hart. Beholde
he standeth beynde oure wall, he looketh in at
the wyndow, and peepeth thowes the grate.
My beloued and weeth and sayd vnto me.**

The voice of Christ.

**O stand up my loue, my house, my beautiful,
and come: for lo the wynter is now past, and
the ragns is awaye and gone. The flowers are
come up in the felde, the twyling time is come,
the voice of the turtle loue is heerd in our lade.
The fig tree hath geuen forth her figges, the by-
nes brate blossoms, and haue a good smell. O
stand up my loue, my beautiful, and come (o
my house out of the caues of the rocks, out of
the holes of the wall: O let me be thy counte-
nauce, and beate thy voyce: for thou art the
voys, and fayne to thy face.**

The voice agaynst the hereticall.

**Get to the fores, yea the lyte fores þe hurt
the vines, for our vines brate blossoms.**

The voice of the church.

**My loue is myne, as I am his, which seeth
among the lynes but I the apt biker, and trill
the shadowes be gone. Come agayne mynly
to my beloued: lyke as a roo or a pong hart,
vnto the mountaynes.**

CAPL

againe I haue washed my feet, how shall I
file them againe?

The voice of the church speakinge of Christ.
Not when my loue put in his hande at the
holme, but was moued to comarde him: to p
I bore up to open vnto my beloued my hande
was dappled with myrrer, and the myrrer can
dome my fngers vpon his foote. Myrrer be-
liefe, when I had opened vnto my beloued, he
was depaured and gone his waye.

Now like as a fayer some when he spake, my
fingr could not longer escape: then lo now
I finge him, but I could not figne him: I
went vpon him, neuertheless he gaue me no
anwert.

The church complaininge of her persecutours.
So the watche men that went aboute the
city round me, sate me, and wounded me, yet
myrther hepte the walls, toke away my gate
from me.

The spouse speaketh to her companions.
I charge you therefore, ye daughters of Je-
rusalem, fye fye my beloued, that ye tel him
that I am sick for loue.

The voice of the Synagoge.
Who is thy loue aboute other loues, a thou
sayst among women: What can thy loue
be more then other loues, that thou speakest
in this heape?

The church, answeringe of Christ.
As for my loue, he is tobrer and redolous
in a singular pson amonge many woman
he: his hed is the most faine coloure, his looke
is as sweet as the balme, his voice as the cuck-
ing: his eyes are as eyes of doves vpon
his broken, whichen with myrre, and ceasing
vnto a plentiful place: his cheeks are like
a garden bed, his top is as cedars plente
all manner of trees: vpon his eyes, vpon
his cheeks of cedars, most princely: his
handes are full of golde ringes, a pious
dore, his body is as the pure yuccer, let pure
men daughters: his legs are as cedars
in the forest, let vpon his feetes of gold
is as Libanus, and as the beautie of the
city: his name is sweete, yea he is all
thyngs lovely: I finge him, he is my loue, he is
the son of Jerusalem, finge him is my loue.

**The voice of the Synagoge speakinge
to the church.**

What is thy loue gone then? a thou fays-
t among women: he is thy loue gone
to, that we maye like him with thee.

CAPL. VII.

The voice of the church.

My loue is gone from me in his garden,
vnto the forest: my loue is gone, that
he maye rest in the forest: in the garden
and garden: hence, my loue is myne and
I am his, where fye amonge the
trees.

Christe to the church.

Thou art pleasant (o my loue) as loue-
lynesse it selfe, thou art faye as Jewell, glo-
rious as an army of men with their banners,
(I wante away thine eyes to me, for thy me-
ne to prouoke: thy deep looke is like a flock
of geese vpon the moor of Libanus. Thy eyes
are like a flock of geese that be clipped, which
go out of my waiting place: where euerce one
breatheth two chyrrines, and not one without
amonge them. Thy cheeks are like a pece of a
pomegranet, becaus that which is in the
There are the fower quenes, fower fower con-
sentes, and vnto some without nombre: let
one is my doue, my darlinge. He is the only
beloued of my mother, and deere vnto her that
bare her. When the daughters came out, they
saw the fower blessed: yea the quenes and con-
sentes played yet.

The voice of the Synagoge

What is the thio that peeth out as a mo-
nne? faye as the moone, excellent as the
sunne, glorious as an army men with theyr
banners.

Christe to the Synagoge.

I wante to lye in to the naitie garden, to se
what are vpon the byches, to looke of the vine-
yard flourish, and to the pomegranetes were
that are.

The voice of the Synagoge.

When the charactes of the pyner of my pro-
ple, made me to bequy p awaye.

**The voice of the church callinge a-
gaine the Synagoge.**

Turne againe, turne againe, a thou Sula-
mit: turne againe, turne againe, that we may
loue vpon thee.

CAPL. VII.

Christe to the Synagoge

What pleasure haue ye more in the Sula-
mit, then when she daisied amonge the
men of warre?

Christe to the church.

How pleasant are the treabingies with
tey thos thou playest to me? thy cheeks
are like a faye: thy mouth is as a faye: thy
counting washmiller: thy navel is like a red
goblet which is newe without dyne: thy
wombe is like an heap of wheat, let aboue
hilles: thy two breasts are like two cymmes
or yonge doves: thy necke is as it were a
tower of ppyre: thy eyes are like the water
pools in Babylon, beside the point of Libanus,
which looketh toward Damascus: that hee
that looketh vpon thee, is like the Camel:
the beere of thy head is like the hynges purple
dren vp in plaites.

How faye & lovely art thou, my darling,
in pleasure: thy stature is like a dore tree, &
thy breasts like the grapes.

The spouse speakinge of the fower

quenes

I sayd: I will clym by in to the date tree, & take hold of his branches.

¶ The spouse speakyng to the spouse.

Why bydest also that be as the vine grapes, the smell of thy noddles lyke the smell of apples, and thy throte lyke the best wyne. This shall be puce and cleer for my loue, his lippes and teth shall haue this pleasure. Couer wilt I tume me vnto my loue, and he shall couerne him vnto me.

¶ The church speaking to Christ.

Come on my loue, let be go forth in to the feild, and take our ioynginge in the villages. In the morning will we clye bytymes, and so is the vineyard, if it be spangie forth, yet the grapes be growen, and yet the pomegranettes be that out. Where wyl I geue the my byches: there shall the shepardes graue youe this smell beyde our doores: there, o my loue, haue I hepte vnto the all. Names steates, boipe netwe and olde.

C A P I. V I I I.

¶ The voyce of the Dutcherche speaking to Christ.

That I might fynde the without a hille the, whom I loue as my brother wiche sucher my moethers breden: and þ thou woldst not be offended, if I toke the & brought the in to my mothers doore: þ thou my deir ceache me, and that I might geue the drinke of spiced wyne, & of the sweete sape of my pomegranettes. His left hand held vnder my yeth, and his right hand embrazed me.

¶ The voyce of Christ.

I charge you, o ye daughters of Ierusalem, that ye wote not by my loue, ne touchy her, til she be content hys teile.

¶ The Synagoge speaking of the church.

What is the this that cometh by fro the wilkenesse, and leaseth vpon hys loue.

¶ The voyce of the spouse, before the spouse.

I am the same that touched the by myng apples trees, where the mothe was, & the mother brought the in to the doore.

¶ The church speaking to Christ.

Let me as a scale vpon thyne hert, and as a scale vpon thyne arme: for loue is myrgyng as the beth, and aciously as the hill. Ircelles are of fyre, and a very flame of the Synagoge: manye woakes are not able to quench loue, neyther may the flames burne it. Yet if I wolde geue all the good of this world for loue, he thole count it nothing.

¶ Christ speaking of the church to the Synagoge.

When our loue is tolde, ouer pange thou & hold byches are not yet growen, what shall we do vnto her?

¶ The answer of Christ to the church.

If she be a wall, we shall bapto a spire: to make therupon: yet she be a tower, we shall gett her with voyces of Koyes trees.

¶ The church answering to the Synagoge.

If I be a wall, and my byches lyke towers, then am I as one thes haue founde saluacion bys syde.

¶ The Synagoge speaking to the church.

Salomon had a vineyard at Baal Monan, this vineyard he deliuered by vnto the hepes: & that every one for the frute thereof shoulde geue him a thousand pices of silver.

¶ The voyce of Christ.

Wot my vineyard, o Salomon, groweth the thousand, and two hundred to the hepes of the frute. Wot that dwelled in the garden, o let me heare thy voyce, that my compassy may harken to the same.

¶ The voyce of the church, speaking to Christ.

O get the atwaie, my loue, as a Koye as a ponge that vnto the therte smel: linge mountaunce.

THE ENDE OF THE BALLET OF BALLETES

SALOMON: CALLED IN LATYNE,

Canticum Canticorum,

THE BOKE OF THE PRO- PHETES.

| | |
|-----------|----------|
| ESAYE. | IONAS. |
| Jeremy. | Michas. |
| EZECHILL. | NAVM. |
| Daniel. | Bacuc. |
| OSEAS. | SOPHONY. |
| Jeri. | Aggeus. |
| AMOS. | ZACHARY. |
| Abdi. | Malachy. |

17 1720 51



they despise the lawe of the Lord of hostes,
and blasphem the worde of the holy maker
of Israel.

Wherfore is the wyltate of the Zeebende
 ſelfe alſe agaynſt the people, and be wherof
 his hands are clem: yea the ſhall ſee, in that
 the tyllen ſhall tremble, and they; cackles
 ſhall lye in the open drettes ſhe myc. After
 all this, the wyltate of Sod ſhall nyce. clee,
 but be ſhall receyve his hande dyet. And be
 ſhall gve a token unto a ſtraunge people, &
 ſhall bring them in a ſaue countrie: yea, and
 beſide they ſhall ſee the ſea. Wherfore
 ſhall they not be ſcared amonge the people,
 nor a ſhugly nor ſhopper perlon. There ſhall
 not one of them put of the gyble from his
 ſeynes, he loſt his larchet of his ſhoe. Their
 attire ſhall be ſharpe, and they; bones breake.
 They; boyes ſhall be lyke ſpyn, and they;
 cack wyles lyke a ſumpre wynde. Wherfore
 is as it were of a lydon, and the carynge of
 them lyke lyons beholde. They ſhall roge &
 ſhante by the pape, and no man ſhall reco-
 uer it, to get it from them. In that daye they
 ſhall be ſayd as the ſea ſhall be ſayd, ſo
 be the loke into the ſea, and ſhall ſee
 all backſlde and ſowry. They; loke to be-
 ween: beſetide, it ſhall be darcke with careful
 deſolation.

Clay sawe the glorie of the Roide, and was sent
to prophesie the deuolation at Burge.

CAPL. VL

¶ In the same race that byngs dyeth dyeth,
I sawe the Rofte fpyng wylde wynde
and glorious state, and the raptne fflye the
palace, from aboute Rache to the Seerchinge,
infort cote one habite fye wynges. With
eaynecore couched his face, with tharpe
his ree, and much tharpe dyeth dyeth. The
cote also the cote looke on this maner
bye hole, in the Rofte of justice. Of hole
woulde be full of his glorie. Ye the gentle
and cherche his mouch at theryngre, and
the houle was full of smoke. When I laye
to be in cote, I was aduertyd that I beheld
a man of wylde raptne, and he was
a strange prophete that byngs dyeth dyeth
shoulde be full of wynde and Rofte of houle
wylde wynde.

Then flew one of the Seraphims unto me
 saying, Give this robe to his viceroy, while he
 is absent from the palace with the council.
 And I returned my mantle, and say I, lo, thou
 hast taken me the mantle, and thine purple
 robe, which thou hast given me, and the princely
 power. Before that I was the voice of the Lord
 crying abundance unto the nation: Whom
 shall I seek, and whom will ye care meless?
 Then I say: these am I, find me. And
 he say: go and tell this people: ye that
 have been idle, but ye shall not increase.
 ye shall plough, and not sow. Ye shall
 be the hire of this people. Suffer them; cease,
 and shut the eyes: that they be not with
 thee. Hence, hence not with these ears, and

believe not with their hearts, and cannot
and be healed.

Then spake I: *Howe*, how long? then
 I answered: *until* the cupes be offered without
 inhabitants, and the houses be utterma-
 gyl the land be also desolate, and I be undy-
 ced. For the *Royle Wall* take the measure
 a waye, so that the lande shall Ie waste
 withoute theire, the tenth part shall remaine
 in, for it shall conuert and be fruitful. And
 I the wylle as the *Treebrines* and others
 bring forth theyr frutes, so shall the golde
 haue fructe.

**The Syrians move battle against Israel.
 Jan. 3 Syrian Mail bears a reply.**

CAPL. VII.

It happened in the time of Achaz the sonne of Iosaphat, whiche was the sonne of Azariah kinge of Iuda: that Asaiah the kinge of Syria, and Iothab the sonne of Basaltai kinge of Israel, wente by towaies Jerusalem to besiege it, but were not. Now when the house of David (that is: the kinge) heere wrote thereof, that Asa and Iothab were confederate together: his breth quacked (yea, and the bretee also of his people) like as a tree in the felch that is meene with the wynde.

[illegible]

He; couer, God spake vnto Achiz, I will
 requite a token of the Lorde thy God, when
 thou shalt be towards the depth thereof, thou
 shalt make the herbage alone. Then Achiz answered
 I will requite thee, next thy will I requite
 thee Lorde. The Lorde answered Achiz, I
 will be to thee of the house of David; for thou wilt
 requite me, for thou shalt be generous vnto men, thou
 shalt make graue my God also? And therefore the
 Lorde shall graue you a token of himselfe.
 Therefore, a Virgin shall conserue and beare
 a sonne, and shall call his name > Emmanuel.
 Butter and honey shall be eate, that hee may
 knowe the sweet, and chuse the good. Then

[illegible]

with a fly. But the light of Israel shall be that day, as his Sanctuary shall be the flame and shall be light, and burn up his thorns and briars in one day, yea all the glory of his wisdom and wisdom shall be consumed with him and with him. As for himself, he shall be as one with away. The eyes also of his shall be as a cloud, that a child may tell them.

After that day shall the remnant of Israel and for as are escaped out of the house of Jacob, shall no more come out of him that shall come, but shall comfort themselves with spiritual and comfort in the Land, the house of Israel. The remnant, yea and the substance of Jacob, shall come unto God to comfort one, as though the people of Israel be as the land of the ice, yet shall be the remnant of them only come unto him. Perfect is the judgment of him that is in the spiritual, and therefore the eyes of holies shall perfectly fulfil the law, that he hath determined in the spirit of the holy world. Therefore thus sayeth the Lord God of holies: Thou my people, that dwellest in Zion, be not afraid for the light of the Affliction. He shall say his law unto thee, yea and be the law for thee, as the Egyptians and some time. But some after, shall my wrath and wrath indignation be fulfilled against thee, O Egypt.

Therefore the Lords of holies shall pierce a lance for him, who was the punishment of Israel upon the mount of Zion, and he shall pierce his two out the sea, and pierce some out the Egyptians. Then shall his children be taken out of the land, and pierce his two out the sea, yea the land shall be captive for deep famine. The wall shall be slain, and go through the wall of the sea. But at Jerusalem shall be made his law, yea and be the law for thee, as the Egyptians and some time. But some after, shall my wrath and wrath indignation be fulfilled against thee, O Egypt.

Therefore the Lords of holies shall pierce a lance for him, who was the punishment of Israel upon the mount of Zion, and he shall pierce his two out the sea, and pierce some out the Egyptians. Then shall his children be taken out of the land, and pierce his two out the sea, yea the land shall be captive for deep famine. The wall shall be slain, and go through the wall of the sea. But at Jerusalem shall be made his law, yea and be the law for thee, as the Egyptians and some time. But some after, shall my wrath and wrath indignation be fulfilled against thee, O Egypt.

CAP. XL.

After this there shall come a red for the house of Jacob, and a blessing out of his root. The spirit of the Lord shall rest upon it, the spirit of wisdom and

understanding: the spirit of counsel, and strength: the spirit of knowledge, and of the fear of the Lord. The Lord shall make him servants in the fear of the Lord.

For he shall not give sentence, after the change that shall be wrought before his eyes, neither require a matter at the lips of the people: but with righteousness shall he judge poor, and with holiness shall he condemn the temple of the world.

He shall smite the world with the staff of his mouth, and touch the earth with the staff of his hand. He shall smite the world with the staff of his mouth, and touch the earth with the staff of his hand. He shall smite the world with the staff of his mouth, and touch the earth with the staff of his hand. He shall smite the world with the staff of his mouth, and touch the earth with the staff of his hand.

The Lord also shall close the fountains of the Egyptians, and with a mighty wind shall he break up the house, once Jesus, and shall there be fountains and make men go out of the land. And thus shall he make a way for the people, that remaineth from the Affliction, as he doth happen to the people here, when they are departed out of the land of Egypt.

II. CAP. XL.

II. CAP. XL.

II. CAP. XL.

II. CAP. XL.

CAP. XL.

XL.

[illegible][illegible]

Since that, shall the xx. years of Xysus
 (yus longer) than they Xpous life) may be
 dopted. And after. i. shall happen
 to Xus. And with an harlot that pleereth by
 law. And the thirte (happen come) & go
 about the city, xpus ar: per an unknown
 hand, make podyne with divers dailetes,
 wherof flow may come in to aquiescentia.
 Thus shall it happen after. i. years. The
 which shall by the crite of Xpus, at it shall
 come againe to be: marthaudine, & shall
 come with all the hengenome that be in the
 world. And all be occuping and hynning
 about the city. And the thirte shall be
 there late by nothynge betwene them nor wyl
 drape, but the marthaudine of Xpus shall
 bringe into the cytyles of the world, & the
 hengenome and subduynge of the hengenome, and
 to the clarynge of the need.

¶ A prophesie upon the tribulation that shall fall
upon the world, because of synne.

CAPL. XXIIII.

Behold, the Lord shall make a plague
the world, he shall make the face of the
earth desolate, and scatter abroad the in-

habituos thereof. When Shall the peſſie be as
the people, the matter as the ſeruant, the
same like the mayoe, the ſeller like the buyer,
he that ſtandeth upon buye, like unto yow
that doeth buye upon buye, our creditor, as
the better, yea miſerabie Shall the world be
made cleane diſtroyed. For the Lord hath
determined in yow ſelfe. The carer hath
buye and decept. The face of the earth ſhall
perſh and fall awaye, the pious people of
the world ſhall come to naught. For the carer
is conſpice of the inuoluntaries.

For why? that the offendeth the law con-
fesseth his iniquities, and make the rui-
nyng of his iniquities, and escape. And there-
fore shall the curke beauen the curke, for they
that dwell therein haue yunghe, and they that
dwale therein also, and those that dwell therein
shal be deep tene. For thesye wyne shall be
the grapes shall be meake, and all that be
borne wyne in bair, shall tyme. For the myght
of cytyuers shall be lepe downe, the three of the
topell shall craile, and the pleasure of lutes
shall yane an end, there shall no more wyne
be borne, but wyne, the beere shall be-
come to them that drink it, the wynded cytyes
shall be broken downe, all possies shall that,
that no man may come in.

In the chiefe of Wall there be liffte by a cye
 bicaufe of wynter, all men carye wall wanyng
 awaye, and all tyme of the earthe wall paffes.
 Delolation Wall remayne in the cryce, and
 the garter shalbe impayn with waunder. For
 of it hath happe dinto all landes and to all peo-
 ple, lye as when a man impayn dinto the
 alpace, that are lye upon the tree, or
 fether after garter, when the wynter garter
 is lye upon the tree, and the garter shalbe
 liffte by terys boies, and be gladd, and Wall
 magnifie the glowe of the Rode, euen leas
 the fer, and pafte the name of the Lord God
 of Jekell, in the waterys and Gladders. We
 have longer longe to the piaple of the ryd-
 tone, hom all the endes at the wostre. There-
 fore I must speake: I mynt becomfultful,
 I mynt poudre. I must speake, all that
 I maye, I must speake, I must speake, and
 therefore I thus that I owell upon the
 reath there is at hande for the feare, prr, and
 fure, I must to escape the terrible crye, Wall

Zeerschild

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¶ All strength shall be, should be burnt by at ones
 with troops and bulwarks: & who will be
 able to hope on his own power? He will come
 to this point, that Jacob shall feed again
 and Israel shall be green, and bring flowers,
 and carry both feed & fote with him with their
 flocks. Simply he is not the simple, as well as
 he is impetuous himself. He should be not too
 much, as he is the much more: There he
 recomended with the measure that he recei-
 ved: the more upon his lowly way, as
 the depths of extreme here. And therefore
 the measure of Jacob be thus recomficed.
 And so shall he take away all the fute of his
 fower.

So say another dome, be shall inhaile them al
as domes braten in powder, the groues and
dome shall not flange. The strange cytre
wilde beate, and the fayne cytre shall be
like the yve of a merraine. To be celled shall feed
and he shall, and the cytre shall ease it yve.
Twice shall hall be dectie, the cytre byures
wiche dome thep be: when the cytre
wiche dome thep be. so it is a people mynde
that standp, and the cytre be that created
dom, shall not fauour the cytre be that created
dom shall be more merciful to cytre. In the
cytre shall the Lythe dome be the cytre
of cyphales, unto the cytre of cyphales.
And there that the cytre be to cytre one yve
of the cytre shall a great traupier be blome,
that the cytre may be more blome, and the
dome shall, and the cytre be that created
dom shall be more merciful to cytre. In the
cytre shall the Lythe dome be the cytre
of cyphales, unto the cytre of cyphales.

**¶ Agaynſt the pride of Ephraim, and agaynſt
his idolatry and witchcraft.**

CAPL. XXVIII.

Will be to the croome of pyrie, to the
wunden Ephraim, and to the fa-
vouring house, to the glory of his pompe,
that is upon the topp of the piteous bal-
lister, which men do overleade with thyme.
Which, the strength and power of the Lord
Shall take into the lands on every side, the
strength of hyale, that breache downe stronge
holme, and lay an boyrile, myghty, a ones
destroying tye. And the pious croome of
the piteous balister, shall be the
water fete. And as for the favouring house,
the glorye of his pompe, which is upon
the topp of the piteous balister, it shall happen
unto him, as to an vntimely fete before the
breache cometh. Which is as soone as it is seene,
is by and by deuoured, as euer it cometh well
in a mans hande.

And then the Lord of Hosts shall be a joyful crown, and a glorious garland unto the remnant of his people. And thou shalt be, he shall be a spirit of judgements, and thou shalt be a spirit of mercies for all them that dwell about the enemies for the sake of the gates, he shall be a spirit of strength. But they go wrong by the reason of unbelief, they sell and barter because of strong unbelief. Year after year, and prophet after prophet, they sell the price and prophesy themselves false.

we amisse, they are dyconum with byrne, and
 mayne byrned thowou thesre byrned. There
 were in fengre, a swyngem thet was of a
 wil cables are to sell of byrned a pichpou
 that no place to cleane. What is he amonge
 fowm, that can treke iustest of coloume the
 colpiden, witht are wored to such o taken
 for the byrdes, of any other falschei thet. Com-
 mande that maye be commaunded, byd that
 maye be byddon, foysyd that maye be foysyd-
 don, hepe backe that maye be hepe backe, be a
 lyte, ther a lyte. And therefore the wyse
 also wyl speake with hipping typpes a wyrd
 a freung langle with unto this people, to wyrd
 he spake also of this maner. That that byg
 esse, if one refreide the weere, yea this wyl
 byrned reide. But they had no wyl to heare,
 And therefore the wyse wyl amere theyr
 subbourne. Comande that maye be comma-
 mandum, byd that maye be byddon, foysyd
 that maye be foysyd, hepe backe that maye
 be hepe backe, be a lyte, ther a lyte. That
 they maye go forth, bak backward, be byrd
 thet maye be taken. Wyseste be the byrdes
 of the wyrd. Ye wachers that wyte. Wyten
 people, wylde is a wyte. Wyte, wyte, wyte
 your foules thus. Wyte, beate, ye are as a
 pynne, so as for wyte, we haue made a comblis
 wyl, as though they byache one any soe
 playe, if that no come upon us. For wylde
 byrdes wyl the escape, a wyl with pynclures
 wyl the defende one thys. Therefore sayeth the
 wyse Godt Scholre, I wylle faye a thone to
 dyon, a geyate stone, a colpy cayer thone for
 a sure comblis, that byd to pynclis this

i. Toxicity

D

Malme, st.
Gard, st. d.
Bou, m. b.
i. Begun, u.

2

11. 328.225.6.3
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328.225.6.3

spe in their place. **Millum** & **Isre** also in their place: & that he maye doe right, his God receyved him and comforted him. For he rectifyd not the Epheches out to a wayne, neither buygeth he the carde here & there over the countrie but he thynketh the fitches out with a flaxie and the compn with a reed. But the whorde he gyrdeth to make brech thereof: In as much as he can not bring it to passe with tearing out. For with the byrding that he cast thence make, ne his bradles can gyrdeth it. This and such lyke thinges come of the Lorde of hostes, whiche is marvellous in counsell, and great in strength and skill.

The destruction of Jerusalem. Agayne the com munion of men.

CAP. XXIX.

Will be unto the, o Heiel, thou sayest that **David** was. Take yet some piece, and let some feathers yet passe over: the that Heiel be blisged, so that the shall be happy & joyful, and shall be unto me as a sign. For I will lase rage to the summer about, & hope to in my coloure, and graue dydrys agayne the. And thou shalt be joyous to leme, and speche out of the city, and the wayes that goe yumbly out of the gommie. For hope the come out of the city, like a hope of a wythe. And thy talking shall graue out of the myght. For the multitude of thyne enemies shall be like milk-bur. And the number of thy enemies shall be as the dust that the wynde catch awayes for me. Thou shalt be videne of the Lord of hostes with thyne, rectygahe, and with a great craue, with the white wynde, temp. And with the flame of a consumptione fyre. But now the multitude of al the people that wyte out agaynst thee the hole volde, the strong holdes and large is lyke a brime wynde apperch in thy sight. It is lyke as when an yunguyr man biermeth he is eating, and maye be awaked, he hath nothing: lyke as when a childe man dyemeth that he is drinkinge, & to wyne awaked, he is saynt, and his soule buparient.

So is the multitude of all people that mutter them selves agaynst the will of **Shon**. What he shall be at your myghte ende, ye shall be anaymed, ye shall waiche and reke to a sco. Ye shall be dyonken, but not of wyne. Ye shall call, but not thowde chennelle. For the Lorde that I geue you an harde dyspynge spirit, & a bolde downe your eyes: namely youre dyspynge and brades with thaldris, them shall be rowet. And all briffans shall be vnto you, as the wythes that dwale in a fable lere, when one object it to a man that is lere, and saye: seeke vs this letter. When he answere: I can not redect, for it is **Shon**. But ye it be geud to one that is not lerne, & saye unto him: rede this letter. When he saye he: I can not rede.

Where thus sayeth the Lorde: For as muche as the people dyemeth ye me into your mouth, and praye me byghly to this

lypnes: where as their herte neuer belidlye face for me, and I sease which they owe be to me, that turne they to myne lamer and widdnes: therefore saye I also thowde the people a marvellous terrible & great lyppes. (Namely this:) I will destroye the wisdom of their wile, and the understanding of their lerned men shall perseyde. Who be vnto them & that the so depe, to byde their ymaginacion before the Lorde, whiche receite this counsell in the darknesselle, & saye: who seeth in, who knoweth he? Whiche ymaginacion of poures is even as the porters clay rather admyement, as though the wythe might saye to the widdnes: make me nat, as when an ether welle, sayeth of the porters: he widdened not. He yet not that it is widdened, that **Abasas** shall be rowet, into the well, and that **Abasell** shall be taken as a wood? When shall deat men understand the wythes of the hole, and the eyes of the blind shall be without any cloud of darkness. The apperch that wyte a mere feate in the land, and the poore people shall lase in the day out of **Israell**.

When shall the surpous people cease, and the mowens shall be put to aspe, and all thy that be mowen, shall be plucked out, fader & sonne to draw men vnto spour, and thou shalt be lase: lyke, to which crypous come in the bane, and such as vnto your prynces to bane. And the crye of the hope (saue the widdnes of **Abasam**) saye thus unto the house of **Israell**. I will not **Israell** be a shame, in the face com. vnto, when he seeth amonge his cytyens (whome my handis haue made) such as halowe my name amonge them, that they maye sanctifye the hole one of **Israell**, and feare the God of **Israell**, & that they maye also lase wyte of an re-ous spirit, but now understanding, and that lase as my lase could not speake, as now lase in my lase.

Agayne the them that saye the word of God and do not vnto the counten of the word, as the crye of the people, whiche is the destruction of Jerusalem. Agayne into Egypte.

CAP. XXX.

Will be to those Chennelle chydren, that shall be in the counsell, but not as me, to which take a wyde in hand, but not as me, that they maye thowde synic upon another. Ever go home to Egypte, (and as me in counsell) to the city at the pome of **Israell**, and comen to the house of **Israell**. But agayne the hope shall be pouer & vnto, and the counten in the Egypte shall be as the face of your owne name. Your wylde haue ben at **Israell**, and pouer mislanyngs came into **Israell**. But ye shall be a shamed of the prophet that maye not helpe you, vnto shall not wyte you strength of comforte, but shame and confusion.

Your bradles haue borne but now in your

they backs towarde the south, & sojorne the
waste land is full of perill and trouble, by-
cause of the lyon and leopard, of the cocka-
turus and the winged dragon. Yea the Quails
beare youe substance, & the camels brought
your treasure vpon theyr cokes backs, vnto
a people that can not helpe you. For the Eg-
yptians helpe shall be but bayne and lothe.
Therefore I tolde you also that pouce pyper
shoulde bene an ende. Wherefore goe hence
and wyte them this in thyr tables, and
note it in a booke: that it maye remayne be
thyr posteritie, and be thyr kepe. For it is
an abominable people, vnspitefull, cruel, &
cruell, that wyll not heare the laue of the
Lorde.

They haue saye to the prophetes: Myddle
with mynys, and vnto the sorcerers, tell
vs of nothing for to come, but speake friends-
ly wordes vnto vs, and praye vs rather than
wyte out of the waye, go out of y^e path,
take the help one of Israel to vs. Wherefore
thus saith the holy one of Israel: I wil not
be your cast of pouer draught, and com-
fort your selves with powde and cimblement,
and put your confidence therein: therefore shal
ye see this mischief agayne for your wicked-
nesse and fall, lyke as an vgly wal that fal-
leth breake of some eyer (as dyall) wch bryn-
ing cometh toweyde.

And your delusion shall be as an eyther
per, whiche dyetheth, no man touch, as it is
written in songe, that a man shall not
take a shewe of it to sette hym in, or to take
therewith out of the pyr. For the Lorde
shalt turne the holy one of Israel hater, &
wylt thus: My thylt pynne and reue
shall be breake, in quyetnesse and hope shal
ye see thyr eyer. For thyr standynge: re-
de it not, but ye wylt saye: O, how
we be comforted to see vpon hoyses. And
therfore shal ye see, we must eyer vpon swift
horses, and therefore your persecuters shal yet
be thyr. If thou canst of you shall be for
out, as at the most for spere, which so but on-
lye you enuill towe: for ye be deolate as
they wylt vpon an hyl mountayne, and as a
beast vpon an hyl.

Ye denieth the Lorde watrynge, that
ye were haue mercy vpon you, and speake
myself by, that he maye escue you to
see. For the Lorde God is eyghenous, hap-
pye for all they that waspe for hym. For
thus (O thou people of Syon, and ye city
of Ierusalem) shall ye returne be in he-
re, for doubtlesse he wylt haue me-
cy vpon the. As soone as he heareth the
hoys of thyr crye, he wylt helpe the. The
Lorde grueh you the dyed of aduerse,
and the waite of trouble. But thyr in
somme heathen have come the, ye thyr
prelate vnto thyr indures, and thyr
tears baken to his woode, that they shal
the, and sayde: this is the waie, goe this,
and come wyther to the eyghen and neyther
is the.

Wherefore ye be thyr the spere woith
four hoyses, and cast awaye the golden

copes that ye ded thyr thym (as spycheth)
an here, get you hence: When wylt be grue
raye to the fere that ye shall fower in the
earth, and grue you dyed of the increas of
the cattile, so that all shall be plentiful
and abundant. The cattile also shall be
fere in the dyed meadowes, yea thyr eyer
and quails that thyr the grounde shall be
good fodder, whiche is pource with the
sunne. Goodly eyers shall fower out of
all his mountaynes and hylles. In the daye
of the grete laughter when the cattile
shall fall, the moone shall wyne as the
sunne, and the sunne wyne shall be as the
moone and haue as methy wyne as in thyr dops
helpe.

In that daye shall the Lorde bynde by
the dyed of the people, and by the thyr
roundes. Where, the playe of the Lorde
shall come frome rare, his raye shall be
that no man shall be able to abyde it, his
pyper shall wagge for thyr indignation,
and his longe shall be as a consuminge pyr.
His byrthe lyke a beherment floud of water,
whiche goeth by to the tygers. That he
maye take awaye the people, whiche he
coured them selles to banter, and the dy-
ble of recourse, that lye in othe folles
chaites.

But ye shall sence, as the dy is in the
pyper of the vyle instrument. Ye shal
saye from your dyer, as they that come by
the pyr, when they goe up to the mounte
of the Lorde, vnto the toke of Ierail. The
Lorde also shall sette by the power of his
force, and declare his terrible arme, with
his angre countenance, yea and the flame
of the consuminge pyr, with earthquake,
tempest of wynde and hayle stones. Then
shall the Almans teare ally, because of the
boys of the Lorde, whiche shall wyte vpon
heth the toke. And the same to be thyr the
Lorde wylt sette vpon him, shall mount the
holi foundation: with trompet, with noys
of wynde and batraye to be thyr. For he
shal prepare the pyr of spayr: then he be-
grunning, yea then for byrns also. Then shall
be made byr a wynde, the mouth shal there
be thyr and too innumerable, which byrre
of the Lorde kndlye as it were a maye of
byrdone.

Of the curst them that sayke God, and the
the helpe of men.

C A P I. XXXII.

W^ho be vnto them that goe home in to
Egypte for helpe, and trust in hoyses.
A comite them selles in chaites, be-
cause they be many, and in bowmen, be-
cause they be lusty and strong. But thyr
not the holy one of Ierail, and they shal
quarrel at the Lorde. Where as he ney-
ther shal playe the wynde, and yet not
not from his wynde, when he shal byrre
an bethy the victory agaynst the house
of the frowarde, and agaynst the helpe of
dops

in the type.

Nowarken to ye that are farre off, haue
ye nowarken them, and conspire my gloire, ye
that be at hande. The Synners at Syon are as
fynge, a fyerbe fearfullnesse are come vpon
the synners. What is he amonge vs, saie
they, that will dwell by that consuminge
fyer? Whiche of vs maye abyde that encla-

223 fyer? Whiche of vs maye abyde that encla-
myge beate? He that leaeth a gofpie lyfe
(Ipe 3) and speakeh the reuthe: He that
aboyeth to doo violence and dysspeere: he
that hepeth his hande that he touche no re-
uente: whiche doppeth his cares he be deare
no counsell agaynst the innocent: whiche hol-
deth domine his eyes that he be none euill. Be
it that shall dwell on Ipe, whose fawngarde
shall be in the true rocke, to him shall be gyde
the right true meat and bypne. His eyes shall
be the hyght in his gloire: and in the toppe
of the mount, and his heere shall depte in the feare
of God. * What shall then become of the
fynge of the Synagogue? What of him that
teacheth chryst? There shall thou not be a
people of a fleungne conge to haue so dyffused
a language that it maye not be vnderstande:
neither so fleungne a speche, but it shall be
pysnered.

224 There shall Syon be fene, the best type
of our iustice feates. There shall thynne
eyes be fene, that glouyns baptysme: as
the tabernacle that neuer shall remoure,
where nappes shall neuer be taken out without
end, whose coyses euerysone shall
remoure: for the glorious matche of
the Lorde shall there be presence amonge vs.
In that place where saye biode spure and
hemmes are, shall neyther Calp come, ne
gate thynne saye. For the Lorde shall be
our Coprtayne, the Lorde shall be our
leue gate. The Lorde shall be our hynde,
and he hym self shall be our shypoure.
There are the coyses to lapyd abode, that
there can not be better. The waste set by of
these fens, that no banne nor fawng
gush throu: but there is a walled great gofpie,
yet lane men come after the pyre. There
is no man that sayeth: I am Ipe, but
all myll be taken away from the people that
dwell there.

The late destruction of the Synagogue, in which
the kingdome and pynelhow of that people was
washed to the Church and congregation of
Synge.

CAPL XXXIII.

225 Come heathen and heere, take heere
the people. Warkeu from earth and all
that is therein: thou rounde compass, all
that groweth therevpon, for the Lorde is
engre with all people, and his dyspleasure is
browled agaynst all the mulcture of them,
to cast them, and to fley them. So that they
shall be cast out, and they doo bypne
thou: that euen the deep bylles shall be wec
with the cloud of them. All the fenes of he-

uen shall be consumed, & the heuen shall folke
together Ipe a coll, and all the fenes thereof
shall fall, Ipe as the fenes fall from the be-
nes and bypne fers. For my fawng: (saye)
be) shall be bashed in heauen, and shall: 12
medyately come downe vpon Iudaea, and
vpon the people whiche I haue chysed for my
bengraunce.

And the Iodes fawng shall be full of
bloude, and be rushe with the fawng, and
bloude of lambes and gots, with the fawng
of the kynnes of men. For the Lorde
shall Ipe a great offering in Iudaea, and in the
fawng of Iudaea. There shall the Citadels
fall with the bylles, (that in which the
fawngs) and these land shall be bashed
bloude, and their grounde coust with fawng-
nesse. Into the also (I Syn) shall come
the: dape of the bengraunce of God, and the
pene when thyn: ome iudgements shall be
recompensed. Thy fawngs shall be couched
to ppyre, and thyn earth to bypne. And
the which shall the lande be bynded, so that
it shall not be quenched day nor nyght: but
in the euenmore, and so forth to Ipe wade.
And no man shall goo thowre the land: for
there: but by Citadels, fawngs, great oules, &
and fawngs that haue it in possion, and
bush fawng.

For God shall speke out the Ipe of fawng
fawng vpon it, and wep it with the fawng of
emphyne. When hynges are calied vpon,
there shall be none, and all pyures shall be
awake. Thowne shall growe in eue, palaces,
neties and cytyles in then amonge bol-
des, that the diagons maye haue theyr place
fawng them, and that they maye be a couer for
Synners. There shall fawng bylles and
and monstrous beastes mite one an oter,
and the Ipe to kepe company together. There
shall the Lampyre, and haue her lodgynge.
There shall the dogge bylde, bypne, be
there at home, and bypne fawng his fawng
ones. There shall the fawng come together eue
one to the Ipe.

So the fawng the fawng of the Lorde,
and eue it. There shall none of these fawngs
be leue out, that shall not one of these fawngs
Ipe: for what his mouth, comyns
beth, that same bypne his fawng gather to-
gether (as fawnged). Iudaea woune to
uer for the fawng, nro to woune be oal: the
it with the Ipe: those shall possesse the re-
ceptance from generation to generation,
and dwell therein.

Of the Ipe and bypne of the fawng.

CAPL XXXV.

226 At the bypne shall remoure, the
waste grounde shall be glad, and fawng
the fawng. He shall fawng
pleasur, and be Iudaea, and eue bypne
fawng of thawngs more and more. For the
gloire of Iudaea, the bypne of fawng
mel and Syon shall be growng. There
shall

Shall knowe the honour of the Lorde, and
the maiestie of our God. And therefore sing
then the wo. he haundes, and comforte the fe-
ble knees.

And vnto them that are of a fearefull
heart: be of good cheer and feare not. Be-
hold how God commeth to take vengeance
and to rewarde. God commeth his owne self,
and will deliuer you. Then shall the eyes of
the blinde be lightened, and the eares of the
deafe opened. Then shall the lame man leape
as an hart, and the beauius man song shall
goue than his.

In the wyrtberne. He also there shall welken
springe, and founes of water in the deserte.
The dype ground shall tume to spurs, and
the thurle to springes of water. Where as
diagonis dwile afore, there shall growe sweet
floures and gerne vylles. There shall be fote
parke and common decies, this shall be cal-
led the holpe waye. So britaunc personell
shall goe thowout it, for the 20 he him self
shall goo with them that waye, and the 10
countaunt shall not erre. There shall be no
myn, and no nauyffynce, but shall come

And all ioyes and geygnesse, shall banishe
awaye.

Jerusalem is besieged by Sennacherib in the time of King Sennacherib.

CAPT. XXXXVZ.

¶ the twentieth peece of hynde Scribbles,
 beinge Sheweth the hynde of the all-Iane
 Colours, to late Kinge vnder all the thron-
 cynges of Suba. And the hynde of the Afri-
 can Kinge. And the hynde of the towne of Je-
 rusalem againe hynde Scribble, with a grea-
 uous heede, whiche lay vpon the temple of
 the ouerlook, in the maye that yere was in
 the fullere lanne. And to there came foote
 vnto vnto Elahim Hebraic, a son, the Doctore,
 Sabina the Scribe, and Zeeb a Sappos toune
 of Saccaria.

And Nabſach ſaid vnto them: Tell Eſ-
ſus that the great kynge of Affrica ſayeth
thus vnto him: What presumption is this
that thou truſteſt vnto? Thou thyneſt pre-
ſumiture, thou haſte counſell and power pe-
nough to maynteyn this warre: or els where
to truſteſt thou, that thou canſt thy ſelfe of
fro me: fo, thou putteſt thy truſt in a broken
ſtaffe of reed? I meane Egypte, whiche he
thath ſeant vpon: yett worth in ſo his hande, &
ſuffereth him to ſhake.

Turn he is Pharaoh the King of Egypte,
bruto all them that reside in Brute. But of those
be: all it saye to us: be rest in the North our
God: I doo: God in the: who he pla
ced and auffer: Ceylon: to be borne, and co
meaned two: I: Jerusalem to us: My
only beoies the auffer: word of the, thou ha

make a rebellion with my Lordes the Arch-
bishops of the Suffragans, that he should grace the
two thousand houses: and thus he able to
scatter men upon them? Should he not that thou
sawdest not resist the power of the smaller
princes that my Lordes hath, how much more
trouble in the charities and prisoners of E-
gypt? Therefore, thyself thou I am come
downe to thee to disprove the land without
the Lordes will? The Lordes sayd thus,
go downe into the land, that thou mayest de-
stroy it.

Then sayd Eliakim, Sobna and Iahm
to Kadabak: Speake to vs by the interpreter
we praye thee; in the Sennan language, for
we understande it well: And spake he: O
vs in the Tirmes tongue, I will the forthere,
which I hath upon the wall. Then answered
Kadabak: Ezechye: that by the hynde
sent me to speake this onely unto you: Saye
he: I have sent me to the wall, and sayd
unto the wall: that they be not chiefted to save
their owne donge, and dygned they: owne
dile with you?

[illegible]

18 Where the goddess of the Semple brings
 19 surge wannen lande frome the power of the
 20 hpoes of the altitane: Where is the God
 21 or Demach and Apud: Where is the God
 22 of Sepharuam: who was able to de-
 23 fende Samaria out of my hande: O whiche
 24 of all the Goddesses of the landes, howe I
 25 wred this countrey out of my power, soe as
 26 I lefte Iddol in Ierusalem for my hande:
 27 Unto this Serapis mullengers hebe they
 28 longer, and answered not one to the o-
 29 ther: but changede, and tooke the word
 30 of the Lord: and saide a voice Eliab: he
 31 was the foune the Brethren, & the Serapis
 32 Iacob Iaphis Iones, & the othre, whiche
 33 Elias with his clothes, and robe tike the
 34 robes of Eliab: he.

Escobas humblye hym selfe before the King,
The prince of Anabaptists is borne of the Church
of the Lord: and he lyues selfe to be shed at his owne
conceit.

CAPL. XXXVII.

When Zechias heede that, he sente his children, and put on a sackcloth, a tunic into the temple of the Lorde. But he smote them the backe with the staffe, and hee clothed in sack unto his shoulders. Thus sayeth the sonne of Amos, and they saye unto him: Thus sayeth Zechias: This is the day of trouble, of plage, and of wretchednes: when a childe commeth to the birth, but the woman hath no powder to bygne it. The Lorde thy God, no doubte, hath well considered the wordes of Nabiah, whom his lord the kynge of Iudians hath sent, to curse and blasfeme the Ispunge God: who hath sayde: when the Lorde thy God hath byght well, and coverede his eyes, hee will not see thee. And therefore I will by thy prayer for this remembrance that yet are left. So the seruantes of kynge Zechias came to escape.

3 And escape gaue them this answer: Say thus unto your Lord: thus sayeth the Lorde: I am not afraid of the wordes that thou hast said, whereby the kynge of the Assyrians seruantes haue blasphemed me. Therefore, I will cause a wynde yee ouer him, as thoue as he heareth it, he shall goe agayne into his country, these will I bestrope him with the sword. Some whiche shall be remoued, he shalbe for kynge of Assirie: for theye to Nabiah, for he hadde written, that he was departed from Babilon. For there came a rumour, that Nabiah hadde the kynge of Ethiopia was come for to worre agayn: it thyn.

And when the kynge of Assirie heede that, he sent other messengers to kynge Zechias, with this commaundment: Saye thou to Zechias kynge of Iuda: Let not thy God deceiue the in whom thou hopest, and sayest: Ierusalem shall not be geuen in to the hands of the kynge of Assirie. For thou knowest well howe the kynge of Assirie haue had all the Ierusalem that they haue subuerted, and brought thou to the people of the land, without my power: whom they conquered: deliuered at anye tyme: whome theye goddes: As namely, Tarsan, Iusan, Kithph, and the chylde of Eden, whiche dwelle at Babilon. Where is the kynge of Hamath, and the kynge of Arphad, and the kynge of the cite of Sepharuaim, Tna and Ana?

Howe when Zechias hadde receyved the letter of the messengers, and red it, he wente by into the house of the Lorde, and opened the letter before the Lorde. And Zechias receyved before the Lorde, on this maner: O Lorde our God, thou God of Israel, which dwellest upon C. Ierusalem. Thou art the God that only in God of all the kyngdomes of the world, for thou onely hast created heuen and earth. Enclipe thine rare, Lorde, and consume theynes, O Lorde, and se and pouer all the wordes of Sennacherib, whiche he hath wrote his embassages to blasfeme the Ispunge God.

It is true, O Lorde, that the kynge of Assirie haue conquered all the Ierusalem: and redde theye goddes in the Ierusalem: standinge their were no goddes, but the wordes of manye hundredes of Ierusalem: I saye, I saye howe theye decayed them. Therefore, O Lorde our God, from the handes of Sennacherib, that al kynge of the world, maye knowe that thou onely are the Lorde. Then escape the sonne of Amos, sent vnto Sennacherib, saying: Thus sayeth the Lorde God of Israel: where as thou hast made thy prayer unto me, as thou prayest Sennacherib: this is the answer, that the Lorde hath geuen concerninge him:

Thou shalt see thou and mocked, a daughter of Sion, he hath taken his heere at, a daughter of Jerusalem. But thou Sennacherib, whom hath thou defied and blasphemed: add agayn whom thou hast spied by thy voyce, and raised thy power: thou shalt agayne the holy one of Israel. Thou wilt the seruantes haue blasphemed the Lorde, and thus holden thou of thy selfe: I curse the hye mountaynes and Ibes of Libanus with my power.

And these will I cutte downe the hygh Lorde trees, and the fayrest Assire trees. I will by in to the hygh of Assirie, and in to the thicket of the Ispunge wooddes. Therefore be no wroth, I will geue and bygne. And as for wordes of Sennacherib, that he hath spoken by the feet of myne house. Yea (sayeth thou) hath thou not heere what I haue said in hande, and brought to passe of old tyme: That I came to I. I haue nowe also: I will, therefore, and bygne stronge cities vnto heapes of stones. For the inhabitants shall be as the Ierusalem men, brought in feare and confounded. Therefore shall be as the grass and greene: as in the fildes, as the hope upon house toppes, that theye shall be as the ground. I knowe thy wordes, the Ispunge word, and the cominge home, yea and thy malice agayn me. Therefore thy fury shall be agayn me, and the Ispunge is come before me. I will geue in thy house, and a bygle by in the chabers of the, and turne the aboute: then the same shall thou come. I will geue the also the token, O Zechias, this yere shall thou see that is kept in feare, and the next yere such as groweth of him selfe, and in the thirde yere he shall come and reape, yea he shall plant vineyardes, and enioye the fruites thereof.

And such of the house of Iuda as are escaped, shall come together, and the remnant shall take route to the, and bygne the fruit about. For the escape shall goe out of Jerusalem, and the remnant from Ierusalem.

And this shall the geuloupe of the Lorde of hostes byrge to passe. Therefore thus sayeth the Lorde, concerninge the kynge of the Assyrians: He shall not come in to the city, and he shall not come in to it, there shall no Ispunge be, neither shall the byrge about it. The same wordes that he sayeth, shall be re-
counted.

come, and not come at this cite, sayeth the Lord. And I will have and save the crye (sayeth he) for myne owne, and for my servants Dauides sake.

* Thus the sungeill went forth, and the way of the Assirians holde, an hundred foure daye and thye thousande. And when men arose vp escape (at Jerusalem,) beholde all late full of dead bodies. So Sennacherib the kynge of the Assirians byake vp and dwelt at Ninive. Afterwaite it chaunced, as he played in the temple of Nisab his God, and Abimelech and Sennacherib his owne sonnes, slew hym with the sword, and drowne in the lande of Ninive. And Sennacherib his sonne reigned after hym.

¶ Ezechias is to lyke unto the death, but is not prynced by the Lord, and breathen by others after: for whiche benefite he giveth thanks.

CAPL. XXXVIII.

Not long after this, was Ezechias lyke unto the death: and the prophete Esay saye the sonne of Dauid came unto him, and sayde: Thus commaundeth the Lord: Set thine house in order, for thou shalt dye, and shalt not escape. Then Ezechias turned his face towards the wall, and prayed unto the Lord, and sayde Remembre, O Lord, that I have walked before the in faultlesse, and without frowne, and have doome the thynges that is pleasante to the. And Ezechias wepte sore.

¶ Then sayde God unto Esay: Go and speake unto Ezechias: the Lord God of Dauid thy father sendeth the this word: I have heere thy prayer, and considered thy teares: beholde I will put fyrene pyres mo vnto thy lyfe, and delvure the and the cite also, from the banne of the kynge of Assyria, for I will defende the cite. And take the this token of the Lord, that he wyl doo it, as he hath spoken: Behold I will reynonne the shadowe of Achaz hall, that nother lyke out with the sunne, and byng it tenn degrees backwards. So the sunne turned tenn degrees backwards, the whiche he was defended afore.

¶ I thankesgivinge, whiche Ezechias kynge of Iuda wrote, when he hadde bene lyke and was recovered,

I thought I wold have gone to the gates of hel in my bed age, and have wanted the requite of my peccers.

I spake within my selfe: I wold never bylyve the Lord God in this lyfe: I wyl assure it man amonge the dwyllers of the world.

Myne age is folowen by together, and the kin escape for me lyke a suphercher canyng my lyfe in browen of, lyke as a mount callyng of his towre.

Whyle I was yet talkinge my ride, he helmed me of, and made an ende of me in one daye.

I thought I wold have lyved unto a man: but he bylded my bowe lyke a bowe, made an ende of me in one daye. Then Ezechias I lyke a frownde: and lyke a man, and mouened on a bowe.

I lyke by myne eyes in to the depths: O Lord (sayd I) violence is done unto me, by the chail fawte to me.

What shall I speake or saye, that he made this to: that I may lyue out all my paynes, in the byrenewe of my lyfe?

Therby (O Lord) men shoulde lyue in bitterness: and all my lyfe wylde I passen on them, for thou raised me up, a wretched one.

But loo, I wyl be well content with this byrenewe.

¶ Nevertheless my churcheion hath tople sed the, that thou woldst not make an ende of my lyfe, so that thou hast call all my paynes behynde thy backe.

For well payedst not the, wch dost not magnifie the.

¶ Then that goo downe in to the grave people not thy trust: but the lyfynge, for the lyfynge knowlege the, lyke as I do the daye.

¶ The father telleth his children of thy lyfynge.

Delvure vs (O Lord) and we wyl syng pyrces in thy house, all the dayes of our lyfe.

¶ And Esay sayde: take a playster of hyssop, and laye it upon the soote, so shall it be hole.

¶ Then sayde Ezechias: O what a grete thyng is this, that I shall goo by in to the house of the Lord.

¶ Ezechias is reported of Esay, benefite he wyl doo the creature unto the dwyllers of the bylon.

CAPL. XXXIX.

At the same tyme Sennacherib Baladams sonne kynge of Assyria, sent letters and prelimes to Ezechias. For he understode how he had ben lyke, and was recovered agayne. And Ezechias was glad thereof, and shewed the commodities of his treasure, of sylver, of golde, of spices and routes of pcyous stones, all that was in his caphors and treasure houses. There was not one thyng in Ezechias house, and to shewe out all his bynges, but he let them be it.

¶ Then came Esay the prophete to bringe Ezechias, and sayde unto him: What haue the men sayde, and howe manye canst thou unto the? Ezechias answered: they sent out

be the light of 8 Gentiles. What thou mayst open the eyes of the blinde, let out the prisoners, and them that sit in darkness, out of the shadow of death. I my selfe, whose name is the Lorde, will give my power to none againe, neither myne honour to the Goddes: Where you these newe thynges, and tell you them as they come, for old thynges also are come to passe.

Thynges these unto the Lorde, a newe song as shalke: grynne: blowe oute his pynchos into the ende of the world. They that be upon the see, and all that is therein, praye before him, and they that dwell in them. And the wilderness which her comes in the way by the way, the fountaines also that be in the desert, and let them crye downe from the hygh mountains: ascribving almightynesse unto the Lord, and magnifying him among 8 Gentiles. The Lord shall come forth as a gail, and smite a fowle to him like as a fowle man of maner. He shall crye and crye, & overcome his enemies.

I have loved holde my pear (saythe the Lorde) shoulde I therefore be still, and kepe silence for ever? I will crye like a fawleous woman, and once will I crye and be a voice. I will make waile both mountaine and hill, and they by every yeare saying that greaue them. I will saye by the fountaines of water, and by the cryes. I will bying the blinde in to a drece that they knowe not: and led them in to a fowlepath, that they are ignorant of. I will make derthenesse lighte them, and the thyng that is crooked to be straight. These thynges will I doo, and not forget them. And therefore let them confesse, and be ashamed earnestly that hope in fowles, and saye to fawled images: ye are our goddes.

Hear, o ye deafe men, and sharpen your eares for, o ye blinde. But who is blinde? I am I saye: who is deafe as my neighbours whom I sente unto them? for who is to blinde as my people, and they that have the eies of them? They are like as ye that understand not, and heare not: things: yet one here well, but were not obedient. The Lorde be mercifull unto them for theyngtousnesse sake, and that his voice might be magnified and praised. But it is a rebellious and wicked people. They pinge mourning all to the face, and shall be thus in byss haules. They shall be carryed away captives, no man shall see them. They shall be hidden under fote, and no man shall labour sayng them againe. But who is he among you that pomeyeth this in his mynde that cometh in, and sayeth it for a warning in time to come.

Who seden Jacob to be taken under fote, and Israel to be spoiled? Was not the Lorde? Now have they spurned against him, and haue had no helpe to walke in his wayes, neither be obedient unto his lawe. Therefore hath he poured upon us his wrathful displeasure, and brought us downe, which he hath us have

to doo on every fote, yet will not not under: same: The burneth us up, yet leaveth it not in to our bones.

And God promysed to send his Christ, which should be saviour to the people, the fowlepath (pawse) as he is now save.

CAP.

XLIII.

But now the Lorde that made the, & created the, & he that fawled the, & Israel sayth thus: Feare not, for I will defend the. I have called the by name, thou art myne owne. When thou turnest in the warre, I was by the, that the stronge handes shoulde not pynche the away. When thou walkest in the fye, it shall not burne the, and the flame shall not burne upon the. For I am the Lord the God, the only one of Israel, the saviour. I gave Egypt for the deliverance, the Moabites and the Adrites for the: because thou wast ware in my right, and because I see by the, and loved the. I pulled all men for the, and distressed by all people for thy sake, that thou shouldest not feare, for I was with the. I will byng the (see from the dead), and gather the together from the world. I will saye to the South, let goe, and to the North, kepe not backe: but byng me my fowles from fure, and my daughters from the endes of the world: I am all that that be called after my name: for them have I created, fawled, and made for myne honour.

Where for the that people, whereby they have eyes, or be blinde, deafe, or have eares. All nations shall come in one, and be gathered in one people. But which amonge youder goddes shall declare suche thynges, and tell us what is to come? Lettethem bringe their wittenesses, so shall they be free: for them men that heare it, and saye it is true. But I byng you wittenesses (saythe the Lorde) I have chosen that are my fawles, whom I have chosen: to sheweth that ye may be destroyed, and give me faithful evidence: ye and to confesse, that I am he, whose name there was never anye God, and that there shall be none after me. I am only the Lorde, and without me is there no saviour. I give warning, I make hole, I teache you that there shoulde be no strange God amonge you. And this record will ye beare me your selves, saythe the Lorde that I am God. And even be am I from the beginning, and there is none that can raise anye thyng oute of my hande. And what I doo, can no man change.

Thus saythe the Lorde, the holpe one of Israel your redeemer: for your sake I will sende to Babylon, and bynne all the strength of them from thence: I am the Chaldees that holde them of theyngtousnesse: Even I the Lorde your holpe one which I have made Israel, and am your king.

Wherever thus saythe the Lorde, even be that which I have in the see, and a fawle path: & H. in the

in the myſtrey waters : whiche byngeth
togethe the clowettes and houſes, the houſe and
the power, that they maye fall a ſleepe, and
reuerſe, and be extincte, yſe as ſome is
quethed.

Remember not thinges of olde, and re-
gaude nothinge that is paſte. Therefore be-
holder, I will make a new ſprynge, and
ſpecially will I appeare : ye ſhall wiſt knowe
it, I haue tolde it you beſore, but I will tell
it you againe. I will make ſtreets in the de-
ſert, and ciuities of waters in the wiſtneſſe.

The wiſe beſides ſhall worſhip me : the dia-
begen and the ſchicher. For I will graue waters
in the wiſtneſſe, and ſtreets in the deſert :
then I maye graue bypette to my people, whos
I thought, this people haue I made for my
ſelfe, and they ſhall ſerue ſoythe my people.
For ſon (Jacob) would not ſet upon me,
but thou baddeſt an vnliſt towards me, o
Iſraell.

Thou gaueſt me not thy yonger beades
for burnt-offerynges, neyther opened thou me
with thy ſacrifices. Thou boughteſt
me no beate ſpices with thy moneye, ney-
ther purchaſedſt the ſake of thy ſacrifices
upon me. Nowe be it I haue not ben chargea-
ble vnto the in offerynges, neyther geuous
in incien.

But thou haſt laden me with thy ſyn-
nes, and in reſpect me with thyne vngodly-
nes.

Whereas I yet am cūen be onely, that ſay
myſt omne iſraels ſake to awoyde thyne offen-
ces, and forger thy ſynnes : ſo that I wyl
never chynne vpon them. Put me now in remem-
braunce : (ſo) we will reſeaſon togethe) and
whereby haſt thou haile ſay the to make the
quyte. Thy ſpyt ſaithes offendeth loſe, and thy
ouſtes haue ſpynned againſt me. Therefore I
ſpeche ſuſpended, o ſerue the chieftiſt pyg-
nes : I ſpeke cūſte Jacob, and haue I ſeas in to
teſtiffe.

Althow promyſſeth to deſpyſe his church, whiche
he hath reformed. For ſake and haſping vnto ſe
magis. ac. are conſolue.

C A P. XLIIII.

9 **S** I heare nothe, o Jacob my ſeruant, and
Iſraell, whome I haue choſen. For thus
ſayeth the Lorde that made the, ſealed the
the, and helpe the euen ſeeme the mothers
wombe : Be not afraid, o Jacob my ſeruant,
rgon thy beaues, whome I haue choſen. For I
will pouer waite vpon the bye ground, and
ſpurne vpon the thyſſe. I will pouer my ſpi-
rite vpon my ſeed, and mine increaſe vpon
thy ſtocke. They ſhall grow togethe : yſe as
the graſſe, and as the reſpices by the waters
ſyde. One will ſay, I am the Lorde. An-
o- ther wyl ſay, vnder the name of Jacob. The
thyſe ſhall outcye with his hand vnto the
Lorde, and geue him ſile vnder the name of
Iſraell.

9 **W** here ſhall I
ſay, Iſraell.
ſay, Iſraell.
ſay, Iſraell.

Therefore thus haſt the Lorde ſpoken :
cūen the braye of Iſraell, and his ſuccour,

the Lorde of hoſtes : I am the ſpyt and the
laſte, and without me is there no God. For
what is he that cure thoſe I haue met, whome
am ſrome curiallſynges? Lete I haue ſerue
his name, and do to where thoume he maye
be ſpined vnto me. Let him tell you ſom
playnly, thynges þat are paſt, and ſay to thee
yea and that withoute anye ſtate of thyſe
ſor haue not I euer tolde you bypette,
and warned you? Ye can heare me reſpe
your ſelues. Is there anye God cūſte
me? of anye maketh that I ſhould not haue
hym.

Wherefore all cūuene of ſhulles are be-
hagen, and there laboured. They maye be-
reſpecte them ſilue, that (ſayng) they ſancti-
fye me vnder ſtand : they ſhall be conſu-
med. Who ſhould nome make a God, ſancti-
ficon an ydol, that is proſcribible for manye?
I choſe, all the ſetom ſpy of them maye be
brought to conſuſion. Let all the woe-
benders of them come and ſtander togethe from
amonge men : they muſt be abashed and re-
founded one with an other. The ſmith ſmelteth
yron, and ſmelteth it with wood coles, and
ſayeth it with hammers, and maketh it
with all the ſtrength of his armes : yea ſom-
tyme he is ſearne for breake danger, and lo
ſquare that he haue no moſt power. The
ſegeter (o) ymage carue, ſaithes merce
the ſymbole, and ſpeethly ſaith by ſyne : he
maketh it with four colours : he ſheweth
it, he ruleth it, and ſquareth it, and maketh
the ymage of a man, and accompliſhe
the beaute of a man : that it maye ſerue
the temple.

Whereouer, he geſtly ſute to helpe vnto
Lorde reſerue : the bypnethe haue ſilue and
ſilue, and other cymble of the worde. He
ſilue the ſpice reſerue whiche be planten by
ſelle, and ſurpe as the carpe haſte the ſilue,
whiche worde ſerueſt ſay men to borne.
Of this be ſaithes and to ſerueſt by ſelle ſilue
all : he maketh a ſer of it to haue bene. An
afterwardes maketh a God thereof to be
ſilue : and an ydol to helpe before. He
be beuene by the ſpice, and he be beuene
ſilue ſilue, that he maye ſaye roſe the ſilue
ſilue : both the cymble he darmed ſilue
and ſayeth : ſilue, I am well maſterd, I haue
ben as the ſpice. And of the reſpice be maketh
him a God and an ydol for him ſilue. He
haleth before it, he worſhippeth it, he
ſayeth vnto it, and ſayeth : beſt me ſayeth
my God.

Ye men myſt be conſpice ne beueneſt
beueneſt thyſes ne ſlappeth, that they
not ſe : and ſayeth : heſtes, that they
pſcripte. They pſcripte not in thyne
beueneſt, for they haue neyther knowlege
beueneſt, to beueneſt : I haue
beueneſt one pſcripte in the ſpice : I haue
beueneſt with the colles thereof. I haue
ſilue the ſilue, and ſerueſt : ſilue I ſerueſt
of the reſpice in the an abſonmation, and
ſilue beueneſt before a reſcripte pſcripte of
beueneſt of colles, and ſilue beueneſt of
beueneſt reſcripte thyſes, ſilue beueneſt
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breasts, and yenge pappes thou eatest.
 I have of love pe hymles, for God wyl com-
 forte his peple, and have mycey upon his,
 for he is troublid.

Samaria
 Then that syon saies: * God hath forsaide
 me, and the Lorde hath forgotten me. wold
 a tyme forget the chylde of hyr wombe, and
 the sonne whom he hath boyn? And though
 he do forget, yet wyl not I forget the.
 I holde, I have wysen the upon my handes,
 for walls are erect in my sight. They that
 have broken the downe, shall make walls to
 builde the up agayne, and they that made the
 waste, shall dwell in the. I yett up thine eyes,
 I like aboute the, all thyse shall gather them
 together, and come to the. As truly as I live
 (sayth the Lorde): thou shalt put them all by
 me, as an apparel, and gyve them to the, as
 a bynde betwixt thy feet. So for thy land that
 is left desolate, marked and destroyed, it shall
 be to narrow for them, thou shalt dwell in it.

And they that wold devour the, shall scarce
 awake. When the chylde whom the barren shall
 bring forth into the, shall saye in thine eare:
 this place is to narrow, yett yett together, that
 I maye pause to tyme. Then a all thou curne
 by thy sister: Who hath begotten me these?
 I saye I am barren and alone, a captiv: and
 an outcast: And who hath mynded them by
 for me? I am desolate and alone, but frome
 whence come these?

And therefore thus sayeth the Lorde God:
 Whosoever, I wyl strictly suete myne handes to
 the Gensyllen and set up my toben to the peo-
 ple. They shall byng the by the same in theyr
 lappes, and say: thy daughters unto the by
 thy shoulders. For hugens shall be the noise:
 synges fawours, and dances shall be the noise:
 syng moters. They shall fall to: for the with
 theyr faces that upon the sacrifice, and lyche by
 the cull of theyr feet, that thou mayest knowe,
 howe that I am the Lorde. * And who so put
 teth his trust in me, shall not be confounded.

Uzza
 Who spolieth the garments of his piap: or
 who taketh the yfurance frome the myghty:
 And therefore thus sayeth the Lorde: Let pic-
 tures shall be taken frome the garments, & the
 people delivered frome the violent, for I wyl
 maneyne the cause agaynst byne aduoca-
 tes, I sette the sonne. And wyl I see thine
 contrivies with thy owne shilde, and make
 them downe of thy owne blood, as of thine
 owne. And all this shall knowe (O Jacob)
 that I am the Lorde thy Sponsore, a strong
 avenger.

¶ The Jewes are reproved, and also calld,

C A P I. L.

Thus sayeth the Lorde: Where is the byrt
 of poure mothers bewaument, that I
 sent once heere, or who is the blure, to
 whom: I said: poue wyl be: for poue are:
 as I said: a because of poue trans-
 gression. Is poue mother forsaken. For wyl
 I make man receyve me, when I came: and
 byrt I calld, no man gaue me any answer.

Was my hand cleane fromen of, that I might
 not dripe: or had I net power to deliver: as
 at a wynde I dryme by the see, and of wane
 floudes I make drye lande, that for want
 of water, the sphe corrupte and eye of thine
 as for dreuyn, I cleare it wylly withouthen
 put a sack upon it.

The Lorde God hath given me a woful
 ned tynge, so that I can comfort them that
 are troubled, yea and that in due season. He
 washed myne eare by hyr spyn in the oyle
 mynce (as the scolemaites do) that I maye
 hearken. The Lorde God hath opened my
 eare, therefore can I nowe saye naie, nor wyl
 I saye my litle, but I offer my backe unto the
 smyttes, and my eynes to my myppes. I come
 not up face from shame and shynynge, for the
 Lorde God hath opened me, therefore shall I
 not be confounded. I have heard that my
 eare is a fence stone, for I am sure, that I shall
 come to confusyon. Whene aduocate shall
 for me, who wyl thin ge wote me to liue?
 Let us stande one agaynst another, it shal
 be any that wyl reason wylly me, let us come
 here to tyme to me. Beholde, the Lorde God
 standeth by me, what is he that can charyn
 me? lo, they shall be as an oloclode,
 wylly the moches shall care by.

Therefore wote to clearly the Lorde among
 you, let hym deace thy voyce of this season.
 Who so walketh in darkness, and no lyght
 shyneth vnto hym, let hym dweyn in the eare,
 and bynde hym by the sho. But take heed,
 ye have all synned a syn, and greuous
 synned with the name. ye walken in the
 mynce of poure synne eye, and in the
 that ye have synned. This cometh to pass
 fro my hande, mannyng that ye shall synne
 together.

¶ Confortion and comforte is promysed vnto the
 saythfull

C A P I. L.

Herben vnto me, ye that holde of syn-
 taulnes, ye that chace the Lorde. And
 herbe vnto the stone, wherewith ye are
 byten, and to the graue wherewith ye are by-
 ged. Confyde in ysaiaam your father, and in
 israhel that bare you, howe that I called hym a
 stone, I prophesied hym woe, and executed it,
 howe the Lorde comforted syon, and repa-
 red all her decaye, makinge the dyctes as a
 eadpe, and her wyllydes as the garden
 of the Lorde. Wherby and hope was reue,
 wherby and the voyce of piap in syon.
 I speke vnto me then, O my people, and let
 thine eare to me, for a lawe I an edyfyment
 shall go forth fro me, to lyghten the Gentyl-
 ty. It is at hand, that my healty and my sal-
 taulnes shall go forth, and the promysed
 be sowed with myne arm.

¶ I knowe that the Gentylty shall
 hope in me, and put theyr trust in myne arm.
 I yett up your eyes to come here, and here
 upon the earth beneth. For the breuyn shall
 banyshe awaye the smoke, and the rest shall
 staye

these the spyders webbe. Who so is eatech of
these egges, dyeth. But yf one treade upon
them, they cometh by a serpent. They web
maketh no clothe, and they maye not couer
them wth theyr labours. Theyr deces are the
bedes of wyckednesse, and theyr webbe of sor-
rowe is in theyr handes. Their fere runne to
ruin, and theyr halfe to theyr innoket blood.
Theyr counsells are wycked counsells, harme
and destruction are in theyr wayes. But the
hope of peare they knowe not. In theyr ga-
ges is no equyte, their wayes are so croked
that whosoever goeth therein, knoweth no
thing of peare.

And this is the cause that equite is so farre
from be, and that the rightousnesse cometh
not nigh by. We loke for iustice, it is con-
traite: for the morning thynke, it we walke in
the haire. We sepe the the bynde upon yf
hall, we sepe euen as one that hath no ene
res. We thombe at the none day, as though
we went towarde night: in the fallinge pie-
ces, yke men that are halse deeb. We roie
all the Beanes, & mourne wth lyne dours.
We loke for equite, but there is none: for
heath, but it is caree fto be. For our offenes
are many before the, and oue sinnes redely a-
geueth be. Yea we make confesse for our offe-
s, & knowlege for to be amys: stauely claus-
gelle, & belidit: agaynste the Loyde, & call
away from our God: vylgane presumption
and captious imagination, & casting flic
matters in our heers. And this wyse is equite
now agh, & rightousnesse is hereby fere off-
endly in felle: oue in the deere, & the
thinge thynke and open may not be thred.
Yea the truth is layde in pysson, & yf yf se-
yeth him selfe from ruel must be iuypled.

Wherof Loyde saw this, & dypleased him
fere, that there was no where anye equite.
He sawe also that there was no man wth
had pite turest, or was geued at it. And he
bete him by his owne powere, and cleued to
his owne rightousnesse. * We put rightous-
nesse upon ym for a bzell place, & yf yf belidit
of heathly open his deare. He put on maye in
fesse of clothing, & toke yf lowly about him
his deare (the as when a man goeth for to
be vylgane to recompense his tynnes, & to
be surges of his aduersaryes & familye that
he might recompense & to see, the Jhandes
where thowm the name of the Loyde myght
be fered, from the tynge of the wynter, and
to magage, unto the yonge downe of the
lame.

For he shall come as a violent winter-
storme, which the wynde of the Loyde hath
made. But unto them there shall come a re-
belle, & unto them in Jacob that turne from
wickednesse, seche the Loyde. I will make
the covenante with them (sayth the Loyde)
by spirit that is come vpon the, and the
holye bynde I have put in thy mouth,
shall come go out of thy mouth, not out
of the mouth of thy chyldren, from this
time forth to thy evermore.

And this is the cause that equite is so farre
from be, and that the rightousnesse cometh
not nigh by.

And this is the cause that equite is so farre
from be, and that the rightousnesse cometh
not nigh by. We loke for iustice, it is con-
traite: for the morning thynke, it we walke in
the haire. We sepe the the bynde upon yf
hall, we sepe euen as one that hath no ene
res. We thombe at the none day, as though
we went towarde night: in the fallinge pie-
ces, yke men that are halse deeb. We roie
all the Beanes, & mourne wth lyne dours.
We loke for equite, but there is none: for
heath, but it is caree fto be. For our offenes
are many before the, and oue sinnes redely a-
geueth be. Yea we make confesse for our offe-
s, & knowlege for to be amys: stauely claus-
gelle, & belidit: agaynste the Loyde, & call
away from our God: vylgane presumption
and captious imagination, & casting flic
matters in our heers. And this wyse is equite
now agh, & rightousnesse is hereby fere off-
endly in felle: oue in the deere, & the
thinge thynke and open may not be thred.
Yea the truth is layde in pysson, & yf yf se-
yeth him selfe from ruel must be iuypled.

The Jhes also shall gather them into me,
and specially the wyppes of the see: that they
maye bynde the sunnes from fere, and theyr
spies and theyr golde buy them. Unto the
name of the Loyde our God, unto the
one of Israel, that hath bynden the. Stran-
gers shall bynde by the walles, and theyr
henges shall do the service. For when I am
angee, I tynge them: when it pleasyth me,
I pardon the. They gates shall stand open
ayll both daye and nyght, and nruer be shut:
that the loke of the Gentyles may come, and
that theyr henges may be brought vnto the.
For euerye people and kingdome that fereeth
not the, shall perbe, & be destroyed wth the
sword. The gloire of Lobanus shall come
vnto the: The fere free Doves & fowles
together to garmy the place of my dwel-
ling, for I will glory the place of my fere.

Wherupon thoue shall come buynden by
the, that haue bynd the: & all theyr wifed
the, shall fall downe at thy fete. Thoue shall
be called the cyte of the Loyde, the holye Sh-
of Israel. Because thou hast ben forsaken and
bared, so that no man wote thowm the: I will
make the glorious for cure and cure, and I
will fyll thowm out all postresses. Thoue shall fyll
the myke of the Gentyles, and henges by-
des shall fere the. And thoue shalt knowe that
I the Loyde am thy fauoure and defender, the
mighty one of Jacob. For byalle, wth I gve
the gold, and for prou fure: for wou by alle,
and for fones yon. I will make peace the
euler, and rightousnesse thyne offere cyte:
fence and euerbe: there shall neuer be drede of
thy lante, neyther haue and destruction
wth thy bydes. Thy walles shall be cal-
led byde, and thy gates the peape of God.

Spec. 11. * The sonne shall neuer be thy daye lyght,
e the lyght of the Moone shall neuer shyne
vnto the: but the Lord him self shal be thine
eternall lyght, and the God shall be thy
glory.

Spocaxij. b. **E**thy sonne shall neare ge dwtone, and the
 spone shall not be taken awap, for the
 Roide my selfe shall be turylling light
 and the Iowfull dayes shall be rewarded
 the. Ety people shall be all godly, and pos-
 sible the lande for ture the house of my plan-
 tyng, the woite of my handes, whereof I wil
 crye. The yowngel and lech shall growe
 into a thousand, and the spemell into a strong
 people. 3 the Roide shall woithly bunge this
 thyng to passe in his tyme.

**The Prophecy that Elyse Walbe annoyned
and sent to vicaril.**

CAPL. LXI.

The Spirit of the Lord God is within me, for the Lord hath anointed me, and said unto me, praise the good things which I do to the people, that I might build up the wall of the city, that I might preach belittleness to the captive, and open the prison to them that are bound: that I might declare the acceptable year of the Lord, and the day of vengeance of our God: that I might comfort all them that are in weeping, that I might give unto them that mourn in Zion because of the trade of affliction, foolish comfort for I suppose, pleasant argument for an humble mende: That they might be called excellent in righteousness, a plantynge of the Lord: one to high, to exaltation.

23 The Lorde to him to reioyce in.
 Theye shall buyde the long eough wy-
 dernesse. and set vp the olde wicket. Theye shall
 repayre the waste places. and luge as haue
 bene voyde thowthowt many generations.
 Streangers shall stande and see. youce cat-
 trel. and the Auncientes shall be youre plow-
 men and reapers. But ye shall be named the
 priests of the Lorde. and men shall call you
 seafournes of oure God. Ye shall enioye

the seruantes of our God. Ye shall enioye
the goodes of the Temples, and triumphe
in theyr subbaunce. For your great reioyce
I name, that they haue tye that ye may haue
patte with them. For they shall haue
double posselsion in theyr land, and euerswaling
ye that ye wylde them. For 3 the Lord, whiche
ye love right and hate robbery. through it
hence offered me; whil inake theyr woikes full
of sapientiaunce, and make an euerswaling
conuauence with them.

They fede also and they generation shall be known among the Gentiles, and among the people. All they that see the Wall knowe þat they are the bygd blessed feed of the Lorde. And therefore I am fullill in the Lorde, and my soule reioyseth in my God. For the Wall put vpon me the garment of helth, and couer me with the mantel of egyptianisme, he shal berke me like a byrdgrome, and as a byrd þat he shal appeall vpon her. for like as the ground bergeth forth frute, and as the gate

den Church forth se: So shall the Zonde
God cause righteines, & the feare of God
to shewe forth before all the heathen.

III Prophecy of the coming of Christ.

CAPL. LXII.

[illegible]

¶ I will kee waechinge vpon the walles of Iherusalem whiche shall neither sleepe nor sleepe to praye the Lord. And ye shall not neepe him close, nor lye to speake or sitte butt I Iherusalem be set vp, I made the people of the world. The Lord hath sworn by his right hande & by his strong arme, that from hence forth he will not grue the cope to be to meent for thine contempne, ne the vine whiche in thou hast laboured, to be burned for the steagles. But they that have gathered in the cope, that eate it, I grue thanks to the Lord and they that have done in the vayne, shall drinke it in the cove of my hande.

Standeth backe, and departs a fumber, pe
fidee under the gate: make comwe pe
people repaies the fecte, and take awaye the doore,
a fet out a cohen fo: the people Beholde, the
Lord proclamaith in the entres of the walls:
tell the daughter Zion: fe, thep Inuacation com
meth: beholde, he by strength his treaure with
them, and his workes go before him. fo: thep
whom the Lord deliuereth, walke calico thep
people: and as for the, thou wast be named
after a tyer occupied, and not the forshame.

¶ Of the redemption promised to the people.

CAPL. LXIII.

What is he this, that cometh from Sion: a
dom, whaync receiue clarities of Gods
(which is for euery cloth) & cometh in
so nobly to all his deuyty: I am hee that receiue
righteousnes & am of power to helpe: Where
fore tis in the clothing red, & thy garment
like his: I rethens in myne prayer: I haue
not done myne enemies in my weare, and
for my feare upon them in my indignation: and
therefore bloud spange down my clothes, for

Chapter. i. A newwerd it them to they; holme: I mean
 poure wyldebees, and the wyldebees of poure
 lande together (sayd the Lord) which haue
 made theyr dwellings upon the mountaynes,
 and haue dwelt in the hylls: therefore
 sayd I measure theyr alde dwells in to theyr
 holme agayne. Whence thus sayde the
 Lord: thes are when one wold gather holp
 grapes, men take hede to him: breake it not of,
 for it is holp: euen so wyl I do also for my
 seruantes sakes, that I wyl not destroy the
 all: But I wyl take a sode out of Jacob, and
 cure of Jude one, to take possession of my hill.
 Theyr dwellings shall posside these thynges, and
 theyr seruantes shall dwell there. Aron shall
 be a shepheard, and the baille of Israhel shall
 geare the challenge for the cattell of my people
 that shall be. But as for you ye are they,
 that haue forsaken the Lord, ye forgetten my
 holy hill. Ye haue set by an altare vnto for
 aspe, and given eyche wynde offerynges vnto
 thei: sure. Therefore wyl I nombre you with
 thei: wyldebees, that ye shall be wyldebees all to-
 gether. For when I called, no man gaue
 me answer: when I spake ye hardened not
 vnto me, but byd wykenelle before myne
 eyes, ye chose the thynges that pleased me not.

Chapter. ii. Therefore thus sayd the Lord God: Be-
 hold me I seruantes shall ease, but ye shall
 haue hunger. Behold, my seruantes shall
 dwelle but ye shall sike thurde. Behold,
 my seruantes shall be merry, but ye shall be
 enuyned. Behold, my seruantes shall
 crye for theyr crymelle at herte: But ye
 shall crye for joyne of herte, and complaine
 for breken of mynde. Your name shall not
 be known by amonge my chosen, for God
 the Lord shall crye you, and call his ser-
 uantes by an other name. Who so cryeth
 upon earth, shall crye in the true God.
 And who so cryeth upon earth, shall sweare
 in the true God. For the olde currey shall be
 forgotten, and taken awaye oute of my sight.
 For so, I shall make a newe treaure, a newe
 currey. And as for the olde, they shall be
 thought upon, ne hypte in mynde: but
 men shall be glad and iustlye crye, for
 the thynges that I shall do.

Chapter. iii. For thus, Behold, I shall make a saynt
 Jerusalem, ye I my selfe shall crye with
 Jerusalem, and be glad with my people: And
 the wynde of wepyng and wailing shall not
 be heard in here from thence forth. Where shall
 crye be thys ne olde man, that haue not
 cryed full dayes. But when the childe com-
 meth to an hundredth yere olde, it shall dye.
 And ye I that is an hundredth yere of age he
 wyng, he shall be cured. Theyr dwellings
 houses, and dwell in them: they shall plant
 vineyardes, and eate the fruite of them. Theyr
 shall not buyde, a nother posside. Theyr shall
 not pite a others eate: But yf of my people
 shall be a tree, so shall the wynde of others
 lounde.

Ye chosen shall true longe, theyr shall not
 labour in vayne, nor begette vnto trouble:
 for they are the dye blessed sode of the Lord,
 and theyr seedes with them. And it shall be,

as cure they call, I shall answer the. Where
 they are yet but thyngeing holme to speake,
 I shall beare them. The Lord shall and the Lord
 shall see to gythe, and the Lord shall see
 daye the the hallen. But euer shall be
 theyr myne mate. Where shall no man curse
 theyr an other, in all my holy hill, sayde the
 Lord.

God shall dwell not in temple, made by mannes
 hande: the dwylling place is one without man
 and sayde. God comforten them that are comforten
 for his sake. Amonge the Agyptis, the shephard
 a conyruall.

CAPL XLVI

Thus sayde the Lord: Heauen is my
 seat, and the earth is my foot stoll.
 Where shall name the house dwyll
 ye wyl buyde vnto me? And where shall be
 the place, I wyl dwell vnto as for the thynges,
 my hande hath made them all, theyr
 are all created, sayd the Lord. Whiche of
 them shall I then regarde? Euen him that is
 of a lowly troubled sperte, and smeth in
 awe of my wordes. For who so shapeth ane
 for me, doth me to greete dishonour, as if
 he shalld a man. He that killeth a spere be-
 cometh a dogge. He that dyngeth me men
 strynges, doth me a swyne a blode: Who is
 maketh me a morsell of meate, playeth
 the thynges that is vnto myght. Ye take theyr
 such wynges in hande, and theyr haile dwelle
 in these abhominacions.

Therefore wyl I also haue pleasure I laugh
 ynge them to come, and the reynes that
 they feare, wyl I byng upon them. For wyl
 I called, no man gaue answer: wyl I spake
 theyr wylde not heare: But byd wykenelle
 before myne eyes, and crose the thynges that
 displease me. Hence the wynde of God all
 that feare the thyng which he speaketh. You
 shalthen that hate you, and eade you saye for
 my names sake, saye Let the Lord magnify
 him selfe, that we maye se your gladdnes:
 yet theyr shall be confounded.

For as touchyng the crye and the temple
 I beate the wynde of the Lord, that wylle
 waite, and recompense his enemye: like as
 when a wynde byngeth forth a man childe, he
 eate the suffer the payne of the byrth and an-
 gure of the traumaile. Who cure doth
 of sowe sowe chynge? both the grounne brent
 in one daye? Or are the people boye all at
 once, as Spain breatheth his sonnes: for thus
 sayde the Lord: Am I be that maketh
 there to beate, and bare not my selfe: Am
 not I be that beate, and maketh them
 sayde the God. Kytowen with gentleness,
 and be gladd with her, all ye that loue her.
 He is wyllyng with her, all ye that comforte
 her. For ye shall sike comforte oute of her
 byrth, and be fastened. Ye shall sike, a new
 helpe in the pleatourhouse of her paine: for
 thus sayde the Lord: Behold, I wyl
 let pear in to bre, like a water flower, and the
 myght of the sheafes like a flowing streame.

Whom. li.
 Secum. vii.

Whom
 Secum.

Then shall ye such, ye shall be borne upon
her sides, and be torfull upon her hutes. For
I will as a childe to comforted of his mother,
I will I comforte you, and ye shall be com-
forted in Iherusalem. And when ye be thir,
your heart shall rest, and your bones shall
stand like an house.

¶ Then shall the hand of the Lord be knowne
among the heathen, and his indignation
among the rascals. For behold, the Lord
shall come with fyre, and his chariot shall be
like a whyle wynde, that he maye recom-
pense his vengeance in his wrath, and his
indignation with the name of fyre. For the
Lord shall iudge all flesh with the fyre, and
with his sword, and there shall be a greates
number slayne of the Lord. Hurie as haue
made them cleane holy and cleane in the gar-
dens, and those that haue eaten swyne flesh,
meat, and other abominations, shall be toben
scape together, sayd the Lord. For I will
come to gather all people and tongues which
they worship and imagerieous, these shall
come, and se my gloire. Unto them shall I
give a token, and send certayne of them
(that be deliuered) amonge the Gentyles, in
to Syria, Affrica and Libya (where men can
behold houses) in to Fraunce also and Germa-
nye.

¶ The Lord saith of, that haue not hearde

speake of me, and haue not sene my gloire,
shall preache my praye among the Gentyles,
and shall bringe all power becomen for an of-
springe unto the Lord, out of all people, vpon
houses, charettes and vnde persons, vpon Asia-
tes and euntes to Iherusalem my hope byll
(sayd the Lord) like as the chylde of Ma-
cabe brought the charyge in cleane vessels, to
the house of the Lord.

And I shall take out certayne of them for
to be priests and Leuites, sayd the Lord.
For like as the newe heauen and the newe
earth which I will make, shall be said stablish-
ed by me, (sayd the Lord.) So shall your
seeds and your name continue, and there shall
be a newe spoone; for the other, and a newe
sabbath for the other, & all flesh shall come
to worshippe before me, (sayd the Lord.)

And they shall see justice and lobe vpon
the carions of them that haue trans-
gressed against me. For theyr wor-
mes shall not be, neyther
shall theyr fyre be quen-
ched, and all flesh
shall abhorre
them.

¶ The ende of the booke of the
Prophecie Eiaie.
D.D. 117.

Proph. 4

Proph. 4

He aloneth, as ye beuens, be asaphs and
anahs at (such a thinge, saye the Lord:
for my people hath done two evils. They
have forsaken me the well of water of life,
and haged them pipes, pen vils and broken
pipes that holde no water. Is Israel a bottle
cracked, as one of the gosholers? Why is he
broken is spoiled? Why do they curse and cpe
upon him as a Iren? They haue made
his land waste, his cities are in burne by, that
there is no man dwellinge in them. Yea the
children of Ephraim and Ephraim haue despised
the name.

Commented not this vnto the, because thou
hadst forsaken the Lord thy God, euer since
he took thee by the waie: And what haue
they done to thee in the street of Egypte? to
spurne foule water? Or were they made
upon in the waie of Asyrie? No asyrie wa-
ter of the floud: Thyne owne wickednesse
that reproue the, and thy turning away shall
condemne the: that thou mayst knowe and
understande howe cruel and cruel a thinge it
is, that thou haue forsaken the Lord thy
God, and not feared him sauy the Lord God
of holers.

I haue euer broken the pike of olde, and
broke the bow: yet saye thou, I will no
more tread, but (saye an harlot) thou turned
about vpon all thyne bys, and amonge all
your trees, wher as I planted the oute of
noble grapes, and good vices. How art thou
turned againe in to a bitter, vnturefull, and
and draunge, rape? Yea, and that so longe:
that though thou walke the waye of Asyrie,
I will not let thee to saue thee with that sweete sin-
ce of Asyrie: yet in my sight thou
art stayed with thy wickednesse, saye the
Lord thy God.

Saye not now: I am not vncircled, and I
have not followed the Goddesses. Loke vpon
thyne owne wayes in the woddes, vales, &
dimes: so shalt thou knowe what thou hast
done. Thou arte like a simple woman
that getteth his way: and thy wanton-
nesse is like a wyke ale that vnder the wil-
lowe, and that fouleth and vntureth at his
will. Whoe can tame the? All they that see
the, shall not saye, but synde þu in thyne owne
wickednes. Thou hepest thy fore from nake-
nesse, and thy throte from thysh, and thinkest
thou art selfe: tush, I will take no soyme,
I will loue thee draunge goddess, and hang
vpon the.

Whye as a theefe that is taken with the
net cometh to the me, euen so is the house of Is-
rael come to confusion: the common people,
the princes and rulers, their priests and pro-
phets, for they saye to a flooke: thou art my
father, and to a stone: thou hast begotte me:
for they haue turned their backs vpon me, &
not their face.

But in the tyme of their trouble, when they
shalt stande vp and helpe vs, I shall enfor-
ce them: Where as now they goddesses, that
thou hast made the: by them stande vp and
help the in the tyme of neede. For loke how
many times thou hast. O Iuda, how many gods

dest thou also.

Wherfore euen will ye goo to laue
with me, for ye are all as sinners against me
saye the Lord: It is but idle labour,
that I impere your cloyden, for they be
cease not my correction. Your owne synnes
destroye your prophets, as the deuou-
tyng Iren. If ye be the people of the Lord,
then hearken vnto his voyce: Am I then be-
come a wilderness vnto the people of Ierai-
m? a lande that hath no legges? Wherfore
saye the my people then: we are fallen off, and
we will come no more vnto the? Wher-
fore mayen forget her expenient, or a bypse her
deniall? And haue my people forget me
so longe? Whoe buildeth vpon the waies so
highly (so as theye saue their synnes)
when thou hast perhapied them with blas-
phemyes?

When thy synnes is founde the blame
of poore and innocent people, and that not
in coniects and doles onely, but openly in
all places. Yet darrest thou saye I am grie-
uouse: But his waye can not come vpon
me. Beholde, I will reason with thee, be-
cause thou darrest saye: I haue not offendid.
Whoe saye euill will be for euer to abyde it:
when it shall be knowne howe ofte thou hast
gone backward?

For thou shalt be confounded as well
of Asyrie, as of the Assyrians: Yea, thou
shalt goe the waye from them, and impere
thyne handes together vpon thy deere: Be-
cause the Lord shall bypse the confidence
and hope of thyne to noughe, and thou shalt
not prosper withall.

God bepage mercifull, easily vnto repen-
tance his people, whiche he hadde forsaken for
they had done wyllyngly. He shal sende Ie-
raiah vnto repentaunce, promysing them depe-
herdes that shoulde haue the true knowlege of
God. Therewith of Ierai vnto God, whiche
shal be done.

CAPL

III.

Commonly when a man putteth a shap
his wyfe, and the goodly seeme him and
marryeth with an other, then the que-
stion is: Shoulde he resoynt vnto her any more
after that? Is not this false then deside and
vnture? But as for the, thou hast played the
harlot with many louers, yet thoue againe
to me saye the Lord. Wyth þy thine eyes on
euery syde, and loke þu thou dost not dis-
ceit. Thou hast waied for them in the streets, &
as a harlot in the wilderness. Howe one
thy boordome and shameful blasphemies is
the lande deside.

This is the cause, that the name and re-
uenge demerit hath beene. Thou haue got-
ten an howe for the, and canst not be a-
shamed. Elkes woldst thou saye vnto me:
My father, thou arte he that hath brought
me up, and ledde me fro my yowthe: Whiche
thou then put me a waye, and cast me off for
euer?

Jeremye

Deuter. 32. 17
Jeremye. 2. 11

stead of the Lord shall not be with-
drawn from you.

In the same time (saith the Lord) the
bars of the hynde and of the pynners shall
be gone, the pynners shall be slackened, and
the shapettes shall ye see as they be. Then
saith the Lord God, shall thou then dis-
cuss this people, and Jerusalem, saying:
ye shall have peace, and now the sword is
drawne out of their spurs? Then shall it be
said to the people, and to Jerusalem: ye
shall have a warfare without strife, ye shall
know the way of my people, but neither to
flee nor to fight.

After that these shall come unto me a
strong people, and then will I also give
strength upon them. For so, he commeth
before like as a cloud, and his charrettes are
like a thump of drums: his horsemen are swif-
ter than the eagle. Who unto vs, for we are de-
stroyed. O Jerusalem, woe thyne were from
whence, that thou mayst be helped. Who
longer shall thy sorrowful thoughts remaine
with thee?

For a voice from Dan, and from the hill
of Ephraim speaketh oute, and saith of a
delusion. Whosoever shall hearken yee Jeru-
salem weeping, and pynne the breiues, that
hee hath sayed are comming from some
countreys. They sell the cutes of Iuda the
same also, they shall give them warnings in
every place, like as the watchmen in the
watch. For they have pynched me to weake,
with the Lord.

They waye and they thoughtes, have
brought the breiue this: this is thine done
whereof and disobedience that hath possi-
dised thyne breiue: Ah my help, ah my help,
saith thou crye? Woe is my breiue to saye?
My heart pynnet with in me, I can not be still,
for I have herd the cryinge of the tempters
and peales of wacer.

**They crye murdres upon murdres, the
hail lynes shall perishe. Immediately my ten
is very destroyed, and my hand is in the
remembrance of an eye. Who longer shall I
be taken of wacer, and heare the noise of
the tempters.**

**Wherefore, this shall come upon them,
I will make my people to become foolishe, and
I will make them to vnderstande. They are
the children of folly, and without any
reason. To be euen, they have woe enough:
but to be woe, they have no wisdom. I have
taken upon the earth: and se, it is waste and
desert. I looked to woe here, and it had no
hope.**

**I beheld the mountaynes and they trem-
bled, and all the hylls were in a fear. I lo-
ked aboute me, and there was no helper, and
all the hylls of the eye were awaye. I mar-
ked well, and the plowed felde was become
waste: yea at their cities were broken downe
at the presence of the Lord, and indignation
of the Lord.**

**I will make both the Lord saye: The hyl-
les shall be desolate, yet will I not then have
them. And therefore let the eery moune, and**

**let the heuen be saye above: for the thyng
that I have purposed and taken upon me to
do, shall not repent me, and I will not go
back. The heuyls shall be for I have purposed
men and women: they shall run into houses
into woodes, and crye by the song of woe.
All the cities shall be voyde, no man dwell
therein.**

**What wilt thou now do, thou being de-
stroyed? for though thou clowdest thy self in
silence, I heark the woe of the: though thou
painted thy self with colours, yet shall thou
crye thy self in woe.**

**I will think that hitherto haue bene thy great
sauoure shall abhorre thee, and goe aboute
to see thee. For (me thyne), I heare a weyle,
like as it were a woman weeping, of one
labouring of her synne: then I weep
of the daughter Zion, that caryeth out her
seemes, and saith, saying: Ah, woe is me,
how soe vered and saynt is my breiue, for the
that are slayne?**

**In Ieremye is there no righteous of saythfull
man founde, right amongst the people, of the
countrie, for while that the Lord should see the
cruelty: wherefore Ieremye is destroyed of the
Judeans.**

C A P I.

Like the house of Jerusalem: behold and
see: the house of the Lord also is de-
stroyed, yf ye can fynde one man that dothe
equall and righte, or that laboureth to be
saythfull: and I will spare him (saith the
Lord.) For though they can saye: the Lord
is with us, yet to they were to deceiue: Where
as thou (O Lord) lokest onely upon sayth
and trouth.

**Then had strenged them, but they toke no
repentance: thou hadt reioyced the sayment
ment, but they refused the correction. They
made theyr faces harder then a stone, wolde
not amende.**

**Wherefore I thoughte in my selfe: perad-
uenture they are to simple and foolishe, that
they vnderstande nothinge of the Lord's
waye, and iudgements of our God. There-
fore will I goe unto their herdes and ru-
lers, and talke with them: yf they knowe
the waye of the Lord, and the iudgements
of our God. But theise (in the maner) haue
broken the pike, and burst the bandes in
sones.**

**Wherefore I yron out of the wood I will build
them, and a wolle in the ruynges I will
clothe them. The cat of the mountaynes shall
lynge by their sides, so that in peres
all them that come theraut. For theyr offen-
ces are manye, and theyr departinge awaye
is greate. I should be thus: so all this haue
mercy upon thee? Thy children haue despise
d me, and sworne by them that are no gods:
and albeit they were bounde to me in
marriage, yet they sell to auousure, and haue
seductresses houses.**

house, and haue no lust thereto. And therefore I am full of indignacion, o Lord, that I map not be so long. Whence ouer thy wastebayn upon thy chylde that are withoute, and vpon all yongmen.

¶ Yet the man muste be taken prysoner with the wyfe, and the aged with the cecyle. Their houses with their landes and wyues shall be counted but draungers, when I stretche ouer my hande vpon the inhabitants of this land, sayeth the Lorde. For some the lord, into the mouthe, they hange all vpon countenances: and from the Prophete dunt to the Priest, they goe all aboute with falsche lippes and eyes.

¶ And wherfore that, they deale the bucke of synners with sweete wordes, sayinge: pearce, woe there is no pearce at all. Therefore they must be ashamed, for they haue committed abominacion. But howe shoulde they be ashamed, when they knowe nothing, wryte of shame, woe of good nouetoure? And therefore they shall fall amonge the synne: and in the houre when I shall visite them, they shall be dyuoght downe, sayth the Lorde.

¶ Thus sayeth the Lorde: goo in to the desert, conlyte and make inquisition for the wyfe, and of it be the good and right way: then thou shalt thinke, that ye maye fynde out by your foules. But they saye: we will not walke therein, & I will set watche men vpon you, and therefore take heed vnto the voyce of the trompet: But they saye: we will not take heed. Heare therefore ye Gentyles, and vpon congregation shalke knowe, what these sayes for them. Heare thou eacch also: wherfore, I will cause a plague come vnto this people, euen the fruite of thier own ymaginations.

For they haue not bene obedient vnto my wordes, and to my lawe, but aduersed them.

Wherfore byrge ye me incense frome Sabab, and sweete smellings: Kalanims frome the counterseyte: Your hauntes offerre vnto me incense, and I reioyce not in poure sacrifices.

¶ And therefore thus sayeth the Lorde: be beholder, I will make this people fall, and there shall fall from amonge them the father with the chylde, one neyghbour shall prey the wiche on other.

¶ Moreover thus sayth the Lorde: Beholte I will come a people from the North, and a great people shall asple frome the endre of the earth, with bowes and with barbes shall they be drapaced: It is a rougher and scarce people, an vncomelyfull people: they byrge with harte the sea, they ryde vpon hoyses well appoynted to the battelle agaynst the, o landes: & son.

¶ Then shall this crye be hearde: Dure was is feble, heuynesse and foowme is set vpon you, as vpon a woman rauyng: wherwith chylde. No man goe forthe in to the world, no man come vpon the hie herte: for the lande and frate of the caminge shall be in my hande.

Wherfore gyde a sacke clothe aboute the (O thou daughter of my people) gynde Amos. di. 6. thy selfe with ashen, moune and wepe, bitterly, as vpon the onely beloued sonne: for thy destroyer shall sorelye call vpon thee.

¶ The haue I set for a piouser of my hard people, to seke out, and to reue they wayes. For they are all vncomelyfull and fallen awaye, they hange vpon synful lute, they are dene brasse and pson, for they haue and cleene euerie man. The deuillous are brenne in the here, the lead is consumed, the meiter melteth in bagne, for the euyl is not taken awaye from them. Wherfore shall they be called noughty spure, because the Lorde hathde calde them out.

¶ Wherfore the Lorde hathde calde them out, to seke out, and to reue they wayes. For they are all vncomelyfull and fallen awaye, they hange vpon synful lute, they are dene brasse and pson, for they haue and cleene euerie man. The deuillous are brenne in the here, the lead is consumed, the meiter melteth in bagne, for the euyl is not taken awaye from them. Wherfore shall they be called noughty spure, because the Lorde hathde calde them out.

CAP.

VII.

¶ These are the wordes that God spake vnto Ieremye: I stonde vnder the gates of the Lorde house, and crye out these wordes there with a loud voyce, and saye: Heare the wordes of the Lorde all ye of Iuda that goe in at this doore, to honour the Lord. Thus sayeth the Lorde of hostes, the God of Israel. Amend poure wayes, and poure countenances, and I will lette you dwelle in this place. Trust not in falsche syenge wordes, sayinge: here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde.

¶ For ye pe will amend poure wayes and countenances, ye pe will iudge ryghte betwixte a man and his neyghboure: ye pe will not oppress the stranger, the fatherlesse and the widow: ye pe will not shedde innocent blood in this place: ye pe will not cleue out strange goddes to poure owne destruction: then will I let you dwell in this place: yea, in the land that I gaue afore tyme vnto your fathers for euer.

¶ But take heed, ye trust in counsellors that begye you, and do pe no good. For when ye haue solten, mucheerd, conuyncted aboute: and pertuere: When ye haue couded vnto Baal, folowynge draunges and unknowen goddes: When come ye, and stande before me in this house, (whiche hath my name gyuen vnto it), and saye: We will be aduoyced ouer, though we haue done all these abominacions.

¶ What, saynke you this house that beareth my name, is a den of churces? And these things are not done pynful, but before mine eyes sayth the Lorde: So to my place in Jerusalem, wherunto I gaue my name afore tyme, and loke well what I dyd to the same place for the wechens of my people of Israel.

Jer. xxi. 11.

God. xxi. 11. Jer. xxi. 11. Jer. xxi. 11. Jer. xxi. 11.

Cap. xiii.

Job. ii. 1. Job. ii. 1. Job. ii. 1. Job. ii. 1.

saye them: the daye is come, we haue the
word of the Lord amonge vs.

Whoe the daye is come of the sta-
tion, letted forth vs: theise shall the voice
be heard, they shall be as tharpe and sa-
tisfied, they haue call oute the worde of
the Lord: what wayfome can then be a-
mong them? Therefore I will giue their vi-
sions into straungers, and theye sellos to be-
strangers.

For from the lowely into the high, they
shalt as flythy lurre: and from the prophet
into the priest, they wit all with vs. Heere
theise, they heale the hurt of my people
thence, saying: yea yea, where there
is no perill at all.

For ye haue holm abominable thynge
to do: yea yet they be not ashamed, yea they
beare of no shame.

Wherefore in the tyme of their visitation,
they shall fall amonge the dead bodies sayd
of the Lord.

Whoe I will gather them in, sayth the
Lord, so that there shal not be one grape vpon
the vine, ne one fig vpon the fig tree, & the
olive shall be pluckt of.

Then will I cause them to depart and saye:
Why paylome me the time? Let vs gather our
wines, and go in to the stronge cite,
then shall we be in safe: for the Lord oure
God hath put vs to silence, and gryn we
with mirth with griefe, to dyrraue, because we
haue sinned against him.

Whoe I for pear, and me fare not? he
that is wretched for the crime of belyng, and is,
there nothing but feccible.

Then shall the noyse of his hoyses be heere
some daye, the hole laude shall be as tharpe
in saying of his stronge hoyses: for they
shall go in and denouce the laude, with all
that is in it: the citie, and those that dwell
there.

Whoe I for pear, I will sende Rechabab
and Rephaiah amonge you (whiche toyl
will be thame) and theye shal bite you, sayth
the Lord.

Whoe is come vpon me, and draw
me toward my hurt: for loo, the hurt of
the crime of my people, is heere frome a
farre countrye: I haue the Lord in my
heart: I haue the vengeance in mee: Wherefore then
haue theye grieved me (saith the Lord) saye)
with their magice, and soothsayers straunge
conceits.

Ther barrell is gone, the sonner haue
theye, and we are not helped. I am fore-
ward, because of the hurt of my people:
I am drawe, and shalldred: for there is no
waye to scape at Asaland: and there is no
power that can heale the hurt of my
people.

Complaint and trespassing of the Prophete
Ieremye of the people. In the knowledge of
enough, he onlye to weep. The benediction
of the Lord.

CAPL

IX.

Who will giue my herd water p. a
night, and a well of censes for myne
eyes: that I may wepe night and daye,
for the slaughter of my people? Who be
that I hadde a cottage some where farr from
folke, that I myght leane my people, and
goe farr from them: for they be all abouitured
and a thynnyng soire. Theye benche theye
tongues like bowes, to shote out eyes. As for
the truth, they may nothinge a waye to shal
in the world. For they goe from our wicked-
nesse to an other, and holde nothinge of me,
saith the Lord.

Yea, one made hee him selfe some an-
other, no man maye safelye trust his owne
fellowe: for one brother hath mynened an other,
and one neyghbour hath mynened an other. Yea,
one dissembled with another, and theye haue
told no trouth. Theye haue practiced theye
tongues to lye, and taken great paynes to be
wicked. Theye haue set theye hole in fym-
ment of disceite, and for verie dissemblinge
sallied theye will not knowe me, saith the
Lord.

Therefore thus sayth the Lord of hostes
behold. I will melle them and tere them, I
will what I will do to my people: I will run
ges as theye waite, as cometh to speake disceit.
With theye mouth theye speake peaceablye to
their neyghbours, but secretlye theye saye waite
for him.

Shalbe I not punish them for these thin-
ges, sayth the Lord? As I shalbe I not be au-
ged of anye such people as this? Upon the
mountaynes will I take up a lamentacion
for the citie, and a mourninge vpon the faye-
plaines of the wilderness: for theye, whiche
theye are so bent up, that no man goeth thence
anye more: yea a man that not beare one becke
tore there.

Bridges and castell are all gone farr
thence, to make Ierusalem alio an heape
of stones, and a den of vngodlynes. And
I will make the citie of Iuda to wast,
that no man shall dwell therein. What man is
so wylde, as to vnderstande this? Or to vnder-
stande the Lord spoken by mouth, that he may
knowe this and saye: O thou lande whye per-
isheth thou? Wherefore arte thou so bent
up, and lyke a wilderness, that no man go-
eth thence?

Yea the Lord him selfe tolde the come on
to them that forsake his lawe, and kept not
the thyng that he gaue them in commaunde-
ment, neither lured therefor: but follo-
wed the wickednesse of theye owne heertes,
and serued straunge goddes, as theye fathers
caught them.

Therefore thus sayth the Lord of hostes,
the God of Israel: Behold. I will see the
people with mynwood, and geue them gail
to bynde. I will scatter them alio amonge the
heathen, thence neither theye ne their fathers
haue knowen: and I will make a fownde a-
monge them, to persecute them, til I burne
them to nought. Whoe I thus sayth the
Lord of hostes: I shalbe I call for moue-
ninge wrytes, and send for wylde women: that
theye

Jer. ix. 1.
xxv. 1.

Jer. ix. 1.
xxv. 1.

Jer. ix. 1.
xxv. 1.

Jer. ix. 1.

Jer. ix. 1.
xxv. 1.

Jer. ix. 1.
xxv. 1.

they come hostile, and singe a mourning
song of grief: that the teares may fall out
of our eyes, and that our eye liddes may
gush out of water.

A For there is a lamentable people heere of
Jehon: How are we to be destroyed? How
are we to be pitiously confounded? We
must forsake our stone naturall countrey,
and we are shut out of our stone lodgings.
Yet heare the woide of the Lorde (O
ye women, and lette your eares regarde the
woies of his mouth: that ye maye leane
your daughters to mourne, and that euery
one maye teach her neyghbour to make
lamentacion. A meye thus: Dearth is
climpyng by in at our wyndowes, he is
come in to oure houses, to despoile the childe
before the booz, and the younge man in the
street.

B But tell thou playn, thus sayth **J** Lorde:
The best boozes of men shall lye vpon the
grounde, as the bonge vpon the selde, and as
the hope after the moine, and there shall be
no man to take them by.

6. Conth. 1. b.
6. Conth. 2. b.

A Wherefore, thus sayth the Lorde: Let not
the wyse man exioy in his wisdom, ne the
stronge man in his strength, neither the rich
man in his riches: For mye is wyse exioy
let him exioy in this, that he hath knowen
and knoweth me: for I am the Lorde, which
be mercie, equitie and righteouslye vpon the
earth. Therefore haue I pleasure in such chynge
sayth the Lorde. I sholde, the tyme com
meth (sayth the Lorde) that I will visite all
them, whiche forsyn in vncircumcised. The
Egyptians, the Jewes, the Sodomites, the
Ammonites, the Moabites, and the Hauen
Habitanes that dwell in the wyldernes. For
all the Gentyles are vncircumcised in h. h. b.
but all the house of Israel are vncircumcised
in the heart.

A The constellaryons of the heues are not to be
feared. Wt the wephand of Idoles, and of the po
wer of God. It sayth curates.

CAP. X.

Here the woide of the Lorde, that he
speaketh vnto the, O thou house of Is
rael: Thus sayth the Lorde: Ye shall
not leane after the maner of the Heathen,
ye shall not be askepe for the tokens of hea
uen: for the Heathen are askepe of fuche:
yea all the customes and lawes of the Gen
tyles are notyngge but vanitie. They beue
downe a tree in the wod with the pannes of
the woymen, a facion it with the axe: they
couer it ouer with golde of silver, they fallen
it with nayles and hammer, that it moue
not. It standeth as hyde as the palmtreee, it
can neither speake ne goo, but must be borne.
Be meye askepe of fuche, for they can doe
neither good ne euill. But there is none like
vnto the, O Lorde, and great is the name
of thy power. Who wolde not feare the?
O what hyngge of the Panpyles wolde not
overt the?

Elia. 1. b. 1. c.

Elia. 1. b. 1. c.

Elia. 1. b. 1. c.

Barab. 1. b.

Pub. 1. b.

Spoc. 1. b.

For amonge all the wyse men of the he
uens, and in all their kyngdomes, there
none that maye be spaken vnto the. They
are all together vntoed a myse. All they
conning is but vanitie: namelye wod, fuche,
whiche is broughte out of Tyarus, and be
tten to plates: and golde frome Spye,
a wyke that is made with the hande of the
craftes man and the carter, clothed with
some spike and scarlet: euen so is the wande
of these wyse men all together. But **J** Lorde
is a true God, a spynge God, and an in
fallyngge hyngge. Yf he be wyke, the carter
shaketh: all the Gentyles maye not styke
his magnificacion.

A For their goddes, it may well be se of
them: they are goddes that neither maye
auen ne earth: therefore well they see the
from the earth, and frome all thynges in
deceiuen. But (as for our God) he made
the earth with his power, and with his wis
dome harde he finished the hole compasse of
the woide, with his discretioe hath he spye
out the heuens.

A At his voyce the watres gather together in
the ayre, he draweth by the cloudes from the
deyrmouth paces of the earth: he commandeth
the wyndes to carye, and byngelye by the
wyndes out of their treasures. And he hath
marked all men folde. And conuinceth he
craftes of pynages, for that they can, he wote
haye thyng, and darre no lyfe. The best
craftesmen with their wykes, that they in
their vanitie haue made, shall perspie the
with an other in the tyme of vnture. For
after the Iacobs porsion is not fure: but
it is he that hath made all thynges, and Iust
is the coo or his reuerence: The Lorde of
hodes is his name. Put awaye thyne vani
ties out of the lande, thou that art in the
strong cities. For thus sayth the Lorde: Be
holde, I will nowe thynke out the vntu
res of oure lande a great waye of, and
couer the in fuche fuche, as they shall as
more be founde.

Alas howe am I hurt? Alas howe pynfull
are mye sorowes vnto me? For I confitue
foam by my selfe, and I make iudgement
cabenetic to be destroyed, and all mye castles
are broken. Mye chylde are gone frome,
and can no more be founde. Howe haue I
sought to speede oure mye, or to set up mye
hynges. For the heedenmen haue bene
wyllyng, that they haue not sought the Lorde.
Therefore haue they deale vnto mye
euer castell, and all are scattered about. Be
holde, the noy is here at hande, and great
sedition out of the north: to make the citie
of Iuda a wilderness, and a dwelling place
for byrgons.

Alas howe, O Lorde, that it is not in
mans power to oide his vnture wayes, or to
eate his stone fyches and gonges. Whiche
shaken thou by, O Lorde, but wote fuch
and not in thy myse, byngge by not durt
no nought. Howe out thyne inuention
euer vpon the Heathen they knowe the
vnture upon the peopel that call not on thy name:

and that because they have consumed, drunken, and destroyed Jacob, and have vexed out his glory.

Of such of them that obey not the word of gods promise. The people of Juda followe the cuppers of their fathers, with their strange gods. The Lord sayeth he will not hear the prayer, and will surely also Ieremy in prayer for them.

CAPL XL

It is an other sermon, which I the Lord commanded Ieremy to preache, saying: Hear the wordes of the covenant that I made vnto all Juda, and to all them that dwell at Ierusalem. And sape vnto they thus sayeth the Lord God of Israel: I will be cury one that is not obedient vnto the wordes of this covenant: which I commanded vnto your fathers, whar tyme as I brought them out of Egypt, from the yow of Egypt, saying: Be obedient vnto my voice, and do according to all that I commande you: so shall ye be my people, and I will be your God, and will kepe my promise that I gave vnto your fathers: I will be to you as I haue bene to your fathers, as ye se, is cury to possesse this land. And answered he, and saye, Amen. It is cury so, Lord, as thou sayest.

¶ Then the Lord sayeth vnto me agayne: I praye thee in the eyes of Juda, and round about Ierusalem, and saye: I sware the wordes of this covenant, that ye maye hope vnto me. For I haue diligently searched you out, since the time I brought you out of the lande of Egypt, vnto this daye. I gaue you mannyng by night, and daye: I spaken vnto my voyce: I sware vnto they that were vnto me, but followed the wordes of the cuppers of their fathers: and therefore haue I accused them as transgressors of all the wordes of this covenant that I gaue them to kepe, whar they (notwithstanding) were not kept.

And the Lord sayeth vnto me: It is found out, that I haue Irael, and all these cecypns of Ierusalem are gone backe. They haue curren them selves to the blaspheemes of their fathers, whiche had no luste to heare my voyce. And I thewyte haue thes also followed strange goddes, and worshipped they. The house of Irael and Juda haue broken my covenant, whiche I made with they fathers.

¶ Therefore thus sayeth the Lord: Beholde, I will send a plague amonge you, whiche ye shall not be able to escape: and thoughe ye flye vnto me, I will not heare you. And will the remnant of Juda, and the cecypns of Ierusalem go and call vpon they goddes in whom they made their oblations, but they were not able to helpe them in tyme of they

trouble. For so many cecypns as thou hast, O Ieremy, so Iuda, so many goddes haue thou also. And loke how many heres there be in the, O Ierusalem, so many wretchedfull succors haue ye set vp, to offe vpon them vnto me. But praye not thou for this people: for they will not praye for them, for though they cry vnto me in their trouble, yet will I not heare them.

¶ Thou beloued, why dost thou be wretchedfull grente blaspheemes in my house: when as thoughe that holpe I might absolue the, specially when thou had made the house of thy worshipfull. The Lord calleth the a greue vnto thee, a fayne one, a feutall one, a goodly one: but none that there is a contrarye reposte of the obdure, he will burne the up, and destroye thy diuinityes. For the Lord of hostes that planted the, hath destroyed a glasse for the. O thou house of Irael and Juda, for the eyell that ye haue done to prouoke him to wrath, in that ye haue seuered vnto Baal.

¶ And, O Lord, haue I feared of the, and doctraun: for thou hast shewed me thy ymaginations. But I (as a meke lamb) was cecid awaye to be layne: not knowing that they had bounde me a counsell against me, saying: we will destroye his meate with wordes, and dyne him oute of the lande of the lyuynge, that his name shall neuer be thought vpon.

¶ Therefore I will beseeche the name, O Lord of hostes, thou righteous iudge, thou that tryest the reynes and the vertes: let me se the enanged of them, for vnto the haue I committed my cause. The Lord thetseye spake thus of the cecypns of Ananboth, that sought to set me, saying: Preache not vnto vs in the name of the Lord, or elles thou wilt offe of our bandes. Thus (I saye) spake the Lord of hostes: Beholde, I will visite you. Your yongme men shall perishe with the sword, your sonnes and your daughter shall be sleid offe of hunger, so that none shall remayne. For vpon the cecypns of it is nattho: I will I bynde a plague, the pece of their visitation.

¶ The Prophete marueyleth at the prosperitie of the wicked, although he confesse God to be righteous. The Jewes are toyshen of the Lord, they speak against him and praye for their destructione. The Lord thetyned dedication vnto the sacrys that he offered Ieremy, whiche requoyed and beyed it.

CAPL XLII

¶ Lord, thou arte more righteous, then that I shalde dispute with the: I am wretched, let me saith with the in thynges reasonable. How happened it that the way of the ungodly is so prosperous: that it goeth so well vnto them which without any shame offend and lyue in wickednes? Thou plantest them, they take roote, they

Jer. xlii. 1.

Ezek. xlii. 1.

Ezek. xlii. 1.

Jer. xlii. 1.

Ezek. xlii. 1.

grease, and hynde for the fente. They beeste
marche of the get doct thou not punish them.
But thou shalt (to whom I am well known)
thou that hast seie, and proued my beere, take
them away, lyke as a sheke to caried in the
daughter house, and appoynt them for prey
of slaughter.

How long shall the lande mouene, and all
the herbes of the fildes perishe, for the wicked-
nesse of them that dwell therein?

The castell and the byrdes are gone, yet
they saye: (saye) God will not destroy vs
eternel.

Arise thou erie wepye in runnyng with
the fote men, how wylle thou then run h. and
hoyest? In a greuable fone lande thou must
be left, but how wylt thou do in the furious
pyrre of Jezabab? for thy byrthen and thy
pyrre haue all together despyd the, and
cryed oute vpon the in thyne absence. Whence
comest thou, though they speake saye to byrdes
so the. So saye me (saye I) I haue forsaken
myne owne dwellinge place, and lefte myne
heritage. My lyfe also that I loued so well,
haue I giuen in to the hande of myne ene-
myes. Myne heritage is become vnto me, as
a land in the wod. It cryed out vpon me, thou
haue I forsaken it. Myne heritage is be-
come, as a spryde byrde, a byrde of byrdes
when it is vpon it. So lette and gather all
byrdes of the fildes together, that they maye
eate it vp.

Thurs byrdemen haue byoken dolene
mynterparde, and redden vpon my person.
Of my pleasant person, they haue made a
byrdensse. They haue sayd it waske: and
wonder that it is waste, it is gredy vnto me.
Yea, the hole lande spech waste, and no man
seetheth it.

For destroyers come ouer the deth eury
way, for the wynde of the Loyde shall con-
sume from the one ende of the land to the o-
ther, and no byrde shall haue rest. They shall
be wylde, and repte thoms. They shall take
heritage in possession, but it shall be euen no
good, and ye shall be confounde of your owne
runnyngs, becaule of the greates wynde of
the Loyde.

Thus sayeth the Loyde vpon all myne
enlyf neyghbours, that saye hande on myne
heritage, whiche I haue giuen my people of
Israel: Beholde, I will plucke them (namely
Israel) oute of thys lande, and put out
the dwale of Iuda frome them. And when
I haue reered them oute, I will be at one
with them agayne, and will haue mercye
vpon them: and bypyde them agayne (eurye
man to his owne heritage, and in to his
lande).

And yf they (namely that feable my pro-
ple) will lene: be warye of them to smyte
by my name: The Loyd I saye: lyke as they
leend my people to smere by wale) thyn
shall they be rehered among my people. But
yf they will not obeye, then will I reue oute
the same folke, and destroye them (saye the
Loyde).

The destruction of the Iewes is per-
furn, and they (sparinge alone, saye) I haue
repyed to be the people of God, and wylt they be
forsaken.

CAPL

XIII

Myne, thus said the Loyd vnto me: I
go thy way and get the a spere beche,
and gyde it aboute thy lynes, and
let it not be met. When I got me a beche, ac-
cording to the commaundment of the Loyd,
and put it aboute my lynes. After this the
Loyd spake vnto me agayne: What byrde
that thou hast pyperch, aboute the, and get
the up, and goe vnto Euphrates, and byde
it in a hole of the recker. So went I, and
byd it, as the Loyde commaunded me. And
it happened longe after this, that the Loyd
spake vnto me: Arise, and get the to Euphr-
tes, and set the byrde there, whiche I com-
maunded the to byde there. Then went I to
Euphrates, and byged up, and toke f byrde
from the place wher I had byd it: a beche
the byrde was corrupte, so that it was pas-
sable for nothinge.

Then saye the Loyd vnto me: thus saye
the Loyde: euen so will I corrupte the pyrre
of Iuda, and the dwale mynde of Jerusalem.
This people is a byrden people, they will
not heare my word, they toke byrde, whiche
was, inacions of thys owne byrde, and bent
vpon chaunge goddes: them haue they ser-
ued and worshipped: and therefore they
shall be as this byrde that search for no-
thyng.

For as strally as a byrde seeth vpon
maies lynes, so strally shal I vpon the hole
house of Israel, and the hole dwale of Iuda
vnto me, saye the Loyd: that they might be
my people: that they might haue a glorious
name: that they might be in honour: but
they wold not obeye me. Therefore laye the
byrde before them, and saye: Thus saye the
Loyde God of Israel: I shal put shall be
let with wynde. And they shall crye: wher
thou me knowest, that euerie god that
is called with wynde: Thus saye thou (saye
to them: Thus saye the Loyde: Wholde, I
shall spyl all the inhabitants of this lande
with dyckennesse, the byrdes that get vpon
Dauides dale, the preestes and wypphys, all
that dwell at Jerusalem. And I will byde
them one against an other, for the sayngs
gaynd the sonnes, saye the Loyde.

I will not pardon them, I will not
spare them: ne haue pitye vpon them: but
destroye them. Be obserued, vnto eare, take
no afoyde at it: for it is the Loyde that
saith (saye) I: Whomoe the Loyde poue
God herein, or he take his light from yon,
and as rure poue feere double in dark-
nesse at the byll: lech when ye loke for the
lyghte, he turne it in to the shadowe and
darknesse of breathe. What yf ye will not
heare me, that gree you secrete wayngs, I
will moue from my hole byrde, I saye
subdynatelle.

proude

forget not thy louenge hyndnesse: Remem-
ber the throne of thyne honour, breake not the
covenant that thou hast made with be. And
there aspe amongst the Goddesses of the Pa-
nyms, that send rayne, & graue the Withers of
heauen? Wollent thou it, O Lords ouer
God, in whom we trust? Yea Lords, thou wilt
all these things.

¶ The Roode wyll not heare Moles of Aaron, & we praye for the people, but wyll wyappe them in manie mysteres. The cause of luche grate mysteres.

CAPL. XV.

Then spake the Lord unto me, and said:
Irene, thou shalt see a man, and
he shall be a man of
peace.

20 Who shall then have pittie upon the, O
Jerusalem? Who shall be like unto thee? O
Who shall make intercession for thee, to pray
for thee: saying thou good to me, and counsel
backward, for that the Lord? Therefore I will
build thee one more habitation as aforetime, thou
disruptor thee, and I will not be cut away. I will
scatter thee abroad with the famine on every
side; yet, I will build thee, I will waste my people and
despoile them; yet they have had no iudice to
return: from their owne wayes. I will make
their wayes more in number, even the same
as of aforetime.

Upon the mothers of theyr chyldren, I
 Shall wyng a bellwyper in the moone bape.
 Soderly and vnwares that I sende a feare
 vpon the cyres. He that hath boyme seven
 chyldren shall haue none, hee heet that be ful
 of lozmr.

¶ The iunne shall saye her in the cleere daye,
when she shall be confounded and sayntes for
her bypocrisie. She saye those that remayne,
I wil blasse them with the sweete of these en-
comendments, saynt the Lorde. O mother, altho
cure thou diddest beate me, an enemye beaten
of the holie lande: Though I neuer leste me
recepce O vpon blisse, yet all men speake euill
boon me

And the Lorde answered me : Lebe not I
the then vniſ good: Come not I to the when
thou art in trouble, and helpe the wold chyne
ennempe oppreſſeth the: Doth one ſion hurt
an other. or ons man fall that cometh ſeome

the Doxke another? As for your riches and
treasure, I will gyue them unto this a year,
not for any money, but because of all your
synnes that ye haue wote in all your con-
science. And I will bygyue you with your sinnes
in to a land that ye knowe not: for the sye
that is kindled in my indignacion, shal burne
you vp.

¶ And he (saye I then) thou knowest all
things, therefore remember me, and bidde me,
believe me for my preservers: Because no
my cause in thy long tyme, yet thou hast
waited cost for the sake I suffer trouble. When I
I had thought the worldes, I ate them for
they: they haue made my breste vsfull & glad
for I call vpon the name, a Lord God of
heauen: I dwell not among the foules, neither
is my dwelte there: but I dwell only in the
feare of thy hand; for thou hast filled me with
treasures: What my drumme chaunge for mine
are my plagues: thou to great, that they may
glorie be healed? While thou be as a mount
falleth, and can not continue

Upon these two; but, thus sayde the Loide
 beuie me: **I** thou wylt rescue agayne, **I** shall
 see the in my rescue: and yf thou wylt take
 these cheynges that vs pectious from the
 bile, thou shalt be turn as myne thou
 moudest. **I** wyl wyl connecte vnto the,
 and turne not, thou vnto them: so the **I** shall
 make the a strong wyl of agayne agaynst this people.
I wyl wyl sayde agayne the, but they wil
 not perswade. **A**s **I** my selfe wyl be with the
 to helpe the, and disperse the lapin the Reue.
And **I** wyl repede the oute of the hembes of
 the tynched, and dispurse the out of the tynch
 of synauncs.

He prophesieth the misery of the Jews. He beweecheth, that the worshippinge of Idols and the contempt of Gods lawe: is the cause of their misery. He prophesieth the captiuitie of Babilon: and their deliuerance from thence againe. The collapse of the Gentiles.

CAPL. XVI.

[illegible]

Where shall not one byrte another, to measure with them for their deed, as I command them. One shall not offer an other the cuppe of consolation, to forget they be sinners for fathers and mother. When shall not go in to their feate house, to set downe, much lesse to ease as byrthe with them. For thus sayeth the Loide of Hostes the God of Israel: I will take awaye out of this place, the voyce of myrthe and gladnesse, the voyce of the byrthegome and of the byrth: yea and also in your dayes, that ye maye see it.

How when shall I heare this people all theyr wayes, and they say unto the: Wherefore hath the Loide denied all this greates playes to be? And what is the offence and syn that we have done agaynste the Loide our God? Then make thou them this answer: Because your fathers have forsaken me

(sayeth the Loide) I have cleaved unto strange gods, whom they have honoured and was hypocrite me have they forsaken, and have not kept my lawe. And ye with your waite-men and byrthegomes, have exceeded the wickednesse of your fathers. For every one of you hath made the fence and cypell pynninge of his yow, and is not obedient unto me.

Therefore will I call you oute of this land, into a lande that ye and your fathers knowe not: and there shall ye serve strange gods daye and nyght, as yett. For will I shewe you no lawoure. Whosoever therefore (sayeth the Loide) the dayes are come, that it shall no more be sayde: The Loide liveth, whiche broughte the chyldren of Israel oute of the lande of Egypte: but, it shall be sayde, the Loide liveth, that broughte the chyldren of Israel from the Weste, and from all landes wher I had scattered them. For I will bring them againe into the lande, that I have darred to their fathers.

Wherfore (sayeth the Loide) I will sende out many fowlers to take them, and after that will I sende out many hunters to hunte them oute, from all mountaynes and bylles as one out of the coves of stones. For myne eyes dwelle all their wayes, and they can not be hid from my face, neither can they which dwelle byrthe cleave oute of my syghte. But sythe will I discover up rewarder their shamefull byrthegomes (saynes, wherewith they have byrled my lande: shalme with theyr byrthegomes and byrthegomynations, wherewith they have fylled myne heritage, & Loide, my thought my power, and refuge in tyme of trouble. For whosoever shall come into the place, from the entree of the mynde, and saye: Wherfore our fathers have cleaved unto yow, whoso are ye but dapes and hypocrite. How can a man make those his gods, whiche are not able to be gods. And therefore I will loose the, sayeth the Loide, I will deliver them my hande and my power, that they maye knowe that my name is the Loide.

¶ The fromenthe of 3 Jewes. Curled be thole that put their confidence in man, and that which is that trust to God. Hence here is wrythed, God is the searcher of the heart, the trying waters are forsaken. The holowynge of the Sabbath is commended.

CAPL

XVII.

Yours (sayeth the Loide) shall be written in the table of your byrtes, and grauen to upon the edges of your alters with a penne of yron and with an hammer cleave: that your chyldren also maye thinke upon your alters, holmes, byrthe trees, byrthe bylles, mountaynes and fowles. Therefore will I will make all your suburnes and treasure to be spoiled, for the greates synne that ye have done upon your high places choysing out all the coolles of your lande. Ye shall be made out also from the heritage, that I gave you. And I will suburn you under the byrthegome of your cunemyes, in a lande that ye knowe not. For ye have myrthed byrte to my indignation, whiche shall burne succoure. Thus sayeth the Loide: I shall be the man that putteth his trust in man and that shall flye the for the armys and byrthe byrthe deparet, come the Loide. He shall lyke the byrthe, that groweth in the mylmes. So for the good thing that is for to come, he shall not see it: but dwell in a dyre place of the mylmes, in a salt and uncorrupted salt. & I shall be one man, that putteth his trust in the Loide, and whose hope is the Loide him selfe. & For ye shall be as a tree, that is planted by the water: byrthe byrthe oute the rote unto myrthnesse, whome the heate can not burne, when it cometh, but his leavies are green: and though there grow but lyte fruit because of drought, yet is he not cast out: but he shall be leaved of to bring forth the fruit. Amonge all thyngs I wynter, man hath the most byrthegome and uncorruptible byrte.

Whoso shall then knowe it? Even I the Loide searche out the grounde of the byrte, and reape the byrte, and reward be every man accordinge to his wayes, and accordinge to the fente of his counsell.

The byrthegome maketh a nest, but byrthegome is not young: he cometh by riches but not by byrthegome. The myrth of his life must be leaved them byrthegome him, and at the last he shall be a byrthegome. But thou (sayeth the Loide) shalt be in the glorious, excellent and of more antiquite, whiche dwelleth in the place of our holy rest: Whom none the contrary of Israel. All they that forsake the, shall be confounded: all they that deparet from the, shall be written in earth, for they have forsaken the Loide the very comfort of the weathers of lyfe.

Heale me, & Loide, and I shall be whole: save thou me, and I shall be saved, for thou arte my praye. Whoso, thou shalt have unto me: Wher is the voice of the Loide? It is come, wher is I answered? It is come.

Jer. xlii.

Jer. xlii.

Jer. xlii.

Jer. xlii.

Jer. xlii.

Jer. xlii.

Jer. xlii.

maire.

Whereof. Although from hence forth
not to speak of him, ne to praye any more
in his name. But the wordes of the Lord
was a very burayng fyre in my bryer and in
my bones, whiche thus I wolde haue flopp-
ed I myght not. For wher I heide be many
tribulouns and dislaypmentes, in turne of mine
stone companions, and of iugis as wete: con-
stantly with me: whiche were: wode, &
to make me asprey, layng: vpon him, let be
go vpon him, to trace hym, and make him
holde his tongue: that he may ouercom him
and be auctour of him.

But the **Lorde** done by thy me, like a
mighty giant: thefor my periculous
state, and could do nothing. My waller was
confounded, for thy dear done benefit, the
wall was an exceeding wame. And now, O
Lorde of Hostis, thou righteous (scriptur) thy
the knowen the expens and the very dear
let me se (in punishment) for doing the I come
the my cause.

[illegible]

**¶ The prophesie that yeshua shall be taken,
and the cytye burned.**

CAPL. XXI.

These are the wordes that the Lorde
spake unto Jerem: what time as king
Zedekiah sent unto him: *Whither* the
sonne of Belshazzar, and Zophonias the son
of Manaias preside, saying: *Like* counsell as
at the Lorde: *we praye the* of ourse behalfs, to
Shadrachonides the kinge of Babylon be
strengthened, if the Lorde (prevailement) will
heale with vs, according to his mercifull
power, and talke hym from vs.

[illegible]

Wyll I hope them, that dwell in this citie, be
both men and cartell shall be of the pati-
ence.

And after this (saith the Lord) I will
deliuer Zebadiah the king of Iuda and his
remnants, his people and suburbs as are sit-
ted in the city, now the multitude, sweate,
and hunger) into the power of Nabuchad-
ness king of Babilon: yea into the hands
of their enemies, in co[m]panie of those
that folowe vpon their liues, whiche will
imprison them with the sweate: they will not
p[re]p[ar]e them, they will not sp[ar]e them, they
will haue no mercy vpon them.

And thus this people thou shalt say:
Thus saith the Lord: 4 degrees, 3 saye to
thee thou the wage of life and death. What
asleep in this crye, shall perishe: a crye
with the sweeter, with hunger, with thirst
leer. But who so goeth out to dwell on the
Chaldea parts, that beleeue it, the shall
lose life, and shall weep his soule for a yere.
For I haue set my face against this crye
(I saye the word) to pluck it, and to be no
good. It shall be giuen in to the hands of
the King of Babylon, and be byer way
true.

[illegible]

¶ He exhorteth the King of Iuda to ingross
and reprounse, why Ierusalem is brought into
captiuitie. Ecce deary of Ierusalem the name of Iona
is prophesie.

C A P I. XXII.

Thus saye the Loyde also : Go into
into the house of the hyge of Iuda,
I speake there the wydes, and saye :
Hear the word of the Loyde, then hyge
of Iuda that is in the hyge of Iuda :
I saye : thou and thy countreys and thy
people that go in and out at this gate. **And**
Loyd commandeth : theye shall and theye
shall, deliue the oppresse from the
hand of the hyge : do not geue up
the thyringe, the sekerlesse in the wynde
and the thyringe, the sekerlesse in the wynde

And if ye hope these things faithfully
then shall there come in at the box of the
house hymns to the byen Daintie's
shall be carped in Charities and ye of byen

wise, both they and their seruantes, and
 this people. But yete will not be obedient
 unto their chiefe men. I haue by mine
 owne selfe sayd the Lorde: this house shall
 be waste. For thus saith the Lorde spoken
 by the henge house of Iuda: Thou arte
 my house, as Salath is in Babylonus: What
 wilt thou saye of it, yf I make the not so
 haile: and the cities also: that no man shall
 dwell therein: I will prepare a destructione with
 weapons for the, to breke downe the
 high Lorde trees, and to calue them in the
 fere.

And all the people that go by this cyle,
 shall shake one to another: wherfore hath
 the Lorde done thus vnto this noble cite?
 Then shall he be answered: x. because they
 haue broken the couenants of the Lorde: they
 haue, and haue worshipped a lewd strange
 goddes. I shalme not ouer the dead, and be
 wofull for him, but be sorrowfull for him that be
 waken awake: for he cometh not agayne
 to see his native countrey no more. For
 thus saith the Lorde, as touchynge Shelum
 the sonne of Josiah henge of Iuda, whiche
 wasp after his father, and is carped oute
 of this place: He shall neuer come hyther a-
 gayne, for he shall dye in the place, wherunto
 I haue led captiue, & shall in this lande no more.
 Wo vnto him, that buildeth his house
 vpon vngodlines, and his palace with
 the good that he hath gotten by vngodlines:
 which neuer recompenseth his neighbours la-
 boures: he shall be as a thornbush, wherof
 cometh this: I will burne me a my house
 and my gyltous paliers: I haue caused inno-
 cence to be broken therein, and the seluynges &
 iudges whiche be of x. eye, and paymetery
 of many Zenobes. I blincketh thou to reigne
 vnder that piousness me to ioynt with the
 Chereites?

Did not thy father eate and drinke, and
 walke well, as long as he liued with equi-
 ty and righteoulines: Yea when he deposed the
 apostate people to they righte thim prople-
 nor well.

How vngodly came this, but onely because
 I haue made his eyes, sayth the Lorde.
 Stande vpon the stones, sayth the Lorde:
 that they lye vpon conuentione, so they in-
 vented blaspemy, to be wronge and violence,
 that therefore thus saith the Lorde agaynste
 Jehoiachin the sonne of Josiah henge of Ju-
 da: They shall not mourne for him: as they
 do: alas byther, alas sith: neither shall
 they lye vnto him: as they say, alas say that
 noble prince. But as an alle shall be bur-
 yed, and captiue and calde without the gates of
 Ierusalem.

Alas vnto the hyl of Babylonus: thou
 highnes shon) I sette vpon thy dape vpon
 Shon, thy from all parties: for at thy lowes
 are wayes. I gaue the warninge, whyle
 thou wast yete in prosperite. But thou say-
 est: I will not heare. And thus manner haue
 I said vnto thee from the yowth, that thou wouldest
 heare my voice. All thy chiermen shall
 be hyrren with the wynde, and the deyr:

gre shall be rased awaye into captiue:
 Then shall they be brought to shame and
 confusion, because of all thy wickednesse:
 thou that dwelst vpon Babylonus, and ma-
 keth the nest in the x. eye trees. O how grea-
 te shall thy mourninge be, when thy foemen
 come vpon the, as a woman stransing with
 cople?

As I saue as I saye (sayeth the Lorde)
 Though Conaniah the sonne of Jehoiachin
 henge of Iuda were the signet of my righte
 hande, yett I will I plucke him of: And I will
 geue the into the power of them that shal
 slepe the, and into the power of them that
 thou fearest: in to the power of Sabudobos-
 nolo: the henge of Babylon, and in to the
 power of the Caldres. Moreover, I will
 sleue the, and thy mother that bare the, in
 to a strange lande, wher ye were not borne
 and there shall ye dye. But as for the lande
 that ye will desire to retorne vnto, ye shall
 neuer come at it agayne. This man Cona-
 niah shall be lyke an image robbed and tome
 in peces, whiche pleaseth no man, for all his
 apparell. Wherfore both he and his syle shall
 be leue awake, and call out into a lande, that
 they knowe not.

O thou earth, earth, earth: heere the
 woide of the Lorde: Wher this man among
 the ouelures, for no prosperite shall this
 man haue all his life long. Neither shall an-
 ny of his syle be so happy, as to lye vpon the
 seat of Dauid, and to deate rule in Iuda,

¶ He speaketh agaynst euill curators that make ha-
 uocke of the flockes of the Lorde. At the concei-
 ping of the remnant of the Jewes to the sayth. The con-
 ceivinge of the true shepherdes shal be prophesied.
 Agaynst false prophetes, when a prophet sayeth
 the woide of God: and conuertyth the heares
 of the hearers. Agaynt prophetes that speake lyce
 vnder the name of God. The prophesies of false pro-
 phetes.

CAP.

XXII.

¶ He vnto the shepherdes, that deposed
 and steale my flocke, sayth the Lorde.
 Wherfore, this is the commandment
 of the Lorde God of Israel, vnto the shepherdes
 that febe my people: Ye shall and shall
 not my flocke, and loke not vpon them. They
 foue nowe will I vspe: the wickednes of
 your ymaginacions, sayth the Lorde: And
 I will gather to gether the remnant of my
 flocke from all landes that I had dyspersed
 them vnto, and will byngne them agayne to
 their pastures, that they maye growe and in-
 crease. I will set shepherdes also ouer them,
 whiche shall feed them: They shall no more
 be lost, sayth the Lorde. Beholde, the tyme
 cometh, sayth the Lorde, that I will raise
 vp the righteous branch of Dauid, whiche
 shall beare rule, and discusse matters with pros-
 perite, and shall set by equyte and righteou-
 nes: a gage in earth.

A
 Chap. xlii.25
 Jer. xxviii.
 Chap. xlii.
 pte. xlii.

Eſay. vi. a.
 Ezech. xxi. 11.
 Dan. ix. g.
 Deu. xxxiii. 2.
 Job. i. g.
 Deu. xxxiii. 2.
 1. Cor. xii. 1. d.
 Jerem. xli. 1.

In his tyme shall Iuda be taken and Iſrael shall dwell without feare. And this is the name that they shall call hym : curie the Roide ouer egyptus makre. And therefore beholde, the tyme cometh, sayth the Lord, that Iſrael maye be sayre : the Roide is such, which brought the children of Iſrael out of the lande of Egypte : but the Roide isnet, which brought forth, and led the ſerue of the house of Iſrael, out of the lande land, and from all countreies where I had ſcattered them and they shall dwell in their owne lande againe.

For heere brethern in my bones booke, because of the illde prophete, I all my bones bade: I am become like a brennen man (that by the creation of myne can take no cold) by very feare of the Lord, and of his holy wordes: Because the lad is full of aduocatures, where choynce is destroyed and murthered, and the pleasaunt pastures of the feld are dryed by. For the wape that men shal, is typhed, and their countenance is not thyng like the holy worke of the Lord. For the prophete & the prelat that liues as polluted hypocrite, and carettychly hysse I haue founde in the bousse, rather the Lord. Therefore, their wape shal be hyppocrite, and the bannys, whiche they haue receyued, shall be the wape of a playnt upon them, and thus the tract of tribulation, left the Lord & Samaria, shall amonge the prophetes of Samaria, that they preached to Baal, a dille, yerd my people of Ifraell.

I have bene also among the Prophets
of Jerusalem four adventures, and piteous
troubles. They take the most shameful
men by the haire, flateringe the, so that they
can not refuse frome their clothes. All
shells with theyr spyns are unto me, as
Sodom, and as the inhabytours of Co
nities.

Therefore thus saith the Lord of Hosts
concerning the prophets: Behold, I will
strengthen them with might, and make them
prophecie: the water of gall. For from the pro-
phets: Jerusalem is the syncretists of pro-
phets: it comes into all the land.

you that worship the Lord of Hosts greatly
 and therefore: because ye are not the works
 of the people, that pray unto you, and dis-
 respect you: for they speak the manning
 of their own heart, and not out of the mouth
 of the Lord. Thus say unto them, that
 I speak to me. Thus hath spoken it. Thus
 shall ye pray: ye shall speak. And unto all
 them, that walk in the land of their own
 heart, that say: Thus, then shall we not
 offend you: for we have had respect in the
 command of the Lord, that he should be
 and be heard, what he is about to do. Who
 hath marked his voice, as he is? Who
 the enemy of the Lord of Hosts? that is, his
 indignation. All go forth, and shall be
 upon the head of the ungodly, and the wrath
 of the Lord shall not be against you, till he
 be done: and fulfil the thought of his heart.
 And in the latter days ye shall know his

MESSAGE.

[illegible]

20. how hath chaſte and ſober to beſe
 ſervants: ſayeth the Lord: Is not my hoſt
 ſayd a ſpy, ſayeth the Lord, and is not my
 ſervant ſayd a ſpy, ſayeth the Lord: And
 ſayeth the Lord: Is not my ſervant ſayd
 a ſpy, ſayeth the Lord: And ſayeth the
 Lord: Is not my ſervant ſayd a ſpy, ſayeth
 the Lord: And ſayeth the Lord: Is not
 my ſervant ſayd a ſpy, ſayeth the Lord:

If this people, either any Prophete or
wisse after this, and saye: what is the burthen
of the Lorde? Thou shalt saye unto them:
What burthen? Therefore will I call you
from me, (saith the Lorde) because ye saye so:
ye are a burthen. And the Prophete, first, of
the people that bleth this terme, the burthen of
the Lorde) hym will I byset, and his house
also.

But thus shall ye hope, every one to an
other: What answer hath the Lord be-
gun; what is the Lordes commande-
ment and as for the burden of the Lo: ye shal
speake no more of it: for euery mans bur-
den is his burden, because ye haue allec-
ted the wordes of the lyfpage God the Lord of
Holleis our God.

Thus shall euery man saye to the
 Ihesus: what an other hath the Lorde pro-
 phete: O: what sayeth the Lorde: And not on-
 ly to name the burthen of the Lorde: But
 thus sayeth the Lorde: For to moche we
 haue disd this tyme: (the burthe of Lorde)
 where as I not twighantinge sent vnto you
 and forbade you to speake of the Lorde
 burthen.

Behold therefore I will repute you as a

besides, and will call you out of my presence: ye and the city also, that I gave you to mine enemies: and will bring you to an exceeding evil, and to so large a shame as shall not be forgotten.

The vision of the two pennyers of eggs.
Jeremy the prophet, that saw of the vision, should be brought againe to captivetye. He therefore, that sheweth us the selfe of the people should be destroyed.

CAPL. XXXIII.

The Lord shewed me a vision: Whithere the Lord sheweth two maner of eggs before the temple of the Lord, after that Nabuchodonosor henge of Babylon had taken captivetye Jerusalem the same of Iosiah king of Iuda, the myghty men also of Iuda, with the wothe makers, and conuoyed them of Jerusalem unto Babylon. In the one maner there very good eggs, even yke as we see the eggs of the. In the other maner there were naughty eggs, which myghte not be eaten, they were to cupil. Then sayde the Lord unto me: What seest thou Jeremy? I sayde eggs, wherof some be very good, and some to cupil, that no man may eat them.

Then came the word of the Lord unto me, after this manner: Thus sayth the Lord me God of Israel: I like as thou knowest the good eggs, so shall I bringe the maner to the land of the Chaldees, for their profit: and I will see myne eyes upon the same, for I will bringe them agayne into this land: I will burye them up, and will burye them downe: I will plant them, and will reare them oute. And I will geue them an heere, to knowe howe that I am the Lord. They shall be my people, and I will be their God, for they shall returne unto me to their best bette.

And yke as thou knowest the naughty eggs, which maye not be eaten, they are to will: I am to will J (sayth the Lord) let sheweth the henge of Iuda, (ye and all his synners, and the residue of Jerusalem that remaine now in this land, and them also that dwell in Egypt) to be bryd and plaged in all synners and landes. And will make them to be a reprofe, a chym by wothe a language toke and shame, in all the place where I shall scatter them. I will scathe the thurber, Ionger, and pestilence amonge them, untill I have cleane consumed them out of the lande that I gave unto them and their fathers.

Jeremy propheseth, that they shall be in captivitye thre score and ten years. Because they consumed and despoiled the word of God. He wylth out a new daye (scilicet ten years), the word of God shall be destroyed. The destruction of all synners is prophesied. The mouth of the people of the synners is to be destroyed.

CAPL.

XXV.

A Sermon that was given unto Jeremy, upon all the people of Iuda. In the fourth yere of Iosiah the sonne of Josiah henge of Iuda, that was in the fyfte yere of Nabuchodonosor henge of Babylon. Whiche sermon Jeremy the prophet made unto all the people of Iuda, and to all the inhabitants of Jerusalem on this maner.

From the thirtieth yere of Iosiah the sonne of Iosiah henge of Iuda, unto this present daye (that is euen this and twenty yere) the word of the Lord hath ben committed unto me. And so I have spoken to you, I have spoken by earle, I have given you warninge in season, but ye wolde not heare me. Nowe the Lord hath sent his servants, all the prophets unto you in season: yet wolde ye not obeye, ye wolde not heare myne voice, ye wolde not obeye myne voice.

Ye sayd: Iourne agayne every man home his cupil waye, and from your synners magnificacions, and so shall ye dwell in your lande, that the Lord promysed you and your forefathers: and go not unto strange goddes, serve them not, worship them not, and anger me not with the woikes of your handes: then will not I punyssh you.

But ye did not heare me (sayth the Lord) but have which me with the woikes of your handes, to your owne greave harme.

Wherfore thus sayth the Lord of hostes: I will sende you oute and will scatter you in all the landes that dwell in the shadowe of the Lord, and will prepare synners a noyse: the henge of Babylon will be a noyse, and will bringe them upon this lande, and upon all that dwell therein, and upon all the people that are aboute them, and will bryde them oute. I will make of them a wilderness, a moche, and a continual deserte.

Wherfore, I will take from them the hope of gladdnes and solace, the joye of the bybryng and the lyte, the hope of the anoynt, with the credence: and this hope shall become a wilderness, and they shall see the saye people, and the henge of Babylon on the four yeres and ten. When the thre score and tene yeres are expyed, I will bryde also the wilderness of the henge of Babylon and his people, sayth the Lord: yea and the lande of the Chaldees, and will make it a perpetual wilderness, and will despoyle all my wordes upon that lande, whiche I have despoiled agayne it: yea, all that is written in this booke, whiche Jeremy the prophet of all people: so that they also shall be subdued unto diverse nations & great henges, for I will requyte to you according to their lawe and woikes of their owne handes.

For thus sayth the Lord God of Israel: I have taken this cup of indignacion

Jer. XXXI. 1.
Jer. XXXI. 2.
Jer. XXXI. 3.

Jer. XXXI. 4.
Jer. XXXI. 5.
Jer. XXXI. 6.

Jer. XXXI. 7.

Jer. XXXI. 8.

in my name: that I might the sooner drive you out, and that ye might perish with your priests.

D I spake to the priests also, and to all the people: Thus saith the Lord: Hear the words of those Prophets that preach unto you, and say: Behold the vessels of the Lord's house, shall shortly be brought thither againe from Babylon: for they prophesye thus unto you. Heare them not but fear the hygne of Babylon, that ye may live. Whereto will ye make this cite to be destroyed? But if they be true Prophets in very dede, and if the wordes of the Lord be commytted unto them, then lette them praye the Lord of hostes, that the remnant of the ornaments which are in the house of the Lord, and I maye yet in the house of the hygne of Judea, and at Jerusalem be not carried to Babylon also.

For thus hath the Lord of hostes spoken concerning the pylers, the lauer, the scar and the chaine of the ornaments that yet remain in this cite, which Nabuchodonosor the kynge of Babylon toke not, when he caried awaye Jeroniah the sonne of Josiah kynge of Judea, with all the power of Judea and Jerusalem, frome Jerusalem unto Babylon captiue.

Ms. B. 1. 2. 3. 4.

Yea, thus hath the Lord of hostes the God of Israel spoken, as touching the residue of the ornaments of the Lord's house, of the hygne of Judas house, and of Jerusalem: They shall be caried unto Babylon, and there they shall remayne vntill I bryng them, saythe the Lord. Then will I bryng them thither againe. And thus was done in the same yere: euen in the beginning of the reigne of Sedechias king of Judea.

C The false prophesye of Hananiah the Prophet. Jeremie denieth the Prophesye of Hananiah to be true, by the example of other Prophets, the being supplid of the Lord, reproueth Hananiah, for prophesying his death.

CAP. XXVII.

BUT in the fourth yere of the reigne of Sedechias kynge of Judea, in the fifth moneth: It happened that Hananiah the sonne of Nissai the Prophet of Sabon spake to me in the house of the Lord, in the parlance of the priests and of all the people, and sayd: Thus saythe the Lord of hostes the God of Israel: I haue spoken the word of the hygne of Babylon: and after two yere will I bryng againe in to this place, all the ornaments of the Lord's house, that Nabuchodonosor the kynge of Babylon caried awaye from this place unto Babylon.

Yea, I will bryng againe Jeroniah the sonne of Josiah the kynge of Judea him self, with all the pylones of Judea: that are caried into Babylon: euen in to this place, saythe the Lord, for I will bryng the yoke of the kynge

of Babylon.

Then the Prophet Jeremie gaue answer vnto the Prophet Hananiah, before the priests, and before all the people that were present in the house of the Lord. And the Prophet Jeremie sayd: Amen. The Lord is that, and graunte the thyngs whiche thou hast prophesied: that he maye bryng againe all the ornaments of the Lord's house, and euerie of the pylones frome Babylon in to the place. But wherewith shal I shewe thee that thou sayest, that thou and all the people maye heare? The Prophets that were before me in these days, which prophesied of warre or trouble, or pestilence, or yere of year upon manye nations and greaue kynghomes were yowd by this, (yt God had sende them in wyse men) wch the thyng came to passe, which that yowd tolde before.

And Hananiah the Prophet toke Jeremie from the Prophet Jeremies necke, and bryng it, and when that sayd Hananiah that all the people might heare: Thus hath the Lord spoken: Euen so will I bryng the yoke of Nabuchodonosor the kynge of Babylon, frome the necke of all nations, yea and that within this two yere. And so the Prophet Jeremie went his waye.

Some after that Hananiah the Prophet had taken the chayne from the Prophet Jeremies necke, and bryng it: The Lord the Lord came vnto the Prophet Jeremie saying: Go and tell Hananiah these wordes: Thus saythe the Lord: Thou hast toke the chayne of wood, but in steed of wood thou shalt make cerynts of yron. For thus saythe the Lord of hostes the God of Israel: I will put a yoke of yron vpon the necke of all this people, that they maye serue Nabuchodonosor the kynge of Babylon, yea and so will they do. And I will geue him the bestes in the felde. Then sayd the Prophet Jeremie vnto that Prophet Hananiah: Heare me (I praye the) Hananiah: The Lord hath not sent thee, but thou bryngest this people in to this citye. And therefore thus saythe the Lord: behold, I will send the out of the land, and thou shalt see that thou shalt dye, because thou hast falsly spoken agaynst the Lord. And so Hananiah the Prophet died the same yere in the seventh moneth.

C The Spirit of Jeremie, sent vnto them that were in captiuitie in Babylon. The prophesye sheweth howe captiuitie after the day and ten yeres, the prophesye the destruction of the hygne and of the people that remanent in Jerusalem. The eternally two Prophets that shew the people. The death of Hananiah the Prophet in the fifth yere.

CAP. XXIX.

This is the copie of the letter, that Jeremie the Prophet sent from Jerusalem vnto the pylones: to the Sennacherib, the Prophets, and to all the people whom Nabuchodonosor had led vnto Babylon after

These are the words that the Lord hath said unto Jeremie, saying: Thus saith the Lord God of Israel: Whither I will bring all the words that I have spoken unto thee, in a book. For lo, the time cometh (saith the Lord) that I will bring againe the prisoners of my people of Israel and Juda, saith the Lord: For I will restore them unto the land, that I gave to thy fathers, and they shall have it in possession.

Againe, these words spake the Lord concerning Israel and Juda: thus saith the Lord: We heare a terrible crye, feare and disquietnesse: for what els dothe this signifie, that I set freely that all strange men (mye euer man his hande upon his loyne, as a woman in the pangs of her travail). Who ever sawe a man exchange with thyshe? Enquire therefore, and se. Yea, all these facts are marvellous pale.

Also for this day, which is so bled that none may be spened into it: and alas for the time of Jacobs trouble, from the whiche he shall yet be deliuered. For in that day, saith the Lord, I will take his pole from the necke, and breake thy bondes. They shall no more feare strange goddes before him, but they shall be serued unto God their Lord, and to David their kynge, whom I will raise up unto them. And as for the, my seruante Jacob, feare not (saith the Lord) and be not asfraid, as Israel. For lo, I will helpe the also from hence, and thy seed from the lande of thy captiuitie.

And Jacob shall turne agayne, he shall be rich, and haue a prosperous life, and so will I make him asfraid. For I am with the, to helpe the, saith the Lord. And though I shall destroye all the people amonges whom I haue scattered the, yet will I not destroye the, but will restore the, and that with diligence. For I knowe that thou art in no wyse withoute faule. Therefore thus saith the Lord: I am loy for thy hurt and woundes. There is no man to medle with thy cause, or to bynde by thy woundes: these maye no man helpe the.

All thy louers haue forgotten the, and care not for the. For I haue giuen thee a cruel denke, and shaltered the roughly: and that for the multitude of thy iniquities, for thy iniquities haue had the ouer hand. And up and helde thou more for thy darer: I my self haue piene of thy sorowes, but for the multitude of thy iniquities and inynes, I haue doone this unto the.

And therefore all the that remoue the, shall be discussed, and all thine enemies shall be lye in so captiuitie. All the that I make the waste shall be waste them selues: and all those that wold the, will I make also to be rebbed. For I will raise the cup vnto againe, and make the drunken with it, saith the Lord: because they refused the as our salue awaye and derisio, O saye.

For thus saith the Lord: behold, I will sette by Jacobs sides agayne, and de-

sende his dwelling place. The city shall be builded in her old place, and the dweller shall haue there: yea foundacion. And one of them shall goe thankesguyng, and the voice of reioyce.

I will multiply them, and they shall not minishe: I will endure them with honour, and no man shall subdue them. There shall be as a faste time, and their congregation shall continue in my sight. And all those that deride the will I visite.

A captiue also shall come of them, and a prince shall spryng out from the midst of them: hym will I challenge to my self, and he shall come vnto me. For what is he, that spurne ouer his heere to come vnto me, saith the Lord?

Ye shall be my people also, and I will be your God. Beholde, on the other the shall the warthe of the Lord breake out as a thornier warre, as a thornier whiche wynde: and shall fall vpon the backs of the ungodly.

The terrible displeasure of the Lord shall not cease, vntill he haue done and perswaded the in the heart, which maye cease: but he shall vnderstande. At the same time, saith the Lord, shall I beate downe of all the generations of Israel, and they shall be my people.

The prophete that the people of Ierusalem refused agayne unto thys prophete: he was sent from Ierusalem in the wynde of God. He was a Chaldean prophete. After he had sayd thus: he was a Chaldean. The name of the same man is propheted. The Chaldean are taught and instructed of the Lord: but I knowe that he is not one, that they shall not come to be thought of as prophete: that he is the spirit of the Lord. He shall bring agayne of Ierusalem.

CAPL XXXI

Thus saith the Lord: The people of Israel, which escaped in the wilderness from the sword, founde grace come in to the rest. Even so will the Lord make also appeare vnto me from hence, and saye: I loue the which an earthly age, therefore will I speake my mercy before the. I will reuenge the agayne (O thou daughter of Israel) that thou mayest be sat and sure. Thou shalt take thy robes, and agayne, and goe forth with them that shall be saved.

Thou shalt plant bynes agayne vpon the hylls of Samaria, and thou shalt graffe vnto that plant and fruge.

And when it is time the watchmen vpon the mounte Ephraim shall crye: Heere is good vnto Spout to oure Lord God. Thus saith the Lord: Beholde, the goodnes, because of Jacob, crye vnto the God of the Synagoge: speake out, sing and say: The Lord shall helpe his people, the remnant of Israel, and make the in glory. Beholde, I will bringe them agayne from out of the lande, and gather them from the lande

Jerem. xlii

Ier. lvi

Amos. vii. i. Sophon. iii. 17

Ier. xlii

Ier. xlii

Ier. xlii

Ier. xlii

Ier. xlii

Ier. xlii

Ier. xlii

Ier. xlii

Ier. xlii

of the world, with the blynde and lame that
are amonge them, with the women that be
great with chylde, and suche as be also de-
uised: and the company of them that come
nearer shall be greater.

They departed from hence in heavynesse,
but with toge will I brynge them othe
againe. I will lead them by the ryner of
waters in a streight waye, where they shall
not stumble: For I will be to Isaac father
and to Esauim shall be my byrthome.

Heare the woordes of the Lorde, & ye Gentiles, praye in the Cities, that Ipe barre of, and say: ye that haue scattered Israell, that gather them to gather againe, and shall kepe hym as a shepheard dooche his flocke. For the Lorde shall rederme Jacob, and kepe him frome euery hande of the byteler. And they shall come, & crye upon the hyl of Syon, and shall haue singularities of goodes, whiche the Lorde shall geue them: namely, wheat, wyne, oyle, yonger sheepe, calves. And theye shall confesse that he is a wel watered garden, for theye that are not meane be donors.

Then hat the malice relayce in the bance,
 yea both yonge and olde folkes. I of I wyl
 turne their sorowe in to gladdnes, and wyl
 comfort them and make them ioyfull, euen
 to their hertes. I wyl poure plenteousnes

Thus saith the Lord: & The voice of
weepers, in pynge and lamentation came into
heauen: turne of Bachel mourninge for her
widowes, & wolde not be comforted because
they were alone.

But now I pray the Hoſte: leave off from
bipping and crying. to ſtophold type eyes
from ſeare, for thy labour ſhall be rewarded
I pray the Hoſte. And thy ſhall come
agayne out of the lande of thy captivity:
as: Ye ſee then this poſſeſſe ſhall gaine conſo-
lation in this (ſayre the Hoſte): that thy cyth-
er ſhall come agayne in to thy: owne
land.

Wherefore I herde Ephraim, that was
 always captive, complaine on this ma-
 ner: O Lord, thou hast correct me, and thy
 chastityng haue I receyued, as an vntamed

Conuente thou me, and I shall be con-
uente, for thou arte my Lorde God: Yea as
long as thou turnest me, I shall reforme
my selfe: and when I vnderstande, I shall
impre vpon my tymbre. for verelie I
have comypted shamefull thynges: &
thou my yowthe beate this repute and con-
fession.

Upon this complaint, I thought thus
by my self: is not Ephyraim my deare sonnet
to be not the childe, with whom I haue had
all my paine and payme? For since our epine
that I hath communed with him, I haue him
in remembrance: therefore my deere be-
hath me vnto him, gladiab and I oungled
hil I haue mercede vpon him, saith I. I orde.
Get the watchmen, pious teachers of the
settle these down the watchmen, that the

Shuldes walke, and turne agayne (O thou
doughter of Israel) turne agayne to thyre
eyes off him. Howe longe wilt thou go a-
scape, O thou wyckynge doughter? For the
Lorde will make a newe thing vpon carry
A woman shall remaiffe a man.

For thus sayeth the Lord of Hostes the God of Israel: I will come shortly, and when I shall have brought Jerusalem a host of captives, these captives shall be herde in the land: in his cities: The Lords, which is the Eagle bygreome at rightwysnesse, make the fearful, I shal ouer hill & there shall dwell Iuda, and all her cities, the wyddes and humbled men: for I shall froe the low grede foule, and reffereth all fagure bestes. The Lord shal thus I came agayne: I will flye and shalpe, like as I had bene waked out of a slumber sloupe.

Beholde (saith the Lord) the dayes come,
that I will visite the house of Achan, and
the house of Iuzab, with men and with beest. Ye shall
fall come thither, the like as I have done
abound in thier paine to rote them out, to
scate them, to breake them downe, to de-
stroye them and challen them: Even so will
I also goe by thier curib about, to burne them
by agayne and to plant them sayre the
Rozus.

Then shall it no more be sayde: the fathers haue eaten a sowre grape, and the childrens teeth are set on edge: for euerie one shall dye for his owne iniquitie, so that who so eateth a soure grape, his teeth shall be set on edge.

Schole, the babes come (sayth the Roide)
 that I wyl make a newe couenaunt with the
 house of Iſrael: and with the house of Iuda
 not after the couenaunt: that I made with
 their fathers, when I toke them of the hand
 and led them out of the land of Egipt: which
 couenaunt they brake, therefore I punished
 them sore, sayth the Roide: But this shal
 be the couenaunt: that I wyl make with
 the house of Iſrael after these babes, sayth
 the Roide: I wyl plant my law in the in-
 ward partes of eie, and wyte it in their
 heartes, and wyl be their God and they shal
 be my people.

And come thence forth shall no man teach
his neyghbour of his doctrine, say: know
the Loide: But they shall all knowe me,
frome the lowest vnto the highest, sayth the
Loide. for I will forgieue their iniquities,
and will neuer remember their synnis: any
more.

Thus saye the Lorde which gaue the
sunne to be a light for daye, and þe moone
and beeres to shene in the nyght: whiche
mouth þe se, that the cloudes thereof were
fearce: his name is the Lorde of Hostes.
Alphe as this ordinance shall neuer be
out of my sight, saye the Lord: so shall
the feare of Iehoua neuer cease, but alwaye
be a people before me.

Rejoice, thus saith the Lord: like as the heaven above can not be measured, and as the foundations of the earth stretch may.

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1907. 1. 1.
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Fig. 1.9c

afpe fape that it fhall be a wyrdemede, where
in neither people nor caftle fhall dwell: in this
manner in the cyties of Tyba and Tybathone
Tyfoulme and Tyfoulme fhall be fo voyde, that
neither people nor caftle fhall dwell there:
the boyes of glabrie be betwix againe,
the boyes of tyb hygroue and of the tyb
the boyes of them that fhall finge: Tyfoulme
of Tyfoulme of Tyfoulme, fo be in longpne
and more enclufed for warre, and the boyes
of them that fhall be by fyre in the houfe
of the Tyfoulme, Tyfoulme fhall be the captiue
of this lande, as it was afore, faythe the
Lord. Thus faythe the Lord of Heuyn Tyfoulme
Tyfoulme yet thereto, that in this lande,
there be voyde from men and caftle, and in
all the cyties of the lande, there fhall be
by the bydders colages: in the cyties vnder
the mountaynes: and in the cyties that ly vnder
the playne, and in the deferte.

[illegible]

Gen. xlii. 2.
 Iose. xliii. 1.
 Gen. xli. 2.
 Gen. xli. 2.
 Gen. xli. 2.

[illegible]

will turn againe their captiuitie, & be made
full vnto them.

¶ Methusalem that the cytic, and kynge Sennacherib, shall be gyven into the handes of the kynge of Babylon. he returned them that brought luke of thepp byrthen into captivite, that were pardoncd to go at thepp libertie.

CAPL. XXXIII.

These are the wordes which the Lord
spake into Jeremie, which he saide
in buckram: the wordes of Babylon
and all his hostes: out of the land of Hamon:
where under his power: and all the people
fought against Jerusalem, and all the king-
dome thereof. Thus saith the Lord God of Israel:
God, and I spake to Jeremie the sonne of
Juda, and he said: The Lord desireth the
life whiche I desire: I will desire the
life to the hande of the hynde of Baby-
lon: he shall burne it, and thou shalt not
save thy handes, but thou shalt be like as
they: and be delivered in to his power. Thus
saith the Lord: the hynde of Babylon in the
warre: he shall capture the meate to meate,
then shall thou go to Babylon. I will give
the worde of the Lord: O Babylon the
hynde of Juda: I have captivd the Lord
into the: Thou shalt not be happy with
me: and, but shalt go in peace. Thus say
the sonnes of the hynde of Babylon: we
were bent to Babylon: we were captivd
in the mounting there shall we be: we
for thus have I decreaved, saith the
Lord.

Then spake Ieremie the Prophete all these wordes vnto Sebedias kynge of Iuda in Ierusalem: what saie as the kynge of Babilons hath charged Ierusalem, and the remnant of the cytyes: Hamel, Lathis & Sab, whiche yet remayned of the strong decayed cytyes of Iuda.

There are the wonders that the Lord
spake into Jerusalem the prophet, when she
cites was agreed with all the people at Jeru-
salem, that there should be placarded a
libertye: to that Cypre man should let his
servaunt and handmaide go free, Hebrew
and Iordianne, and no faine to hold his master
as a bond man. And as they had had con-
fession as they were obdurate, and let them go
free. But afterwards they repented, and sold
again the servants and handmaides,
whom they had let go free, and so made the
bond againe.

For the whiles cause the trade of the
 Trade came unto Jeremie from the King
 him selfe, saying: Thus saith the Lord
 God of Israel: * I made a covenante with
 your fathers, when I brought them out of
 Egypt: that they should no more be heate
 nious, saying: I have seven preers are out,
 every man shall be for himselfe, because
 I have no more face to seeke: for I have
 hated us go free, yf we have stirred I like
 preers. But your fathers obeyed me not
 hearkened unto my voice: so for yea, re-
 venge

Thou'rt not fable, but haue ont out of his Nocke,
 to stande alwaye before me.

A Search myself, (as Irmeye indyeth) the booke
or the curio agaynst Iuda and Israel. He is first
with the boke dynt the people, and redeth it before
them al. He is called before the rulers, and redeth it
before them also. The rulers shew vnto the kynge
the wordes of the booke. Iehudi: readeth the booke,
and readeth a lytle of it, and after casteth it in the
fyr. There is an other wyppen as the commaunde-
ment of the booke.

CAPL XXXVI.

In the fifth yeere of Iosiah sonne of Josiah kinge of Iuda, came the word of the Lord vnto Ieremy sayinge: Thus saith the Lord and wythe therein all the which, that I haue spoken to the, to Israel, to Iuda, and to all the people frome the tyme that I beganne for to speake vnto thee in the saynges of Iosiah vnto this daye. That when the house of Iuda heareth of the plague, to which I haue decreed for thy, they may peraduenture turne awaye from my which word, that I maye forgiue thee of sinnes and iniquities.

[illegible]

Howebeit he desired the foules of Aethiopia ac-
cording vnto all that Ieremie the prophete
had commaunded him, reauing the bodies of
the Lord out of the booke in the Royales house
And this was done in the fifth yere of Ioa-
chim the sonne of Josiah king of Iuda, in the
nynety moneth when it was commaunded
that all the people of Ierusalem shoulde fast,
before the Lord, and ther also that were
come from the partes of Iuda vnto Ierusa-
lem.

Then reth Karach the woines of Jeremie
eate of the boke within the house of the
Lord out of the residue of Samaria the
sonne of Saphan the Scribe, whereby is bring
the greater losse of the boke of the wordes
house: that all the people might heare. Now
when Saphan the sonne of Samaria the
sonne of Saphan had bringe all the wordes
of the Lord out of the boke, he went haue
to the Kings palace, into the Chambers cham-
ber, for there all the pynners were: Saphan
the Scribe, Balaiah the sonne of Demai,

Pinathan the sonne of Abob. Samaria
sonne of Baphan. Sarchias the sonne of Sa
nauah, with all the priores. And Ithiah
tolde them all the wordes, that he heare
Nechy rede oute of the booke before the peo
ple.

[illegible]

Adam sayde the pynesse was hangyng
 as the wayn, and byde the wyth charyte,
 to steale the wayn into his byre, and so
 to come in to the chawse. Wher they heere
 the boke in the chambrys of Elymas the sorde,
 and tolde the byrns all the wordys that he
 myght deare. So the henge sent Iteul
 to seeke him the booke, whiche he brought
 out of Elymas the sordes chambry. And Iteul
 dyed, so that the henge and all the pynesse,
 whiche were about him, myght deare. And
 the henge sat in the wynter house, whiche
 was in the nyght moneth, and there was
 a good fyre before him. And wher Iteul had
 been, of souer leuante therof, he sat the booke in peces
 with a penne and ink, and calle it unto
 the fyre upon the barbe, wher the booke was
 byent in the fyre upon the barbe.

Yet no man was abashed thereof, for these his clothes: neither the hyge men left, as his seruantes, though they beend all their weapons. *Nuwerheylde* Eliahten, Balac, and Gamatiel befaught the king, that he wold not burne the hyge: *ne* murthered the hyge wold he not burne them, but commaunded Ierameiel the forme of Amalech, to asayle the countie of Syerel and Selemitz the countie of Abithi, to laye lamberd by the hyge the Serpe, and vpon Jeremeie the prophete but the Lorde hyrde crye more at the hyge. After now that the hyge had burne the boke, and the Seruens whiche were wyote at the mouth of Jeremeie: the boke of the Lorde came into Jeremeie, saying: Take an other boke, and write in it all the prophete sermons: that were written in the fyre boke, whiche Iohahim the king of Iude had burne.

And tell Joshua the hynde of Iudas: saye the Roide: thou haste dynt thy booke, and thou gred with thy selfe: Why haste thou written therein, þe kyng of Babylon shall come, and make thy land waste, so shal

[illegible]

¶ Gedechias succedeth Cononiah. He sendeth vs
a Zephania to praye for hym. Zephania goynge in
the lande of Ben Iamyn, is taken. He is beaten
with xxij. pysses. He is deliuered by kynge
Achaz.

CAPL. XXXVII.

[illegible][illegible]

Some when the host of the Caldees was
taken by some Jerusalem for feare of the
Egyptians army, Jeremie went out of Je-
rusalem towards the lande of Beniamin to
be there busynesse there among the pri-
ests.

ple. And whē he came vnto Ben Iamins port,
there was a poxter called Jeriah the sonne of
Solemah, the son of Hananiah, whiche fell
vpon him, and toke him, sayinge: thy mende
is to vs to the Caldees.

Then said Jeremie iij. it is not fo, I goe not
to y^e Caldees. Wherewith the Ierubm wold not
believe him, but brought Jeremie bound before
the princes. Who befores the princes were angry
with Jeremie, causing him to be beaten, &
to be lard in prison in the house of Jonathan the
false, for he was the ruler of the pysson.
Thus was Jeremie put in the dungeon and
pysson, and to lape there a long tyme. Then
bedecked him the hysc sent for him, and called
him, and asked him quietly in y^e same house
sayinge: (thynke thou this buyssesse: that thou
art in hande: comforth of the x^ytye?
Jeremie answered: yea that doth, and thou
(said he) shalt be delivered out to y^e king of Ba-
belons palace.

Wherouer Ieremye sayde vnto kynge Se-
decias: what haue I offended agaynſt the,
agaynſt the ſeruantes, or agaynſt this peo-
ple, that ye haue cauſed me to be put in pri-
ſon? Wher are your Prophets which haue
propheſied vnto you, and ſayd that the king
of Babylon ſhould not come agaynſt you and
this land?

And therefore heart nowe, O my lord the
kyng: let my prayer be accept before the
king: and send me no more in to the house of Jo-
nathans the scribe, that I dye not there. Then
Jeremiaas the kyng commaunded to pay: Jerem
to be the foze enter of the pypion, and dape
to be gyven him a cake of bread, and ele
n dighe meace, bytill all the bred in the cytye
was eaten up. Thus Jerem remained in the
foze enter of the pypion.

¶ By the morpion of the rulers, Jeremie is put in
to a dongeon. At the request of Abedneger the
Chamberlaine, the King commandeth Jeremie
to be brought forth of the dongeon. Jeremie sheweth
the King how he mayth escape death.

CAPI. XXXVIII.

So that for the sake of Nathan, Godo-
lish the name of Pharaoh, I will be the
of Solomon, and Pharaoh the name of
David shall perceive the words that Jerem-
had spoken unto all the people: namely on
this manner: Thus saith the Lord: Who so
remaineth in this city, shall perish, either by
the sword, with hunger or by pestilence:
And who so shall turn to the Calvee, shall
escape whynne his soule for a prey, and
shall live. For thus saith the Lord: I will
bring in the sword, and will be witness in the
city of Babylon, and he also shall be
witness: For I will prepare unto the bring-
ers, by which ye have said this man be put to
death: For thus he discouraged the hands of
the swordbeers that be in this city, and the han-
des of all the people, which he spake these
wordes unto them.

3.000.000
1.000.000

ker at Babel. And made Sederias eyes to be put out, and bound him both chapins and and sent him to Babilon.

Where the Calices bent by the kynes palace, with the other houses of the people, and by the bowles of Jerusalem. As for the remnant of the people that were in the cite, and such as were come to helpe them (what so ever was left of the common) Nabuzardan the chiefe captayne caried them to Babilon. But Nabuzardan the chiefe captayne sette the tallall people, (and those that were not yonge) dwelt by the side of the Tiber, and gave them byntes and came forth, at the same time. As Nabuzardan also the henge of Babilon, gave Nabuzardan the chiefe captayne a charge to receive Jeremie, sayinge: take and cheere him, and make moche of him: so thou to him no harme, but enteece him after his owne desire.

So Nabuzardan the chiefe Captayne, Nabuzardan the chiefe chamblerayne, Zedekias the treasurer, and all the henge of Babilon lordes sent for Jeremie, and caused him to be set out of the fore entree of the prison, and committed him unto Gedoliah the sonne of Ahicam, the sonne of Shaphan: that he shoulde carry him home, and so he dwelt amonge the people.

Now whyle Jeremie laye per bounde in the last entree of the prison, the word of the Lord came unto him, saying: So and tel Zedekias the sonne of Josiah sayde the Lord of hostes the God of Israel: Beholde, the cruell and shode plage that I have deuyled for thee this, wyl I bring upon them, that thou shalt see it: but I wyl deliuer thee (sayde the Lord) and thou shalt not come in the handes of those men whom thou fearest. For I will save the so that thou shalt not perish with the sword: but thy lyfe shal be safe, and that because thou hast put the curse in me, sayde the Lord.

Jeremie hathe lycence to go whither he wyl. He dwelleth with the people that remayne in Jerusalem, once whom Gedoliah carryeth. Johanan the sonne of Rechabai came unto Gedoliah.

CAP.

XL

This is the maner how the Lord entere Jeremie, when Nabuzardan the chiefe captayne had let him go. See from Jerusalem, whither he had let him bound amonge all the captaynes, they were caried from Jerusalem and Judea unto Babilon. The chiefe captayne called for Jeremie, and said unto him: The Lord thy God hath mihtily befreed the misery upon this place: Now the Lord hath sent it, and performed it as he had promised: for ye have spurned agaynste the word, and have not bene obedient unto his voyce. Therefore comeneth this plage vpon you. Beholde, I loose the bones from the handes of the king: for thou wylt now goe to the king

Babilon: by then, for I wyl let it to the, and I will praye for the: But ye shoulde not goe with me to Babilon, then remayne here. I will holde, all the lande is at thy wyl, where thou thinkest convenient and good for the people, there dwell. If thou canst not be content to dwell alone, then remayne with Gedoliah the son of Ahicam the sonne of Shaphan whom the king of Babilon hath made gouernour ouer the cities of Judea, and dwell with him amonge the people, or remayne where thou ever it pleaseth thee. So the chiefe Captayne gave him his expies with a reward, and let him go. Then went Jeremie unto Gedoliah the son of Ahicam to Babilon, and dwelt there with him amonge the people that were left in the lande.

Now when the Captaynes of the hostes of Judea (which with their felowes were scarce fled abrode on every side in the lande) understood that the kyng of Babilon had made Gedoliah the sonne of Ahicam gouernour in the lande, and that man, wyfe, and child: yea and the pore men in the lande (that were not led captiue to Babilon) shoulde be vnder his iurisdiction: They came to Gedoliah unto Shaphan: I am thy friend the son of Shaphan, Johanan, and Jonathan the sonnes of a seer, Berech the son of Nathanabai, the sonnes of Shaphan the seerophar, Zedekiah the son of Rechabai with their companions. And Gedoliah the son of Ahicam, the son of Shaphan saioe vnto them a chiefe felowes on this maner: We not asfearde to serue the Calices, dwell in the lande, and doe the henge of Babilon serue, so wyl we pperth. Beholde, I dwell at Shaphan to be an officer in the Calices behalf, and to satisfye such as come to vs. Therefore gather you wyne, oyle, and hepe them in your wyne houses, and dwell in your cities that ye haue in keeping.

Yea all the Iewes also that dwelt in Judea vnder the Ammonites, in Idumea, and in all the countreys, when they heard that the kyng of Babilon had made Gedoliah the son of Ahicam the sonne of Shaphan, gouernour vpon them that were left in Judea: All the Iewes (I saye) returned oute of all places where they were fled vnto and came in to the lande of Judea to Gedoliah vnto Shaphan, and gathered wyne and oyle, and that very moche.

Wherefore Johanan the sonne of Rechabai all the captaynes of the hostes, that they feared on every side in the land, came to Gedoliah in Shaphan, and sayd vnto him: knowest thou not that Baalam king of the Ammonites hath sent Jemel the son of Barbaui to see thee: But Gedoliah the son of Ahicam blessed the not. Then said Johanan the son of Rechabai vnto Gedoliah in Shaphan these wordes secretly: let me go, I pray thee, for I will see Jemel the son of Barbaui, so that no body shal knowe it. Wherefore wyl he kill thee, that al the Iewes which resort vnto the might be feared, and the remnant in Judea perishe. Then said Gedoliah the sonne of Ahicam to Gedoliah Johanan

Johanan the sonne of Kareah: Thou walte not do it, for they are but Iden, that men laye of Jinnai.

¶ Jinnai heileth Goboloth grieffully, and many o-
ther with hym. Johanan followeth after Jinnai.

CAP. I.

XLI.

But in the fourth mouth it happened
that Jinnai the son of Raabianah the
sonne of Silama (one of the hynges
blood) came with them that was greaved a-
bout the king, and ten men that were sworne
to hym vnto Goboloth the son of Abicam to
Mazaph, and are there together. And Jinnai
the son of Raabianah, with those ten men
that were sworne to him, that he and Imote
Goboloth the son of Abicam the sonne of Sa-
phab be the thirde and fowerth him, whom the
king of Babylon had made gouernour of the
land. Jinnai also heileth all the Jewes that were
with Goboloth at Mazaph, and all the
elders that he founde there weeping vpon
him.

The next day after that he had sayde Go-
boloth (the matter was yet unknowne) there
came certeyn men from Silchim, from Sidoh
and Samaria, to the nombre of foure score,
with the had thauin their becke, and their clo-
thes, and were all theyr buynging maroch
tynges, and were in the waye, to aske
in the house of the King. And Jinnai the son
of Raabianah went to, to of Mazaph weep-
ing to mite them. Now when he met them,
he saide: So your waie to Goboloth the son
of Abicam. And when they came in the myd-
dell of the citty, Jinnai the sonne of Ra-
bianah (with them that were sworne vnto
hym) leste them swin at the myddell of the
citty.

Among these foure score men there were ten
that sayd vnto Jinnai: Why see we not, for
we haue yet a great treasure in the reibe, of
wheat, barley, oyle and honny. And he spake
them, and frowne them not with their breiust.
From the pte wherin Jinnai had call the king
to pte of the men, whom he frowne because of
Goboloth had king Aia caused to be made, for
fear of wofala the hynges of Israel, and the
same pte dyd Jinnai fyll with sayne men.
So for the remainge of the people, the kinges
doughers and all the people that were yet left
at Mazaph, vpon whome Nabuzardan the
kyng of Capirace had made Goboloth the son
of Abicam gouernour: Jinnai the sonne of
Raabianah carped euen awaye prisoners to-
ward the Ammonites.

¶ Come, while
it is day.

Now when Johanan the sonne of Kareah
and all theyr whiche had ben captaynes ouer
the hynges booke with him heere of a pte
breiust, that Jinnai the son of Raabianah
had done, they toke their companions and went
ouer foz to fight with Jinnai the sonne of Ra-
bianah, and sound him by the waies of Sa-
baon. Howe when all the people
whom Jinnai led captue (also Johanan the

son of Kareah and all the other captaynes of
the host, they were glad. And all the people that
Jinnai had carped awaye from Babylon,
were brought agayne.

And when they returned they came to Jo-
hanan the sonne of a reah. But Jinnai the
sonne of Raabianah heileth (come) Johanan
with right of his twoyne companions, and
went to the Ammonites. Then Johanan
the sonne of Kareah, and all the captaynes
of the host that were with hym, toke the
remainge of the people, whome Jinnai the
sonne of Raabianah had led awaye (whom
he hadde sayne Goboloth the sonne of Abi-
cam) whom they had also rescued from him:
fighting men, women and chylidren, and glo-
bed men, whom they brought agayn from Sa-
baon, and went from thence and fete them
downe at Gerub Comaan, which lieth be-
twee Jerusalem, that they might go in to
Egypt: for feare of the Caldees: of whom they
were afearde, because that Jinnai the sonne
of Raabianah had sayne Goboloth the sonne
of Abicam, whom the kyng of Babylon had made
gouernour in the lande.

¶ The Capirace toke counsell of Jeremie wher
they ought to go. Jeremie monethly said vnto
the people not to go in to Egypte.

CAP. I.

XLII.

So all the rulers, and Johanan the sonne
of Kareah, Jinnai the sonne of Ra-
bianah came with all the people from the
midell of the wood, and fupre vnto Jeremie the
prophet: heere our petition, that thou wilt
praye for vs vnto the Lord thy God, and
for the rest wherof there be yette fere lefts
of many, as thou seest vs: that the Lord thy
God maye shewe vs a waye to go in, and tel
vs what we shoulde doo. Then Jeremie the
prophete spake vnto them: I haue heide
you. Beholde, I will praye vnto the Lord
thy God, as he haue requyred me: I shal wil
answer the Lord he hath grued you. I shal an-
swere you there, and heere not byme. He heide
you, and they sayd vnto Jeremie: The Lord
of truth and fuprethine be our recomende-
ment: we shal do all that the Lord thy God
mauneth vs, whiche be he good or euill. We
will darke vnto the voyce of our Lord God
to whome we sende thee, that he maye ap-
peare, when we haue folowed the voyce of
the Lord our God.

And after ten dayes came the word of the
Lord vnto Jeremie. Word called he Johanan
the sonne of Kareah, and all the captaynes of
the people that were with him: I see and see
the people that the Lord thy God hath
sent vnto them: Thus sayth the Lord God of Is-
rael, vnto whom ye sent me, to saye to the
people befor him: Ye se yett I shal not
land, I shal buyte you vpon, and not byte you
vnto: I shal plant you, and not rote you out:
for I am pacified as concerninge the people
that I haue done to you.

¶ Thus

feare not the bridle of Babylon, of whom ye stand in awe: & be not afraid of him, feareth the Lorde: for I will be with you, to bring you, and deliuer you from his hande. I will pardon you, I will haue mercy vpon you, & I will bring you againe in to your same lande.

¶ Therefore, I pre purpose not to dwell in this lande, nor to followe the voyce of the Lorde your God: but will say thus, we will not dwell here, but goe in to Egypt: where we shall neither be water, heare the voyce of water, nor suffer hunger, there will we dwell. Therefore heare now the voyce of the Lorde, o ye remnant of Iuda. Thus saith the Lorde of hostes the God of Israel: If ye be holly purposed to goe in to Egypt, and to be there as strangers: the swecarde that ye feare, shall overtake you in Egypt, and the hunger wherof ye be here afraid shall haue vpon you in to Egypt, and there ye shall dye. For all they that of set purpose undertake to goe in to Egypt, there to este themselves as they might, shall perishe with the swecarde, with hunger, and pestilence: not one of them shall remaine, there will none escape the plague, that I will bring vpon them.

For thus saith the Lorde of hostes the God of Israel: I like as I saye to the and indignation is come vpon the inhabitants of Jerusalem, so will my displeasure goe against you also, if ye go in to Egypt: for there ye shall remaine, as they that are brought to shame and confusion: and as for this place, ye shall surely see it maye. The Lorde God dyeth vpon you, o remnant of Iuda, that ye shall not go in to Egypt.

And forget not that I haue warned you verily this daye, elles shall ye beggie your liues, for ye sent me vnto the Lorde your God, and sayd: O praye thou the Lorde our God for vs: and loke what answere the Lorde our God giueth thee, that thou shouldest heare, and thou shalt doo thereafter. Howe haue I heard and declared vnto you the voyce of the Lorde your God, for the which canst be haide fast me to you. If ye will not heare it, be sure that ye shall perishe with the swecarde, with hunger, and pestilence: euen in the same place, wher your liues was to goe and dwell.

¶ I haue therefore the remnant of the people in a chaine, contrary to the sayde of Ieremy. I haue therefore the destruction of Egypt.

CAPL XLIII.

¶ I haue therefore the remnant of the people in a chaine, contrary to the sayde of Ieremy. I haue therefore the destruction of Egypt.

dwell there: But I will the soune of Acherib, makinge the sayde vs, that he will bringe vs in to the captiuitie of the Caldees that they might see vs, and carry vs awaye prisoners vnto Babylon.

¶ So Iohanan the sonne of Karee, and all the Leuitanes of the house, and all the people followed not the commandment of the Lorde: Namely to dwell in the lande of Iuda: But Iohanan the sonne of Karee, and all the Leuitanes of the house, carried awaye all the remnaunte in Iuda, that were come together againe from the Babylon, (amonge whom they had ben taken) to dwell in the lande of Iuda: Acherib, woman children, the kinges daughters: all those that Iohanan had the childre Kapitayim had left with Gedaliah the sonne of Achikam. Ieremy carried awaye also the Prophet Ieremy, & a such the soune of Acherib, and so came in to Egypt: for they were not obedient vnto the commandment of God. Thus came they to Egypt.

And in Taphnis the voyce of the Lorde happened vnto Ieremy, sayinge: Take great stones in thine hande, and hyde them in the hycke wall, vnder the doore of Pharaos house in Taphnis, that all the men of Iuda maye see, and saye vnto them: Thus saith the Lorde of hostes the God of Israel: Behold, I will come and call for Zedekiah the kinge of Babylon in his manner, and will set his seat vpon the stones that I haue hyde, and he shall speeche his sent vnto them.

¶ And when he cometh he shall smite the lande of Egypt with slaughter, with pillonage, and with the sword. He shall cutt off the temples of the Egyptians goddes, and burne them vp, and take them felous pillonages. Moreover he shall carrye him self with the lande of Egypt, like as a Shepherd putteth an his care, and shall depaste his waye from thence in pear. The pylers also of the temple of the sunne that is in Egypt: shall be breake in peeces, and burne the temples of the Egyptians goddes.

¶ He reprooueth the people for they Idolatry: They that were taught by the teaching of the Lorde, are chadred. ¶ The destruction of Egypt, and the Iewes therein, as prophesied.

CAPL XLIIII.

¶ This is the voyce that was shewed to Ieremy concerninge all the Iewes, which dwelte in Egypt: at Migdal, at Taphnis, at Memphis, and in the lande of Paraces. Thus saith the Lorde of hostes the God of Israel: ye haue done all the myschaunce that I haue charged vpon you, and vpon all the cresses of Iuda, so that this daye they are desolate, and no man dwellyng therein: and that because of the great displeases whiche they committed, to prouoke me vnto anger: In such they

Jerem. xviii.
and xix. 4

wente backe to doo sacrifice and washye
unto strange goddesses: whom nerther they
noye, poure fathers have knowen. How
be it best bidden them my seruantes all the
admonitions: I saile up scilpe, and sende bus-
to them, and cause them wastefull: & so no
more abominable chynges, and torn-
ges that I hate. But they wolde not folow
me backen, to turne from their wickednesse,
ne to doo no more sacrifice unto strange
goddess.

¶ Therefore myne indignacion and wrath
was kindled, and bent up the cities of Ju-
da, the scilpes with the drettes of Jerusalem,
in that they were made waste and desolate,
as it is come to passe this daye. Nowe ther-
fore thus sayeth the Lorde of hostes the God
of Israel: How happened it that ye do so
great cruell vnto your owne sonnes, thus
to destroye the men and women, chyldren
and babies of Juda: so that none of you is
left, because ye prouoke me vnto wrath
with the woyses of your owne handes: wher
ye offre vnto strange goddesses in the lande of
Egypt, wher as ye began to dwel: Wher
ye myghte betwylfully and that ye myghte
be crucified, and shamefully miscreat or all
miscreat. Wher ye have ye forgoten the
wickednesse of your forefathers, the wic-
kednesse of the henges of Juda, and their
woyses, the wickednesse that ye your fathers
and your wyues have doone in the lande of
Juda, in the cite and in the lande of Jeru-
salem.

¶ Yet are ye not sorrye this daye, ye feare not
neither walke ye in my lawe in my comma-
ndementes that I have gauen vnto you and
your forefathers.

¶ Therefore thus sayeth the Lorde of hostes
the God of Israel: I am fierously angrye
and determined to punisher you, and to care
oute all Juda. So for the remanant of Juda
that purpolly went in to Egypt, there to eate
them of their milke: I will take them and
they shall all be destroyed. In the lande of E-
gypte shall they perishe, bynges consumed
with the sword and with hunger. As from
the seede vnto the moeth, they shall perishe
with the sword and with hunger. Wherfore
they shall be crucified, abhorred, shamed, and
confounded.

¶ As I will wishe them that dwell in E-
gypte, as I have wisht Jerusalem: with the
sword, with hunger, and with pestilence: so
that none of the remanant of Juda, whiche
are gone to dwell in Egypte shall be left to
come agayn in to the lande of Juda, although
they thinke to come thither agayn, as to dwel
there. For now shall come agayne, but litle
as are the fewe.

¶ When all the men which knowe that there
wyues had offere vnto strange goddesses, and
a greatesse of wyues that robe there, and
all the people that dwelle there in E-
gypte in the cite of Patmes answered Jerem-
e and sayd: as is, the woyses that thou
hast spoken vnto vs in it, tyme of the Lorde
we heyl in no wyse heare them: but wyse

to care goeth oute of our owne mouth, that
will be done: We will doo sacrifice, and
offre oblations vnto the quene of Syden, like
as we and our fore fathers our henges and
our needes have done in the cite of Juda,
and in the drettes and filenes of Jerusalem.
For then had we plentifullye of wynges,
then were we in prosperitie, & no misfortune
came vpon vs.

¶ But since we lesse to offer and to be
sacrifice vnto the Quene of Syden, we have
had scarcenesse of all chynges, and bynges
with the sword and hunger. And all of us, wher
the women doo sacrifice and offere vnto the
Quene of Syden, we make her cakes,
and poure vnto her wynged drynges, to be
her wynges, withoute onse husbandes wynges.

¶ Then sayd Jeremie vnto all the people, to
the men, to the women, and to all the filenes
whiche had gyven byen that answer: Ye
not the Lorde remembre the sacrifices that
ye, your fore fathers, your henges and wo-
mens (with all the people) have offere in the
cities of Juda, in the drettes and filenes of Je-
rusalem? and hath he not confounded vs in
his wrath? In so muche that the Lorde will
no longer suffer the wickednesse of your in-
iuracions, and the abominable chynges
whiche ye do: Is not your lande desolate
and desoyl, ye and abhorred to that man
that dwelleth therein anye more, as it is come
to passe this daye?

¶ Ye not all this happen vnto you because
ye made sacre sacrifice, and ynter agayn
the Lorde? Ye have not folowed his byen,
to walke in his lawe, in his ordinances and
statutes.

¶ Yes this is the cause, that all misfor-
tune happened vnto you, as it is come to
passe this daye. Wherfore, Jeremie spake
vnto all the people, and to all the women:
Heare the woyses of the Lorde all Juda, ye
that be in the lande of Egypte: thus sayeth
the Lorde of hostes the God of Israel: Ye
and your wyues have spoken manye pur-
pollye whiche ye chynge that ye have follo-
wed in doo.

¶ Yes thus haue ye sayd: We wil not for-
get doo sacrifice, and poure oute wynged drynges
to the quene of Syden. Wherfore haue
ye set bye your owne good maners, and
hath ye haue ye falsified your ovmyns,
and therfore: heare the woyses of the Lorde
all Juda, ye that dwell in the lande of E-
gypte.

¶ Beholde, I haue sworne by my grete
name, sayeth the Lorde, that my name shall
not be redreied thowgh: and manye woyses
of Juda, in all the lande of Egypte, shall
saye the Lorde God lyeth, for I will walke
to plague them, and not for theyr wealthe.
And all the men of Juda that be in the lande
of Egypte, shall perishe with the sword
and with hunger, whil they be vnto the
strapped.

¶ Wherfore he sayeth that he dwelleth
there.

swende, shall come againe in to the land of
Iuda, but there shall be very fewe of them:
and in the remnant of Iuda that are gone
into Egypte, there to dwell, shall knowe
the wordes which I shall be found true: theye
saye. Take this for a token, that I will vi-
sitate you in this place, sayeth the Lord, and I
will knowe knowe, howe true I (without doubt)
will performe my purpose vpon you to pu-
nyshe you. Beholde, sayeth the Lord, I will
brynge Pharaos thynne thynge of Egypte
into the handes of his enemyes, that shall
take the life: euen as I gaue Sederchias
the thynge of Iuda in to the handes of Nabu-
odonosor thynge of Babilon, which sought
after the life.

(Baruch is exposed of Ieremye.

CAP. XLV.

I These are the wordes that Ieremye
the prophet spake vnto Baruch the sonne
of Nehai, after that he had written these
things into a booke at the mouer of Je-
remye, in the fourth yere of Ioaquin the son
of Iosiah thynge of Iuda.

Thus sayeth the Lord God of Israell
hereby, O Baruch: In to moche as thou
mougest thus, when thou wast writing.
Do as is, the Lord hath spoken me payne
by thy mouth: I haue weered my self with
thynges, and shall I stand no more? For-
gettest thou O Ieremye, that the Lord said
thus: Beholde, I will bring that I haue said
vnto Iuda, which I spake vnto you, and note
the thynges, that I haue spoken, yea this
behold. And shaldest thou get promotion?
Beholde, sayeth the Lord, and desyre it not. For I
will bringe a miserable plage vpon all Israell
saith the Lord. But thy life will I give the for a pray
eriousnes thou good.

(The propheteth the destruction of Egypt. Ieremye
Lament is promysed to Ierai.

CAP. XLVI.

I These folowe the wordes of the Lord
by the prophete Ieremye, which he
spake vnto the Gentyles. These wordes
folowge preached he to the Cappadocians
the host of Pharaos Necho thynge of
Egypt, when he was in Tharacamis betwixt
the waters of Euphrates: whiche tyme as Nabu-
odonosor the thynge of Babilon stode vpon
in the fourth yere of Ioaquin the sonne of
Iosiah thynge of Iuda.

Ye make reby buckles and whet, ye goe
forth to fight: Ye battelle your bowes and
in readiness vpon them: Ye set your saules
downe, ye bynges saythe Ieremye, ye counte
your bowes and put on your brest pla-
tes.

But alas, howe happened it, that I se you
in a tyme: why? Wherby ye backe? where-
fore are you to otheres sayne? Yea theye run
in this awaye, that none of them loketh be-

hynde hym. Fearesfullnes is fallen vpon e-
uerie one of the sapie the Lord. The libe-
rality of fere shall not be awaye, and the wo-
rthys shall not escape.

Toward the North by the water of Eu-
phrates, thus shall Babilon be fall. But what
is he this, I dwell by, as it were a flower,
a cypresse a cypresse like the Cedron of Liba-
ter: In Egypte that respect by lyke a flower,
and casteth ouer the waters with it gette
nospe.

For they say: We wil go vp, and wil con-
quer the egypte: we wil despoyle the egypte, with
them that dwell therein. Yet you to despoyle
toulde sayeth the chacteres, come forth ye wo-
rthys: ye Moosians, ye Libeans with your bowes:
ye Libeans with your bowes: So
shall this daye be vnto the Lord God of ba-
bilon, a daye of vengeance, that he maye a-
venge him of his enemyes. The tower shall
be downe, it shall be laid in a ditch in the
bloude: For the Lord God of heauen shall
haue a shapre offering towards the North,
by the water of Euphrates. Go vp, O Gala-
ad, and bynges sayeth vnto the daughter of
Egypte:

But in bapne Galat thou go to sugerye
for thy wound shall not be stopped. The Sep-
tymen shall weare of thy shame, and the shame
shall be full of thy confusion: for one strong
man shall dwell vpon an other, bowe them
shall theye not call vnto together.

These are the wordes of the Lord which he
spoke to the prophet Ieremye, concerning the host
of Nabuchodonosor the thynge of Babilon,
which was sent to destroy the land of Egypt:
Preache out vnto the lande of Egypt,
because it be prouoked at Moab, Ethiopia
and Tharacamis, and saye: Beholde thy, make
the rebe, for the sword shall continue the
rounder about.

Howe happeth it that thy myghte was
thyne are fall: thy bowe thyne are fall:
thyne because the Lord thyne them downe.
The daughter was great, for one fell vnto
thy vpon an other. One cryed vpon an other:
thy, let us goo againe to our owne people,
and to our owne naturall countrey, from
the tyme of oure enemyes.

Theye saye then: O Pharaos thynge of Eg-
ypte, the tyme wil bynges thyne. As true
as I lyue, sayeth the thynge, whose name is
the Lord of hostes: it shall come as the
mount of Moab, and as Libanus it shall
in the fer. O thou daughter of Egypte make
thy self to flye. For Memphis shall be
despoyle and desolat, so that no man shall dwell
therein. The lande of Egypte is lyke a goodly
saye call, but one that come out of the shoud
to pish her folowder. Her wagge founders
that be with her, are lyke fat calves.

Theye also shall be awaye together, and
not abyde: for the daye of their daughter
is the tyme of their destruction shall come vnto
them.

The crye of their enemyes shall make a
noyse, as the blaste of a trumpet. For they
shall enter in with their host, and come with
a

are, as it were between house of wood. And they shall cut down her wood, say the words of the Lord, with our own discretion. For they shall be no in number then the grasshoppers, so that no man shall be able to tell them. The danger of Egypt shall be confounded, while she shall be delivered in to the hands of the people of the South.

Whereupon thus say the words of the Lord the God of Israel: Behold I will visit that evil the people of Alexandria, of Pharao and Egypt, yea both their gods and every king: then Pharao, and all them that put their trust in him. Yea I will deliver them into the hands of those that shall after their issues: namely into the power of Nabuchodonosor the king of Babylon, and into the power of his servants. And after all these things it shall be imputed as aforesaid time say the words of the Lord.

But be not thou afraid, O my servant Jacob, I fear not thou, O Israel, for I will keep the same law, and thy life from the hands of the captivity. Jacob also shall come again, and be in rest: he shall be safe, and no man shall do him harm. Fear thou not, O Jacob my servant: for the words of the Lord, for I am with thee: and will destroy all nations, among whom I have scattered thee, for the sake of thee. I will not consume thee, but I will correct thee: and that with discipline: neither will I spare thee as one that is not faithful.

¶ The words of the Lord, against the Philistines.

CAPL XLVII.

These are the words, that the Lord spake unto Jeremiah the Prophet against the Philistines, before that Pharao smote the city of Gaza. Thus saith the Lord: Behold, there shall waters arise out of the South: and shall grow to a great flood, running on, and covering the land, and every city, and them that dwell therein.

And the men shall cry, and all they that dwell in the land shall mourn at the noise and clapping of their strange charred horses, at the whirling of their chariots, and at the coming of the waters. The fathers shall not look to their children, to the old men shall their hands be at the same time when they shall be there, to destroy the whole land of the Philistines. He shall make waste both Tyre, Sidon and all other that are contiguous unto them.

For the Lord will destroy all the cities, and the cities of the land, that be despised from the country. Baldwin is come upon Gaza, Ahalon will be other valleys shall be perished.

Where long will thou stay, O thou strength of the Lord? Turn again to us thy face, and thou shalt see us. But how can it be, when the Lord himself hath given him a charge against Ahalon, and against

by against the cities of the sea coast?

¶ The words of the Lord against the Egyptians.

CAPL XLVIII.

Thus saith the Lord of hosts the God of Israel against Moab: thou hast been the city of Sodom, for it shall be as Sodom, brought to confusion and ruin. Yea thou shalt be stronger than Sodom, but thou shalt be brought to waste, and shall be as Sodom. No more shall be had in honour: neither shall it be taken upon Sodom. Namely that they say let us visit them out, that they may be no more among the number of the cities, for they may no more be thought by: Thus the words of the Lord are: I will bring upon thee some calamity: with great things and destruction, as Moab is not able to bear.

And this cry shall be heard in all her cities. At the going up unto Zion with their hands, a lamentation: and a howl, towards Jerusalem, there shall be heard a wail and a deadly cry: Sit you away, sit you down, and be ye unto the tribe in the wilderness. For because thou hast trusted in the strength of thine arms and treasure, thou shalt be taken, thou shalt be taken, and thy riches shall go away into captivity.

The destroyer shall come upon all the cities, none shall escape. The valleys shall be destroyed, and the felds shall be laid waste, like as the words of the Lord are.

Moab is taken unto Moab, that heget her always secretly: for her city shall be made to desolation, that no man shall dwell therein. And so be it that hath the words of the Lord negatively, and caused her that hept had his sword some things of blood.

Moab hath never been safe, and carelesse from her youth up, she hath sinned and taken her ease with her treasure. She was never yet put out of one distress into another (that is) she never went away in to captivity, therefore her fall is remanent, and her name is not yet changed.

But so, the time cometh, say the words of the Lord, that I shall send her rulers to visit her, to pass and search her business: yea her king shall be taken, and shall be as Sodom. Moab shall be as Sodom, like as the words of the Lord are, which I have put in thy trust.

Wherefore do ye think thus: the men are my people, and strange men of war? Moab shall be destroyed, and her cities shall be: her chosen young men shall be slain, for the king, whose name is the Lord, of the destruction of Moab cometh upon a pace, and her fall is at hand.

All her neighbours shall mourn for her, and all they that know her name, shall say: O come to happen it, that the words shall be fulfilled, and be as the words of the Lord. And thou daughter Sidon, thou shalt be taken from the city.

and yet in poyntre. For he that desireth
Shoab, shall come up to the alto, and bryke
downe thy strange idoles.

And thou that dwellest in Orer, get the
to the desert, and take aboute the: take them
spare that and escape, and say: what thing
is happened? D, Shoab is confounded and
overcome.

Source and crye, tell it out at Amon,
that Shoab is destroyed. And impleyre shall
come upon the playne lande: Namely, upon
Jahay, upon Azyphath, & Dibon:
upon Abo and the house of Diblaram,
upon Arahtham and Bethgamul, upon
Bosmanam and Acrioth, upon Boreah and
all the cities in the lande of Shoab, whiche
they see face as next.

The house of Shoab shall be smitten
downe, and her name broken, sayth the Lord.
Shoab her women, for the magnificence
isite aboute the Lord, that men wyl clappe
their hands at her downe, and that the also
maye be laughed to scorne. D Israel, walte
amongst nations: Yea because of the wor-
des that thou hast spoken agaynst him, thou
shalt be dysprou awaye. Ye Shoabites shall
leave the cities, and dwelle in rockes of stone,
because the houses, that make the cities
idols.

As for Shoabs pyrrde, we have herde of
it, it is very high pyrrde. I knowe her flout
and her budyng, yett amonge, & the pyrrde
after homath, sayth the Lord. For the in-
solence maye as yett beholde her in flight
in the. Therefore shall there mourninge be
made for Shoab, and everye man shall crye
for Shoab sake: a lamentation shall be made
to the men that stande upon the wall. So
will I mourne for the alto, D Jaser, and for
the: D thou uppyrche of Aadamah.

For byre byanches shall come over the
fir, and the byanches of Jaser but unto the
fir: the destroyer shall bryake into the har-
ment and grape gatheringe: Myrrh and cyre
shall be taken awaye from the synde, & cyre
from the hole lande of Shoab.

There shall be no trespasse in the passe,
the reder shall have no stomache to crye,
neither shall be none to crye unto him: whi-
ch trespasse were herde from Herbon to
Chale & Jahay, which lyster up thy voyce
from Zoar unto Bosmanam, that bullocke of
the pyrrde olde. The waters also of Amon
shall be dyed up.

Therefore I will make Shoab crasse
like the Lord, from the offeringe & can
fragr that the hath made unto her goddes in
verye places. Wherefore my herte mourneth
for Shoab, like a reudor playinge an wyll song:
and by the meane sake of the byrde shall my
brenne be also, even as a pyrrde that pyrr-
eth a dolefull songe: for they shall be very
stor, and destroyed.

All heades shall be shaven, and all bre-
ste clipped: all handes bounde, and all
suyres gyved about with shackloth. Upon
all the house toppes and streets of Shoab,

there shall be mourninge: For I will bryke
Shoab lyke an unpoyntable vessel sayth the
Lord. D howe fearefull is the: D howe moun-
teth the: D howe doth Shoab hang downe
her brader, and is admaned: Thus shall Sho-
ab be a lainghouse desche, and had in diction
of all them, that be rounde aboute her.

For thus sayth the Lord: Beholde, thou seest
the sinneyr shall come bynges as an gyle, &
the: D howe fearefull is the: D howe moun-
teth the: D howe doth Shoab hang downe
her brader, and is admaned: Thus shall Sho-
ab be a lainghouse desche, and had in diction
of all them, that be rounde aboute her.

And Shoab shall be made so desolate,
that the shall no more be a people, because
the hath let by her selfe agaynst the Lord.
I saye, pyrr, and snare shall come upon the
(D Shoab) sayth the Lord. Whoso sit-
teth by the fence, shall fall in the pyrr: and whoso
to getteth out of the pyrr, shall be taken in the
snare.

For I will byng a peare of byngacyon
upon Shoab, sayth the Lord. They that are
hable to fyre, shall stande under the shadowe
of Herbon. For there shall go a fyre out of
Herbon, and a flame from Sion, and shall
burne by that pyrrous people of Shoab, botye
besore and despyde.

As be unto the (D Shoab) for thou pro-
ple of Ahamos shall perishe: Yea the innoc-
ent and dougters shall be led awaye captiue.
Yet at the laste wyll I byng Shoab out of
captiue agayne, sayth the Lord. Thus
saith the Lord of Shoab.

The wordes of the Lord agaynst the Ammonites,
agaynst Edumca, Damathio, Cedar, and Elam.

CAPIT. XLIX.

As concerninge the Ammonites, thus
saith the Lord: I saye: Behold I will
behold I will be without an herie: Why
hath your fence then taken A ab in? where
fore doth by people dwell in his cities: Be-
holde therefore, the tyme cometh sayth
the Lord: that I will byng a noyle of waite
into Ahab of the Ammonites. Aabel shall
be desolate, and the cities bent up: and the
Israelites shall be Lordes over those that
had them in possession afore, sayth the Lord.
Herbon shall mourne, for it shall be rodd
out of the grounde, sayth the Lord. The ci-
ties of Ahab shall crye out, and gyve the
selues with shackloth: they shall mourne, &
surre aboute the wallis: for theye hynge shall
be led awaye captiue: yea his pyrrdes and
pyrrde with hym.

Wherefore reuldest thou in the water
streames that flowe to and fro, D thou
daughter: and thynked thou yett to saye by
reason of the creature that no ma shall come
to the?

Beholde, I will byng a feare upon the,
sayth the Lord God of hostes, from all those
that be about the: so that ye shall be feared
everye man from an other, and no man shall
gaurd

Jerem. xlii. 4

Jerem. xlii. 8

Ezech. xlii. 11

Ezech. xlii. 11

Ezech. xlii. 11
and. xlii. 4
Amos. 4.

gather them together againe that be fled.
But after that, I will bringe the Ammonites
also out of captiuitie againe.

*Esaie. xxi. b.
Ezechiel. xxi. b.
Isaie. lxxv. a*

Upon the Edomites hath the Word of
Goodes spoken in this manner: In there no
more wisdom in Theman: In there no more
good counsell amonge his people: In there no
more wisdom thyn turned cleue to naught: Set
you hence, turne your backs, creepe downe
into the depe, & ye cryers of dyssayde.

For I will bringe destruction vpon Esau,
yea & the day of his vespacion: If the scape
gatherers came vpon the, shalbe they not
leane some grapes? If the nyghte robbers
came vpon the, shulbe they not take so many
as they thought were enough?

But I will make Esau bare, and disco-
uer his secrettes, so that he shall not be able
to hyde them. He seeth that be wasted away,
yea his brethren and his neighbours, and he
him selfe shall not be lesse depyured.

*Isaie. xlv. b.
Ezechiel. ix. b.
Ezechiel. xlv. b.*

Whom shall I seeke? he shalbe hidde
belynde the, and I will seeke them, and they
whom I shall seeke they shall confesse in me.

For thus hath the Lord spoken: Beholde,
they that men thought were brynne to dyke
of the cuppe, haue drunken with the sycke:
and thynked thou then to be secke?

No no: thou shalt neither be curle nor
leece, but thou muste bynke also: For wher
I haue twome by my clyffe (sayth the Lord) &
Babylon shall become a wilderness, an open
dwelling, a laughinge darke and curysinge: and
her cities shall be a conynuall leese.

For I am perfectly iudged of the Lord
that he hath sent a meesse all ready vnto
his brethren. Gather you together, and ge looth
againste them: make you ready to the bat-
telle, for so I will make the but small a-
monge the Heathen, and lyke regarded among
men.

*Isaie. xlv. b.
Ezechiel. xlv. b.
Isaie. xlv. b.*

He byge stomache and the pybbe of the
best haue discyued the because thou wiche
dwelt in the helles of stony rockes, and haue
the hygh mountaynes in possession. Heu-
erles though the netle were as hygh as the
Agies, yet wyl I caste the downe, saythe the
Lord. Forcounce Iudumea shall be a wylder-
nesse: who so goyth by it, shall be aduised, &
wonder at all his mirakles: yea, lyke as
Sodom, Gomorrah, and the cities that laye
there about, were turned by the wynde (sayth
the Lord) so shall no bodye dwelle in Iudumea,
nor any man that haue his habytacion there,
Beholde, lyke as the Lord cometh wth from
the pleasant meadowes of Jordan vnto the
great pastures of Elam, so wyl I bypue
him, and make him runne againste her. But
who is the yongue man that I wyl aduise
therto? Who is lyke vnto me? What is he
that wyl I aduise with me? What shalbe
my hande in my hande?

*Ezechiel. xlv. b.
Isaie. xlv. b.
Isaie. xlv. b.*

*Ezechiel. xlv. b.
Isaie. xlv. b.
Isaie. xlv. b.*

Wherefore haue the counsell of the Lord,
that he hath taken vpon Iudumea, and his
purpose, that he hath dryed vpon the cry-
ers of Theman: The lest of the flock shall
eate the in peeces, & leue what saye theyne
they haue, they shal make it waste, and them

selues also: At the noyse of thine fat the earth
shall quake, the cepe of their voyce shall
be heere vnto the reb see. Beholde, the tempe
shall come and slee by brother, lyke as it were
an Agie, and spred his wynges vnto Babilon.
Then shall the wynde of the wyndes in
Sodom be as the wynde of a woman trauelling
of chylde. Upon Damascus, Tyrus, and
Babylon shall come confusion, for they shal
heare such tynges as they shal be toles to
see lyke the see that can not stand still, &
Damascus shal be sege after, and that shal
bringe shall come vpon her. Sodom and
Babylon shall eate her yet as a woman trau-
elling of chylde.

But howe shalbe to two? Myselfe and glo-
rious a crepe be forgotten: Where the daye
her yongue men shall fall in the darettes, and
all her men of warre shall be taken awaye
in that tyme, saythe the Lord of Goodes. I
wyl hinde a lyte in the walles of Damas-
cus, whiche shall consume the palace of Ba-
bylon.

He for Cedar and the byghnes of Ba-
bylon, whom I abushodonos of the byng of Ba-
bylon more downe, the Lord hath gonne
you vpon them: Arise, and get you vp vnto
Cedar, and discoupe the people toward the
easte. Their centres and their riches shall
take awaye, yea their hangynges and their
bellies. Their camels also shall they carrye
awaye with them. They shall come aboute
them on rucke lyke with a leafeull ayr.

Next, get you gone awaye, & take in ce-
ues, that ye maye dwell there: & ye shalbe
haunted of Babylon sayth the Lord. I abushodonos
of the byng of Babylon and I haue
been a counsell concerninge you, & I haue
ord his deuyce againste you, Arise, and
get you vp againste yonder syde, and take
people (sayth the Lord) whiche haue
there gates in the voyce darettes, and they shal
not together, there Camels shall be dellen
and the houses of their cattelle byrned a waye.

Afterwarde, these that be downe wyl I
statte towardes al the wyndes, and bynne
them to destruction: yea, and that thowest
their owne samplers, sayth the Lord. For
you alie shall be a bynnyng for Diagon,
an euell bynne byrden: so that no by-
d shall dwell there, and no man shall
dwell there his habytacion.

These are the wordes, that the Lord
spake to the prophet Ieremy concerninge
Isaiah, in the begynnyng of the regaunt of
Berchias kynge of Iuda. Thus sayth the Lord
of Goodes: Beholde: I wyl breake the
bowe of Elam, and take awaye their strength
and vpon Elam I wyl bringe the fourer
wyndes from the fourer quarters of heauen, and
scatter them agaynst the same fourer wyndes.
And there shall be no people, but some of
Isaiah shall lye vnto them.

For I wyl cause Elam to be aftere
of their enemyes, and of them that lye
thyr: and wyl bynne vpon them ac-
cordinge to my wyche, sayth the Lord.

I will persecute them with the sword, so long till I have brought them to nought. I will set my sole in them, I will destroy both the kinge and the princes from thence, sayde the Lord. But in processe of tyme, I will bring them out of captiuitie againe, sayde the Lord.

The propheticall destruction of Babylon, and the consequence of it, which was to captiue it.

CAPL.

L.

The wordes that the Lord sayde vnto the Prophet Jeremy, concerninge Babylon, and the lande of the Caldees: I praye among the Gentiles, let your voyce be heard, make a roken: crye oute, hepe no tyme, but saye: Babylon shall be wonne, she shall be confounded, and Merodach shall be overcome.

For their goddes shall be brought to shame, and their images shall stande in reuer. For out of the howte there shall come a people, against her, whiche shall make her land is waste, and she shall dwell therein: they shall men her, for they shall sit and despoile from thence.

In those dayes and at that tyme saith the Lord, the children of Israel shall come, they and the children of Iuda, weeping and makinge woe, and shall see the Lord their God. They shall alke the waye to Sion, they shall they turne thes faces, and come and dwell vpon the, in a conuenant that neuer shall be broken.

All people hath bene a losse flocke, my people haue dispersed them, and haue merited go adrape vpon the byles, theye haue gone from the mountaine to the ielle hill, and forgotten their folde. All they that came vpon them, haue deuoured them: and they enemies sayde: We haue made no tyme agaynst them, for they haue dispeached the Lord, yea euen the Lord which is because of thine rightconnesse, and that defendeth thy fathers. Yet shall ye flee from Babylon, and scape out of the lande of the Caldees, where shall be as the rammes that go before the flocke. For I will make vp an houle

of people from the Assyrien lande, a bypasse theye vpon Babylon: these shall lape firsse out, and burne it: their arrows shall not wane, like as a consuming fire. Theye shall not burne, and the Caldees shall be spoiled, a all they that spoyle them, shall be captiue. I sayde the Lord: because ye were so charyll and glou, to create domine myne deceptiue, and fulfilled your pleasures, as the calues in the graffe: and reynumped out the firsse the bulles, when ye had gotten the bylles. Your mothers shall be toge confounded, and they that bare you, shall come to woe. For they shall be the lorde set by amonge nations, hope waste, and dyed up. For a man shall be dable to dwell there, for theye feare the Lord, but he shall be hole desolate.

All they that goo by Babylon, shall stande still, and be abashed, and shall wonder at al her plagues.

So forth in your aape agaynst Babylon rounde aboute, all ye that can handle bowes: shoot at her, spare no arrows, for she hath synned agaynst the Lord. Crye out: vpon her, vpon her, agaynst her rounde about: the wall felde her selfe, her foundations shall fall, and her walles shall come downe, for it shall be the vengeance of the Lord. Yea vengeance shall be taken of her, and as the harbe dont, so shall she be dealt withall. They shall tore out the stones from Babylon, and they shall hand it the sole in hand: for the force of the sword of the enemye, every man shall get him to his owne people, and every man shall flee to his owne lande. Israel is a scattered flocke, the Lyons haue dispersed them. Theye the hynde of the Assyrians deuoured them, last of all it is Nabuchodonosor, kyng of Babylon hath byoid all theye boues.

Therefore thus sayde the Lord of hostes the God of Israel: Beholde I will byter the hynde of Babylon and her kingdom, as I haue bypted the hynde of the Assyrians: and will bypne Israel agayne in his place: saunt pasture, that he maye see vpon Agramel and Bafan, and be satisfied vpon the mount of Ephraim and Galad. In those dayes and at the same tyme (sayde the Lord) ye the offence of Israel be sought for, there shall none be found: Yf men enquire for the synne of Iuda, there shall be none: for I will be merciful vnto them, whom I suffer to be mapne out.

Go downe (O thou auenger) into the enemyes lande, and vster them that dwell therein: downe with them, and smyte them vpon the backe, sayde the Lord: do accordingly to all that I haue commaunded the. There is gone aboute the lande a crye of slaughter and grate murther, namely on this maner: howe happeneth it, that the hammer of the hole world is thus broken and byoid in sonde? howe chaunceth it, that Babylon is become a wilderness amonge the wyches on this maner: I my selfe haue layed waste for she, and thou arte taken: vntwaies art thou trapped and snared: for woe, thou haste proouoked the Lord vnto anger: The Lord hath opened his house of ordinance, and brought forth the weapons of his wrath. For the thinge that is vaine in the lande of the Caldees, it is the Lord of hostes which.

These thynges shall come vpon her at last, they shall breake in to her, prey the mynnes, they shall leaue her as bare as honnes, that be layed together vpon draps. They shall so destroy her, that nothinge shall be left.

They shall lape all their myghte soldiers, and put them to death. Woe be vnto them, for the daye and tyme of their bypde: cryon is at hande. Be thyne I deare all ready a crye, of them that be rich, and sayd out of the lande of Babylon, whiche theye in vpon the vengeance of his temple: yea

Jer. xlii. b. p. 14. 15. 16.

Jer. xlvi. b. p. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Jer. xlii. b. p. 14. 15. 16.

Jer. xlii. b. p. 14. 15. 16.

Jer. xlii. b. p. 14. 15. 16.

a boye

land against the. Yea even the noise of
bells, that loud his power made the earth
and his voice was heard the round world,
and he will be let forth his voice be heard
in the day of the voice of the voice: The dis-
turbance of the clouds frame the ends of the
earth. He turneth the high places to
low, he bringeth the high places out of their
strong places. By the reason of wisdom,
all men are become foolish. Confounded be
all the rulers of ymages: for the thinge
that they make, is but images, and have no
power. There is it, and worthy to be taught
that in the time of visitation, it shall
perish.

For he shall be the portion of Jacob is none
other: but he that made all, whose name is
the name of the Lord, is the ruler of his in-
heritance. Thou breakst my weapons of
warre, and yet thou to the I have scattered the
carnions and kingdoms: Thou to the have
I have made and his men, yea the charac-
ters, and such as late upon them: Thou to
the have I scattered man and woman, old
and young, bachelor and maiden.

Thou to the, I have scattered the shep-
herds and his flock, the husband man, and
his cattle, the prince and the ruler. Therefore
will I remove the city of Babylon, and all
that surround the Caldees, with all the cutt
that they have done: unto Syria: yea that pe-
rice shall fall is it, sayeth the Lord. Be-
cause, I come upon the (thou sayest thou)
sayeth the Lord: thou that destroyest all
land. I will stretch out my hand over the, and
will take the stone from the strong towers: I will
make the tower of the tower, so that neither corner
stone nor pinacle, nor foundation stones shall
be taken any more out of the, but waste and
bloweth shall thou lie for ever more sayeth
the Lord.

For he is taken in the land: bloweth the
tempest among the shepherds, bloweth the
tempest against the rulers of the kingdoms
of the earth, Egypt, and Affricas against
the: none other sayeth the Lord. Against the
tempest as greene a fount of waters against
the, as if they were gethoppers. Therefore
against them the people of the shepherds,
the gethoppers, the pines, and all the
tempest, yea and the hole land that is
therein.

The land also shall shake and be as a
drake the water of the Lord that come forth
against Babylon, to make the land of Ba-
beline to waste, that no man shall dwell any
more therein. The wordings of Babylon shall
be the battle, and hepe them in the
strong towers, they therefore shall be
cutt, they shall be like women. Their dwell-
ing places shall be burnt up, they shall
be broken. One persecutor shall more
and more, yea one possessor shall come by an office
to buy the king of Babylon things: that
they to take on every side, the forbes of
the land shall be burnt up, and the forbes of
the land.

For he shall be the portion of Jacob is none
other: but he that made all, whose name is
the name of the Lord, is the ruler of his in-
heritance. Thou breakst my weapons of
warre, and yet thou to the I have scattered the
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and young, bachelor and maiden.

Jeremy. I.

Jeremy. II.

Jeremy. I. &
Jeremy. II.

Jeremy. I.

Jeremy.

ye shall mourne and fall. Though Babylon sturue by in to Ieruen, and kept her pounce on hye: yet shall I finde her bedroppers, sayth the Lorde.

Barons rege shall be herde from Babylon, and a greafe mylere frome the lande of the Eldices: when the Lord doth open the, and when he doth shew oute the ope domache, and ponde bolling, wherewith they haue ben as fupous as the waues of great water flowe, and made greafe cakes with their wo: des. For the bedroppers shall come upon her, (cuen upon Babylon): whiche shall take her myndes, and bryake their bowes: for God is disposed to avenge him selfe upon them, and sufficiently to recompence them. Yea, sayth the Lorde, I will make their yuices, their wyfe men, their chylde rulers and all their myght men dionken: so that they shall slepe an euellasting slepe, and neuer wake: Thus sayth the hyng, whose name is the Lorde of hostes.

Whereafter, thus sayth the Lorde of hostes: Yet the wall of Babylon shall be dyen, and her pious gates shall be dynte vp, and the thing that the Emperes and the people haue thought with greafe traump, is laboure, shall come to nought, and be consumed in the fyre.

Who is the charge that Jeremy gaue vnto Seraiah the son of Azariah, the son of Maasiah, when he went towarde Babylon with Sedechias the hyng of Iuda, in the fourth yere of this reigne. Now this Seraiah was a peaceable prince. Jeremy wote in a boke all the vniuerses that shoulde come upon Babylon, and all these sermons that be wrytten against Babylon, and gaue Seraiah this charge: When thou comest vnto Babylon, se that thou eate all their woordes and saye: O Lorde thou art determind to rote out this place, so that neyther people nor cattell shall dwelle there any more, but to lye waste for euer: and yet thou shalt see out the boke, brynde a home to it, and call vnto the toppe of Capprare, and say: Sure thus shal Babylon lye, and be thus dwome with the burthen of trouble that I wil bring vpon her: so that the wall ne come vp agayne. Thus saies the precepnys of Jeremy.

He repecteth the saluage of Sedechias. Jerusalem is taken of the Eldices. Sedechias comes are hylde before his face, and his eyes put out. The temple is burned. The temple is spoiled and robbed. They that were leuen in Jerusalem, are caried to Babylon. Hyngs Zedekiah is brought forth of prison, and sedde vnto a hyng.

CAPL

LII.

Sedechias was one and thienty yere olde when he was made hyng, and he reigned thienty yere in Jerusalem. His mothers name was Hamutal, Jeremes daughter of

Zobab. He luyed byed by before the Lord cuen as Zedekiah dyd. Wherfore the hyng was angrie at Jerusalem and Iuda, so longe tyll he had cast them out of his prison. Now Sedechias fel frome the hyng of Babylon. It happened that Nabuchodonosor the hyng of Babylon with all his host came before Jerusalem, and besieged it, and made their bulwarkes rounde about it. And this besieging of the city endured vnto the thienty yere of hyngs Sedechias.

And in the fourth moneth, the nyenth daye of the moneth, there was so greafe hunger in the city, that there were no more buyles left for the people of the lande. So all the sayntes brake awap, and fled out of the city by myght. They shewed the waye of the poste by the waye of the two wallies by the hynges garners. So the Eldices hadde compasled the city rounde about, yet went thes men their waye toward the wilderness.

And so the Eldices folowed vpon them, and toke Sedechias the hyng in the fele of Jericho, when his horse was run from hym. So they caried the hyng awap by night to Israhel, vnto the hyng of Babylon in the lande of Hamath, where he gaue iudgement vpon him.

The hyng of Babylon also caused Serichas to lynes to be layde before his face, and put all the princes of Iuda to test at Serichas. Wherfore he put out the eyes of Sedechias, caused him to be bounde with chernes, to be caried vnto Babylon: and let him lye in prison tyll he dyed.

Now the tenth daye of the ffith moneth in the nyenth yere of Nabuchodonosor the hyng of Babylon, Nabuzardan the chief captayne and the hyng of Babylons seruantes came vnto Jerusalem, and byente the house of the Lorde.

He byent also the hynges palace, all the houses and all the gorgeous buyllynges in Jerusalem.

And the hole wood of the Eldices that were with the chiefe captaynes, byde downe the wallies of Jerusalem rounde aboute.

As for the poore people, and such folke as yet was left in the city, whiche also were fallen to the hyng of Babylon, yea and wher people as yet remayned: Nabuzardan the chiefe captayne caried them awap by night.

But the poore people of the countrey dyd Nabuzardan the chiefe captayne leue in the lande, to occupie the wyneyards and felles.

The Eldices also byake the bialm pillow that were in the house of the Lorde, yea the frate and the bialm Lauer that was in the house of the Lorde: and caried all the metal of them vnto Babylon.

They toke awap also the Calibans, Shoultres, fellew bookes, Spynelles, Spynes, and all the bialm metall that was counted

carried in the furnace: with the balens, cole
panes, dyncklers, pottes, cannellikes, ipu
res, and coppers: together some were of golde,
and some of silver.

The chief Captayne toke also the two
pillers, the lauer, the twelue byason bullocks
that stode vnder the sente, with the hyge Aba
lomon made in the house of the Lorde: and
all the bruell conserued to make the metal that
it might not be weyed. For every piler was
righte cubits hye, and the rope that went
about it was foure cubits, and foure hye
gates tyed, and counte: shew vpon the rope
twelue byason knoppes, and every knop was v.
cubits hye: and vpon the knoppes were Do
gges and bymynantes round about of fene
wyre.

After this maner were both the pylles fa
ctured with the pumgranettes, wherof there
were an hundred foure score and fixte which
hanged vpon the wyre round abouer. The
chief Captayne also toke Saraiab the gre
ssell, and Sophonias that was chiefe in the
temple, and the fye hepers of the treasury. He
rele out of the cite a chancellour whiche
was a captayne of the sculdiers, and thern
men that were the henges in the temple, which
were foune in the cite: and Moyses a cap
taine that used to make the men of warres
weep theye fere men of the countrey that were
taken in the cite. These Nabuzardan the
chief Captayne toke, and caried them to
the hyge of Babylon into Babilath: and
the hyge of Babylon caused them to be put
to death at Babilath in the land of Hamath.
And thus Jude was leide away captayne.

out of his owne lande. This is the summe of
the people, whome Nabuchodonosor led a
way captiue.

In the twentieth yere of his reigne, he car
ied away of the Jewes, the thousande and
xxxij. In the eighteenth yere Nabuchodonosor
caried away from Ierusalem eight hundred
and two and foure persons. In the thye and
twenty yere of Nabuchodonosor, Nabuzar
dan the chiefe captayne toke awaye thern
hundred. xlv. Jewes prisoners. The hole sum
me of all the prisoners, is foure thousande and
six hundred.

In the xxxvi. yere after that Iohaim the
hyge of Jude was caried awaye, in the xvi.
daye of the xiiij. moneth, Sullimenes the hyge
of Babylon (the same yere that he reigned)
gave Iuacin the hyge of Jude his pastur, he
set him out of prison, and spake comfort to
him, and set his chymie aboue the epous of
the other hyges that were with him in Bab
ylon. He chaunged also the chaires of his
prison, yea he ate with him all his lyfe long.

And he had a continual spynge giuen him
of the hyge of Babylon, every daye
a certayne dryng allowed him
all the dayes of his lyfe,
untill he dyed.

¶

The ende of the booke
of the Prophete
Ieremye.

¶

pp. 4

THE LAMENTATIONS
THE LAMENTATIONS. OF
IEREMYE.

These words
are written
in the Lamentations
of Ieremye,
but not in the
Lamentations.

It happened after Itraell was
brought in to captivitie and Jerusalem de-
stroyed, that Ieremy the prophet late we-
eping, and sorrowfull, bewailed Jerusalem
and sighing and howling with an heuy and
woofull voice, said:

CAPL.

I.

HETH.

ALEPH.

It is written
in the Lamentations
of Ieremye,
but not in the
Lamentations.



BETH.

Ieremye still. She weepeth sore in the night, so that she
teares run down her cheeks: for among all
her lovers, there is none that comfort her, any
comfort: yea her vert friends abhorre her, and
are become her enemies.

GIMEL.

Inha is taken prisoner, because she was
defiled: and for strange so many strange
goddesses, she dwelleth now among the hea-
then. She spendeth no rest, all they that pre-
sented her, forsake her, and so she dwelleth among
her enemies.

DALETH.

The streets of Sion mourn, because no man
cometh any more to the solemn feastes. All
her gates are desolate, her princes make lame
cannon, her watchmen are careless, and she her
self is in great humbleness.

HE.

Her enemies are fallen upon her heed, and
have put her to shame: because the Lord
hath chastened her for her great wickednesses
her chieftains are led away captives before
their enemies.

VAV.

All the beautie of the daughter Sion is as-
way, her princes are become like mothers that
suckle no pailure. They are as yemen whose be-
loves their enemies, so that they have no more
power.

ZAIN.

Not doth Jerusalem remember the time

of her misdeeds and disobedience, yea she forgets
and pleaseth that she hath had in former pain-
fulnesse her people is brought downe from
the power of their enemies, and there is no
man say to helpe her: her enemies shall
sorrowe at her, and laugh her downe they
to scorn.

Jerusalem sinned even more and more, there-
fore is she come to decay. All they that
were in honour, despise her: for they have seen
her spoiled. Yea her highnes and is as-
tamed of her selfe.

TETH.

Her chieftains are troubled, she remembered not
what would followe: therefore is her fall great
and there is no man to comfort her. I will
conclude my trouble, for myne enemies have
the upper hande.

IOD.

The enemies hath put his handes all
the precious things that she had: for as much
before her eyes came the death in and out
of the she and whome thou (neither
less) had forbidden to come within the con-
gregation.

CAPH.

All her people shee they breed with ben-
dles, and Ioke whome precious things runne
man hath, that guard be for meat to lauch
the. Therefore, I will, and so, how will I
am become.

LAMED.

All that go for by her, behold and see, if
there be any sorrow like unto mine, whome
the Lord hath troubled me in the days of
my sorrow.

MEM.

From above hath he sent downe his
to my bones and chastened me: he hath layed
a net for my feet, and hath taken me in
his hand in the net of his hand, so that I cannot
be mourning.

NUN.

The yoke of my transgression is come
the last, with his hande hath he taken it
and put it about my necke. My strength is
gone: the Lord hath requered me in
those handes, from which I can not quit
myselfe.

SAMECH.

20

The Lord hath destroyed all þe mighty men
that were in me. He hath proclaimed a feele,
to laughter all my best men. The Lord hath
me: in downe the daughter of Juda, I þe as
a weete a wyne presse.

AIN.

¶ Therefore wee beseech, and myne eyes gush
out water: for the comforter that wolde quicken
me, is farre fro me. My children are dis-
sent away, for why? the enemy hath gotten
the sure hande.

PHE.

Sheen reflecteth out her bandes, & there is no man to comfort her. The Lord hath laid the enemies rounde aboute Jacob, and Iudith is as it were a menisious moon in the midst of them.

ZADE

The Lord is righteous, so I have provoked his countenance into anger. I take away all pe people, and consume my brutelnesse: my saybers and my poyge men are led away into captiuitie.

KOPH.

I called for my lovers (but they beggled me)
for my prelates and counsellors, but they per-
ished: even while they sought for meat to
eat their souls.

RES.

8 Conſider (O Lord) how I am troubled, my
bed is diſquieted, my heart turneth about in
me, and I am full of heavineſſe. The ſword hurt
eth me without, and within I am like unto
lead.

SIN

1. *Pharmaceutical industry* – The pharmaceutical industry is a major contributor to the economy of the United States. It is a highly competitive industry with a high barrier to entry. The industry is characterized by a high level of research and development (R&D) spending, which is necessary to develop new drugs. The industry is also characterized by a high level of marketing spending, which is necessary to promote new drugs. The industry is a major source of employment in the United States.

THAY.

from the whal come at their aduersite, thou
halt pricke them awape, euen as thou haile
punched me bycause of all my wickednesse.
for my sorow is very greafe, and my herte is
true.

CAPL

II.

ALPH.

A Las how hath the Lord darkened the
daughter of Sion so sore in his wrath?
As for the honour of Israel, he be hath

callen it to wine from heuen : How happneth
it, that he remembered not his own foote hole,
when he was angry ?

BETH.

The Lord hath cast downe all the glorie
of Iacob without any fauour: all the strong
places of the daughter Iuda hath he broken
in his wrath, and hath cast them down to the
ground: her kingdome and her princes hath
he suspended.

GIMEL

In the wrath of his indignacion he
hath broken all the ϕ home of Iſtaell: he
hath withdrawn his righte hande frome
the enimie: yea, a flame of fyre is kind-
led in Iacob, and hath consumed vp all round
about.

DALETH

He hath bene his bowe lyke an un-
nemye, he hath fastned his ryghte hande as
an aduersaerie: and rureth thyngs that was
pleasaut to se, he hath smytyn it downe.
He hath powred oute his wyathe lyke a
fyr, in to the tabernacle of the doughtes of
Syon.

H.E.

The Lord is become like as it were
an enemye, he hath cast downe Iſraell
and all his places: yea, all his ſtrong holdes
hath he deſtroyed, and ſpilled the dought-
ter of Iuda with moche ſorrowe and heauy-
neſſe.

YAY.

Her tabernacle (whiche was lyke a gar-
den of pleasure) hath he hedroped : he
hath solemne feedes hath he put downe.
The Lord hath brought it so to passe, that
the lyke solemne feedes and dabories in Si-
on, are cleane forgotten. In his bewpe displea-
sure hath he made the henge and pyered to
be despoiled.

ZAIN.

The Lorde hath forsaken his owne aul-
ter, and is wiche with his owne San-
ctuarie, and hath giuen the walles of their
towres in to the handes of the ennemy.
The ennemyes made a noyse in the house
of the Lorde, as it hadde bene in a solenne
feast daye.

НЕТН.

The Lord thought to breake downe
the walles of the daughter Syon : He
spoke out his ire , and did not in his
hande, yett he hath destroyed them. These
69.ij. mourning

THE LAMENTATIONS

mourne the towers and the broken walls together.

TETH.

Her paces are called down to the grave. Her barriers are broken and smitten in fender: her Kings and princes are carried away to the Camps. They have neither law nor Prophets, nor yet any vision from the Lord.

IOD.

The Sentences of the daughter Zion sit upon the grounds in silence: they have dreamed almes upon their beds, and cryed their selues with sackcloth. The mapes of Jerusalem hang downe they herdes to the grounds.

CAPH.

My eyes began to faile me thow art weeping, my body is disquieted, my spirit is poured upon the earth, for the great hurt of my people, seeing the children and babes byd downe in the streets of the city.

LAMED.

Early when they spoke to their mothers: where is meat and drinke: for whyle they so sayd, they set downe in the streets of the city: yea as they had ben in colden, and some ben in their mothers bosome.

MEM.

What shall I saye of the, O thou daughter of Jerusalem, to whom shall I speake the? To whom shall I compare the, O thou daughter Zion, to comforte the withall? Thy hurt is like a mappe se, who may heale the?

NVN.

The Prophets have looked out vayne and sought things for the, they haue not between the of the daughter, to kepe the from captiuitie: but haue ouersaken the, thow art scattered the abode.

SAMECH.

All they that go by the, clasp their hands at the: byling and wagging their beebes upon the daughter Jerusalem, and saye: is this the city that men call to faile, wherein the hole iants receiue.

AIN.

All thine enemies gaze upon the, whilste thou art byling their iours: saying: let us be mercies: the time that we should be come: yet thou found and sent it.

PHE.

The Lord hath fulfilled the thing that he had purposed to do: and performed that he had said long ago: he hath directed and not feared. He hath caused thine enemies to triumphe ouer the, and set by the head of thine enemy.

ZADE.

Let thine heart crye out to the Lord, O thou city of the daughter of Zion: let thy tears cease downe like a spring, here and night: rest not, and let not the apple of thine eye cease of.

KOPH.

Take up and make thy prayer in the first watch of the night: pour out thyne beebes the water before the Lord: lift up thy hands for the lynes of thy yong children that ben in danger in the streets.

RES.

Scholar, O Lord, and confesse, why hast thou gathered me by so close: Shall the women then eate theyr owne frute, and children of a span longe? Shall the priests and Prophets be slayne thus in the sentence of the Lord?

SIN.

Yong and olds lie by the streets upon the grounds, my mapes and pangs are as flames with the trees: whom thou in day of thy iusticiall indignation had put to rest: yea, whom thou hast put them to death, and not spared them.

TAV.

My neighbours that are round about me, hast thou called, as it were to a feast day: that in the day of the Lord they may be caught, neither was any letter before me. While that I had brought up and nourished, my enemye enemye destroyed.

CAPH.

III

ALEPH.

I am the man, that (thow knowest the end of his wrath) haue experience of misery. He hath me forth, and led me: yea in darkness, but not in to light. Against me only he turned his hand, and laid it rest upon me.

BETH.

My strength and my strength hath he made old, and my bones hath he dried. He hath destroyed mine abundance, and closed me in with gall and vinegar.

He hath let me in darkness, as they that
be dead for ever.

GIMEL.

He hath so benighted me in, I can not get
out, and hath laped deep lynes upon me.
Though I cry and call piteously, yet hea-
ren he not my prayer.
He hath stopped by my wayes with fowle
quarrell fowles, and made my pathes crooked.

DALETH.

He leaveth wayes for me like a Water, and
as a Spring in a hole.
He hath matted my wayes, and broken
me in pieces, he hath laped me waste alto-
gether.
He hath bent his bowes, and made me as
a newe marche to Shoute at.

HE.

The devils of his quiver hath he shot,
and hit me my reynes.
I am laughed to scorn of all my people,
they make songs upon me, all the daye
longe.
He hath filled me with byternesse and gy-
me me with wormwood to dyspale.

VAV.

He hath swartten my teeth in press, and re-
joys me in the bulke.
He hath put my soule out of rest, I forget
all good thynges.
I thought in my self: I am undone, there
is no hope for me in the Lorde.

ZAIN.

O remember yet my mytery and my trou-
ble the wormwood and the gall.
Yet thou Water remember them, for my
hull melted awaye in me.
Whye I tolde these thynges in my heart
I set a hope agayne.

METH.

Remember, that the mercies of the Lorde
are not cleane gone, and that his loving-
kindnes cleaveth not.
His faithfullnes is great, and cunneth
it self as the morninge.
The Lorde is my portion, sayth my soule,
therefore will I hope in him.

TETH.

O howe good is the Lorde unto them,
that put their trust in him, and to the soule
that shalld relye upon him.
O howe good is it with thynesse to waite
on him, for the delivry of the Lorde?
O howe good is it for a man, to take the

poynt upon him from his mouth by.

IOD.

He setteth alone, he holdeth him still, and
dwelleth quietly by hym self.
He leaped his face upon the earth, yet (pre-
cise) there happen to be any hope.
He stretch his cheere to the skyer, he will
be content with rejoyces.

CAPH.

For the Lorde will not forsake for ever.
But though he be cald of, yet according
to the multitude of his mercies, he receiveth
to grace agayne.
For he both not plague, and cald out the
children of men from his bette.

LAMED.

To treade all the pylones of the earth
under his fete.
To move the iudgement of man before
the most byghdest.
To condemne a man in his cause: The
Lorde hath no pleasure in such thynges.

MEM.

What is he then that sayeth: these shalbe
somthyng to be done without the Lorde: des-
cendement?
Out of the mouth of the most byghdest
goeth not well and good?
Wherefore then murmureth the hypocrite
man: lette him murmure at his owne synne.

NVN.

Let us loke well upon our owne wayes,
and remember our selues, and tene agayne
to the Lorde.
Let us speke by our heeres with our den-
tes unto the Lorde that is in heaven.
We have bene dissembled, and have of-
fended, whye thou therefore not be irritated?

SAMECH.

Thou hast courted us in thy wrath, and
persecuted us, thou hast slayne us without
any favour.
Thou hast byd thy selfe in a cloud, that
our prayer shalbe not goe thowme.
Thou hast made be our takers, and to be
despised amonge the heathen.

AIN.

All our enemies gape upon us.
Feare and shawe is come upon us, yet de-
spise ad destruction.
Whole spures of water guide out of myne
eyes, for the great watre of my people.

PHE.

Myne

Myne eyes runne, and can not cease, say
there is no rest.
O Lorde when wilt thou loke downe
from heauen, and conserue?
Myne eye beareth my heart, because of all
the daughters of my eyre.

ZADE.

Myne enemies hunted me out: sharply,
like a hye, yea and that without a cause.
They have put downe my life in to a pye,
and layd a stone vpon me.
They pouerd water vpon my heade, then
thought I: nowe am I downe.

KOPH.

I called vpon thy name, O Lorde, out of
the depe pytt.
Thou haste heerd my prayer, and haste not
turned awaye thine eares fro my suppunge
and cryenge.
Thou haste enclined thy seife vnto me,
when I called vpon thee, and hast sayd: least
not.

RES.

Thou (O Lord) had mapnteyned the cause
of my soule, and haste redeemed my life.
O Lorde, thou haste sene my blasphemers
take thou my cause vpon thee.
Thou hast well conserued howe they go a
bout to do me harme, and that all theyr coun-
sels are agaynst me.

SIN.

Thou hast herde theyr: dyspfull wordes
(O Lorde) yea and all their ymaginations
agaynst me.
The hyppes of myne enemies, and their
deuices that they take agaynst me, all the
daye longe.
Thou seest also their spyenge howne and
theyr spyng vpon, they make thes songes of
martyngs out of me.

THAV.

Reuerde them (O Lorde) accordinge to
the workes of their handes.
Gue them the thynge, that their owne
heart is asteped of: euen thy curse.
Destitute them: O Lorde with thynne im-
agination, and rote them out from vnder
the braun.

CAPI.

IIII.

ALEPH.

O howe is the golde become so dysmaynt
howe is the goodly colour of it so fore
chaunged? and the dance of the San-
cruers thus scatterd in the coyns of cury
streete.

BETH.

The chyldeyn of Syon that were alwaye
in honour, and clothed with the most pre-
cious gold: howe are they now become like the
cruen braille which be made with the pot-
ters hande.

GYMEL.

The Lampes greue their young ones like
with bare hydes: but the daughters of my
people is cruel, and dwellets in the myn-
nells: like the Strych es.

DALETH.

The songes of the suckynng chyldeyn, /me
to the rote of their mouthes so: very thyn.
The youngge chyldeyn as the bird, but there is
no man, that graeth it them.

HE.

They that were wont to see deliately,
peryt in the dretes: they that also were
brought vp in purple, make nowe moche of
donge.

VAV.

The synne of the daughter of my people is
become greater then the wycheecraft of the
pome, that solenly was distoyed, and not
taken with handes.

ZAIN.

Her admyrers (or Repaters) were wylde
then the synne of my life: their colour was
fardie red as the Rosall, their chaunge like
the Sapphyr.

HETH.

But nowe their faces are very blacke: In
so much, that thou shouldest not knowe them
in the dretes. Their synne cleyned in theyr
bones, it is to be reuered, and become like a dyt
sacke.

TEH.

They that be sayne with the synners
happier then synne as dyt of honore, and
rather asteped famyllyng for the traites of
the seide.

IOD.

The women (in hyde of nature as pre-
fult) have taken their owne chyldeyn with
their handes that they myghte their meat
in the miserable destruction of the daughter
of my people.

CAPI.

The Lorde hath preformed his dyt
myth: he hath pouerd out the fury of
his dyspleasure. He hath vnyled a syn-
nall, which hath consumed the synners
and.

I AMED.

Wilt thou the kings of the earth, we all þ
remembrance of the world, wolde haue be
ward thou? Myself & aduersary shoulde haue
come in at the gates of the cite of Ierusalem.

MEM.

Which remembrance is come to passe for the
names of her prophetes, and for the wickednes
and for the pishers that haue shed innocents
bloode within her.

NVN.

As that these blind men went stumbling
in the darknes, and sayed them felous with
them, wylde they els wolde touche no cloudy
side.

SAMECH.

But they cryed vnto euery man: See the
burning, and saye, get you hence, touch it not.
In Ierusalem they? ye must be burnt, ye must
beel among the Gentiles, & byde no longer
in.

AIN.

The remembrance of the Lorde hath be-
minded them, and shall neuer loke more vpon
them: for they the felous neither regarded
the iudges, nor pured their elders.

PHE

Whoseye set our eyes saile vs, while
he loke for buyne helpe: saying we be cure
buyne vpon a people, that can do vs no
good.

ZADEI.

They lape in thorne wast for vs, that we
maye go safe vpon the heates: for our
time is come, our dayes are fulfilled: our
time is here.

KOPH.

How pretious are thynges then the
eyes of the eye, they folowed vpon vs as
in the mountaynes, and laped waies for vs
in the wilderness.

RES.

The first birth of our mouth: euen the
wordes of Lorde vnto us: shall be taken in
our finnes, of whome we saye: Under his
hand we shall be preferred amonge the
children.

SIN.

In thou O (daughter Sion) that dwel-
lest in the lande of Ihu, be glad and reioyce:
for thy name shall come vnto the alfo, which
when thou suppest of thou shalt be vpon
in.

THAV.

Thy sin is wel punysshed: O thou dought-
er Sion, be thou not sad: for thou shalt be cap-
tured any more. But thy wickednesse O
daughter Sion, shall be byde, and for thy
synnes sake, be thou leade the into captiui-
tye.

CAPL.

V.

The prayer of Ieremye.

All to remembrance O Lorde: to what
we haue suffered, conspye and is our ca-
sation. Our inheritance is turned to
the strangers, and our houses to the elea-
ses. We are become carefull and fatherlesse,
& our mothers are as the wythowes. We are
sayne to bynke our owne waies for money,
and our owne word must we byde with money.
Our neckes are vnder persecution, we are
worne, and haue no rest.

Alse tyme we seide our selues to the
Egyptians, and no to the Assyrians, onely
that we myght haue byde enough. Our fa-
thers (which the now are gone) haue synned, &
we must haue their bychens. Forasmuch
haue the rule of vs, and no man deliuereth
vs out of their handes. We must get our ly-
uynge with the preill of our lyues because
of the wrath of the wythowes.

Our synne is as it had bene bynne in an
oven, for verie soze hunger. The wyues are
raupished in Sion, and the maydens in the
cyties of Iuda. The princes are hanged by
the hand of the enemyes, they haue not
spared the old sage men, they haue take yong
mens lyues from them, and the boyes are ha-
ged by vpon trees. The elders yet no more vn-
der the gates, and the young men use no more
playng of wythys. The tope of our vire is
gone, our myr quere is turned in to mo-
nyng. The garlande of oure heere is fallen:
alas, that oure we synne to soze.

Wherefore oure bette is full of heuynesse,
and oure eyes bynne: because of the byll of
Sion that is despoiled. In so moche, that the
foxes run vpon it. But thou, O Lorde, that
remainest for euer more, and thy seare wolde
withoute ende: wherfore wilt thou dys-
get vs, and forsake vs so longe? O Lorde,
swee thou vs vnto the, and so that we be
turned. Kneue oure dayes as in old
cyties, for thou hast banished
vs now long ynough, and
hast bene sore displea-
sed at vs.

The ende of the lamentacions
of Ieremye.

THE BOKE OF THE PROPHECYE
EZECHIEL.

¶ The yere wherein Ezechiel prophesied, and in what place. His vision of the four beastes. The vision of the wheles. The vision of the throne, and of the image about the throne.

CAP. I.

I.

Ezechiel the son of Buzi, the priest of the fourth month, that I was among the prisoners by the river of Eobat: where the heavens opened, and I saw a vision of God. Now the fifth day of the month made out the fifth yere of my captivity. At the same tyme came the voice of the Lord unto me, saying, Ezechiel the son of Buzi the priest, in the lande of the Caldees by the water of Eobat, where the bands of the Lord came upon him.

And I looked, and beholde a stormy wynde came out of the North with a greake clowde full of fyre, which by his glister lychtened all rounde about. And in the myddell of the fyre it was all cleare, and as it were the spheerlike of four beastes, whiche were fast bounden like a man: I sawe, that every one had four faces and four wynges.

Their legges were streight, but their fete were lyke bulches fete, and their glydes, as it had bene saye fowled, mistall. And their wynges upon all the four cōmtes they had mens handes. Their faces a their wynges were toward the four cōmtes: yet were the wynges so, that one eare touched an other. When they went, they turned the not about: but echone went straight forward.

Upon the right syde of these four, their faces were lyke the face of a man, and the face of a Lyon: But upon the left syde, they had the face of an ox, and the face of an Eagle. Their faces also and their wynges were spred out about: so that two wynges of one touched two wynges of an other, and with the other they covered their body. Every one when it went, it went straight forward. Where as the spire led them thither they went, and turned not about in theyr goynges.

The fastyon and countenance of the beastes was lyke the colles of fyre, such as though burnynge cressettes had bene amyg the beestes: and the fyre gave a glister, and out of the fyre there went lychtenyng. And the beastes went forward and backward, one woulde have thought it had lychtened. Nowe when I had well considered the beastes, I saw a whele of wheles up to the earth with four faces also lyke the beastes.

The fastyon and wyke of the wheles was lyke the see. The four wheles were bounden and made to lye up: as it had bene one to beile in an other. When one went forward, they went all four, and turned thym

not about in theyr goynges. They were large, greates and hopefull to lye upon. Their bodies were full of steppes rounde about them all four. When the beastes went, the wheles went also with them: and when the wheles lyft them selves by steam the earth, the wheles were lyfte up also. Whiche waye the spire went thither they went also, and the wheles were lyfte up, and followed them: for the spire of fyre was in the wheles.

When the beastes went forth, they lychtened lycht up from the earth: then the wheles also went, made still, and were lyfte up, for the bynde of fyre was in the wheles.

About euer the bekes of the beastes there was a spymament, whiche was fast bounden as it had bene of the moode shure. And that was lycht up about upon their bodies under the same spymament were their wynges laye aboad, one towards an other, as two wynges covered the body of every beest. And when they went forth, I behelde the nypple of their wynges, like the nypple of ager water, as it had bene the bores of the great sea, a rushing together as it were of a flood of men. And when they went still, they let downe their wynges.

Nowe when they went still, and had lychtened downe their wynges, it shewen in the spymament that was about their bodies, about the firmament that was over their heads, there was the fastyon of a scale, as it had bene made of scapule. Upon it stered sat one lyke a man. I beheld him, and he was lyke a cleare lycht, as it had bene all offe with in from his loynes upward.

And beneath when I looked upon him, behelde the loynes, me thought he was lyke a wynged fyre, that groweth light on every side. Yea the fyre a glister that lychtened round about, was lyke a capnobate, whiche in saynys have appeared in the clowdes. And so was the spymanture, whiche the glory of the Lord appeared. When I saw it, I fell upon my face, and bowed downe the wyke of hym that lyke.

¶ The prophete is sente to call agayne the people from theyr exyle.

CAP. II.

II.

And then sayde he unto me: Arise up upon thy fete: (o then I went) and I will talke with the. And he by his rōmynyng with me, the spire came to me, and set me up upon my fete: so that I beheld the thing. He sayd unto me, and thence he tolde the vision of Israel: (o thou remygates and obstinate people: say they have taken parte agaynst me, and are come away from me: both they and their sayntes) so to this daye.

be brought for thee, to bynde the withall, so that thou shalt not escape out of them. And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and not be as a chyrpe with thy friends: it is an abominable householde.

But when I speake unto thee, then open thy mouth, and say: Thus saith the Lord God: who is heareth, let him heare: who is voyl not, let him leave: for it is an obdurate householde.

¶ The besiege of the city of Jerusalem is typified. The longer consequences of the captivity of Israel. A hunger is prophesied to come in the captivity.

CAPL. III.

THOU some of man: take a tytle skane, and laye it before thee, and besyge vpon it the cite of Jerusalem, howe it is besieged, howe bulwarkes and stronge dyckes are grauen on every syde of it: besyge also cernes, and an yppole of men counte about it.

Wherefore, take an yppon pan, and sette it before thee, and the cite, in fische of an yppon wal. When set thy face towards it, besyge it, and laye thy hand against it, to wraue it. This wall be a token unto the house of Israel.

But thou shalt sleepe vpon thy left syde, and lay the syne of the house of Israel vpon thee. A certayne dayes appoynted, thou shalt sleepe vpon that syde, and beate their synnes.

¶ Furthermore, I will appoynt the a tyme (to put of thine synnes) the nombre of the dayes: Thre hundred and .xx. dayes make thou beate the wyckednesse of the house of Israel. Where thou hast fulfilled these dayes, lye downe agayne, and sleepe vpon thy ryght syde. .xl. dayes, & beate the synnes of the house of Iuda.

Mat. Phil.

A daye for a yere, a daye (I saye) for a yere, wyl I tyme laye vpon thee. Wherefore set vpon the face agaynste that besieged Jerusalem, and discouer thyne eare, that thou mayest prophesie agaynste it.

¶ And also, I will laye charynes vpon the eare, that thou shalt not turne the frame one syde on an other, for thou shalt endue the dayes of that siege.

¶ Wherefore, take unto the weapons, barbe, & branes, growell seche Spillum and fytches: and put thine toge yet in a bridle, and make the iours of brabe thyrofe, & acolynges to the nombre of the dayes that thou shalt lye vpon the syde: that thou mayest haue beate to eate, for the hundred and .xx. dayes.

And the meate that thou eatest, shall haue a certayne weight appoynted: namelye thre cy pikes enery daye. This appoynted meate shall thou eate daylye, from the begynnyng to the ende.

Thou shalt drinke also a certayne measure of water: Namelye, the fyfte parte of an yppon shalt thou drinke daylye some the be-

grange vnto the ende. Barbe takes thou thou eate, yet shalt thou fynde strawe thou ouer with manye bones, that they maye be. And with this as sayde the Lord: I will make the chyrpen of Israel eate these besyged thyng in the yppole of the chyrpen, among to home I will scattere them.

¶ Then sayd I: O Lord God, Whylome, my soule was yet near thy name: for thou voucht by vnto this house. I was vnto a deere carthale, or of that which was fleshe of wythe beastes, neither came thre synnes my vnto me in my mouth.

¶ Wherefore he answered me, and sayd: Well then, I will graunt the to take vnto bones, for the hang of man, and to make the bread out withall before them.

And he sayd vnto me: Beholde thou some of men, I will mince all the synnes of the house of Israel, so that they shall be as chyrpen, and make it with fcarrenesse. And as they looke, they shall haue a deere fyre amonge thyrofe to dyspiche. And when they haue no more bread ne water, one shall be brethren with an other, and sampe the almege for they wyche the life.

¶ The vyble of the heares, by which is signified the destruction of the people. The endes of the syge of God towards the people. The Rayne beate into the vyble of the heares.

CAPL. V.

THOU some of men, take the thre sharpe knyfe, namelye a salme, Kaly, and thence the dyce of thy bech beate. Then take the scales and the weight, and wege the thre slender. And burne the thre parte thyrofe in the fyre in the yppole of the cite, and cut the other thre parte in pece with a knyfe. As for the thre parte parte that I mayneth, call it in the wynde, and thou shalt beate the bare knyfe.

¶ Yet afterwarde take a lytle of the frame, and bynde it in thy cole lappet. When thou comest of it, and cast it in the mynde of the fyre, and burne it in the fire. Out of the frame fyre that there go a flame vpon the pale wynde of Israel.

¶ Wherefore, thus sayd the Lord God: this name is Jerusalem, I set her in the mynde of the wythe and nations that see me: beate her: but she hath the bestlyng my name: mentes more then the Gentyles them than, and broken my commandmentes more then the nations that lye rounde about her: for they haue cast out mine and lawnes, and not walked in my lawes. Wherefore thou sayst the Lord God: How to marche as yet with youse wyche the fyre, except the wythe that dwell vnto me about you: (for ye haue not walked in my lawes, neither haue ye kept myne commaunders.) Wherefore thus sayd the Lord God.

I will also come vpon thee, for in the mynde of thee, wyl I fyre in twygment, in the fyre of the wythe, and wyl I burne the

like a flock as I scatter yd before, and as I scatter wyll do from that time forth, and that because of all thine abominations. For in the, fathers shall be borne to eat wylls, and the young men shall be borne to eat fathers. Where a sonne wyll I hope in the, and the best consume wyll I scatter in to all the wylls.

Whereas as I saye (saythe the Lord God) I saye thou hast despyed my shame with all manner abominations, and with all thy shameful offences. For because wyll I also destroye the. Where wyll I not ouerthrowe the, neither will I spare the.

One thys part with in the, shall be of the pasture and of byrde: sin oides thys part shall be layde vnder round about for, with in the thys part: The other thys part: the other wyll I scatter abyde towarde all the wylls, and wylls out the thys side of the. Thus I will prisonne my indignacion, and of my wrath against them and ease my selfe. As yet when I have fulfilled myne anger against them, they shall knowe that I am the Lord, with the thys side with a seruente gretouse has spoken it.

Whereas I wyll make the waste and abyde before all the thys side that dwell amonge the, and in the thys side of all them that go by: so that when I punish the the the my wrath, myne anger, and with the thys side of my wrath, I saye, thou shalt be a gretouse abomination, shame, a galyng and wounding there amonge the thys side that lye about the.

Thus I the Lord haue spoken it, it shall come to passe, when I spore amonge them the pylous tastes of hunger, whiche shall be vnto they: Yea, therefore shall I wote them, whiche I wyll destroye you. I wyll encrease hunger, and multiply all the prison of byrd amonge you.

Plagues and mysfere wyll I sende you, yea and wyll beate alys to destroye you. Pestilence and blood shal come vpon you, and the thys side wyll I byrge ouer you. Thus I the Lord haue sayd it.

Behold that the people shall be plagued for the thys side. The prophete shal the remembrance of the remembrance of the people, and they shall be destroyed. The destruction of the thys side is yea.

CAPL.

VI.

As the thys side of the Lord came vnto me, sayinge: Thou son of man, tuene thy seat to the mountaynes of Irael, that thou maye prophete vnto them, and saye: Thus sayeth the Lord God, a se mountaynes of Irael: Thus hath I the Lord God spoken to the mountaynes, bylles, valleys and dales.

Behold, I wyll byrge a thys side ouer you, and destroye your thys side: I wyll

cast downe your altiers, and breake downe your temples, your thys side men wyll I laye before your goddes, and the thys side of the thys side of Irael wyll I cast before thys thys side, your thys side wyll I destroye rounde aboute your altiers and dwelling places.

The thys side shall be desolate, the thys side shall be desolate: your thys side destroyed, and broken: your goddes cast downe, and taken awaye, your temples layd euen with the ground, your thys side thys side ouer.

Your thys side men shall lye amonge you, that ye maye leane to knowe howe that I am the Lord. As yet that amonge you haue thys side, the thys side wyll I leane amonge the thys side, say I will scatter you amonge the nations. And thys side shall escape from you. Shall thys side amonge the thys side, where thys side in captiuitie.

As yet that thys side and thys side thys side of the thys side, where thys side run awaye from me, I will breake it: yea and put ouer thys side of the thys side, that commit fornicacion with thys side ydols.

Thus shall they be ashamed, and displeased with thys side, for the thys side and abominacions which they haue done, and shall leane to knowe howe that it is not in byrge that I the Lord spake to byrge thys side upon them.

As yet I said moouer vnto me: Shalt thys side together, and shalte with the thys side, and saye: Who maye all the abominacions and thys side of the thys side of Irael, for because of them they shall perishe with the thys side, with hunger, a thys side. Who so is sure of, shall be of the thys side: he that is we at hande, shall perishe with the thys side: and the other that be destroyed, shall be of hunger.

Thus wyll I satisfye my thys side displeasure vpon them. And so shall ye leane to knowe that I am the Lord, when your thys side and the thys side amonge your goddes, and the thys side amonge your altiers: vpon all the thys side and topes of mountaynes, amonge all the thys side, amonge all the thys side: euen in the places where they dyd sacrifice to all thys side. I wyll destroye myne thys side ouer vpon them, and wyll make the lande waste: so that it shall lye desolate and vnde, from the thys side of Irael to the thys side, thys side all thys side, to leane them for to knowe that I am the Lord.

Behold the end of all the thys side of Irael that dwelleth here. The cause of the destruction thys side. The thys side is committed to thys side the thys side of the thys side that are at hande.

CAPL.

VII.

The thys side of the Lord came vnto me, sayinge: Thus sayeth the Lord God vnto you, thus sayeth the Lord God vnto you.

to the lande of Iſrael: The ende cometh, per verry the ende cometh vpon all the ſourer corners of the reth.

But now ſhal the ende come vpon the: for I will ſende my wrath vpon the, and will puniſhe the: accordinge to thy waies, and rewarde the after all thy abominacions.

Chap. xlii. v. 1. **W**hy ſayſt thou, I will not ouerthrowe thee, neither will I ſpare thee: but rewarde the accordinge to thy waies, and declare thy abominacions. Then ſhall ye knowe that I am the Lord.

Thus ſayeth the Lord God: Beholde, one meſſage and plague ſhall come after another: the ende is here. The ende (I ſay) that waiteſt for the, is come already, the houſe is come againſt the, that dwelleth in the lande.

But the time is at hande, the daye of ſeruicion is hatched, and no glad ſpyrages vpon the meintaynes. Therefore I will ſwiftly pouer one, my ſore diſpleaſure vpon the, and fulkill my wrath vpon the. I will ſudge the after thy waies, and recompence the all thy abominacions.

Whe. xlii. v. 2.

Why ſayſt thou, I will not ouerthrowe thee, neither will I ſpare thee: but ſende thee after thy waies, and ſhewe thy abominacions, to ſhewe you ſo to knowe howe that I am the Lord that ſpeaketh. Beholde, the daye is here, the daye is come, the houſe is runne ouer, the robe ſlippeth, wylfulneſſe waiceth gerne, malicious violence is growen vp, and the bingdly waxen to a flaſh. Yet ſhall there no complaints be made for them, nor for the trouble that ſhall come of theſe thynges.

But the time cometh, the daye ſhall come: who ſo birth, let him not reioyce: he that ſetleth let him not be ſay: for to daye trouble ſhall come in the miſdeſt of all ſaith: to that the ſeiler ſhall not come againe to the byer, for neither of them bothe ſhall lye.

For the viſion that come ſo greatly ouer at that tyme ſhall not be denyed: ſo man alſo with his wylfulneſſe ſhall be hable to ſaue his owne lyfe. The trompettes ſhall be blowe and make you all ſleepe, but no man ſhall go to the batell, for I am with you with all the hoile multitudes.

Whe. xlii. v. 3. **W**he ſayeth ſhall be withoute, neſſence and donge: whyſom: to that who ſo is in the ſeld, ſhall be ſlayne with the ſweate: and he that is in the ſtipe ſhall preſſe with donge and neſſence.

Whe. xlii. v. 4.

And ſuche as eſcape and flee from amonge them, ſhall be vpon the dykes, lyke as the do- ues in the ſelde: eury one ſhall be aſſepte be- cauſe of his owne wickedneſſe.

All hardes ſhall be let downe, and al knes ſhall be wreake as the water: they ſhall gyue them ſelues with ſuche clothe, fear ſhall fall vpon them. With ſuche ſhall be conſounded,

Whe. xlii. v. 5.

Whe. xlii. v. 6.

Whe. xlii. v. 7.

Whe. xlii. v. 8.

Whe. xlii. v. 9.

Whe. xlii. v. 10.

as they breake hails: theſe ſpices ſhall lie in the drettes, and they ſhall be deſpyte. Ye ſee the place and golde maye not ſuſtayne them, in the daye of the fearful wrauth of the Lord.

They ſhall not ſatifye they: donge ſhall be, neither ſhall they empty beſides the ſweate: for it is become they: ſome because theye chere wickedneſſe: because theye made them not onely collyre to ſeale ſo, theſe pompe and pyre, but alſo abhominable ſmages and ydols. For this cauſe will I make the to be abhorred.

Whe. xlii. v. 11. **W**he ſayeth I will graue it in to the hande of the ſtrangers to be ſpyed, and to the heathen ſo to be rebuked, and they ſhall ſay: theye ſay ſay will I I ſure from them, myne ſay ſhall be deſpyed: for the thow ſhall go in to it and ſuſpende it. I will make cleare ſuſtance, for the lande is hole filled with righteous iudgement of innocent blood, the city is full of abominacions. Therefore I will bying the mood cruel reſpantes from amonge the heathen, to take they: houſes in poſſeſſion. I will make þ pompe of the people to ceale, and they ſhall take in their ſhame. When this trouble cometh, they ſhall ſee the peak, but they ſhall haue none. And me- chief and ſonow ſhall folowe an other, and one rumour ſhall come after an other. Then ſhall they ſee viſions in vayne at they: prophets.

The lette ſhall be gone from the parties, and wylſome from the clothes. Therefore ſhall mourne, the pyntes ſhall be clothe in heupneſſe, and the bandes of the people in the lande ſhall tremble for feare. I will ſee to them after theſe owne waies, and accordinge to they: owne iudgements will I iudge them: to leaue them ſo to knowe that I am the Lord.

Whe. xlii. v. 12. **W**he appearance of the ſimilitude of God. which is brought vnto Ieruſalem in the ſpate. The Lord ſeeth the prophete the ſolomon of the houſe of Iſrael, and the city of the people.

CAPL VIIIL

It happened that in the ſixte yere, the ſixte daye of the ſixte moneth I ſat in my houſe: and the Lordes of the counſel of Iuda ſat with me: and the hande of the Lord God ſat vpon me.

And as I ſtoode up, I ſaw ſo it were a lyber nulle of ſiſſe from his ſormes bowen, and from his ſormes bowen: and he ſpake many ſayous cleare. This ſimilitude ſtode oute an hande, and toke me by the heere lockes of my heed, and the ſpetic lyfte me by betwixt heauen and earth: and God brought me in a byſpon to Ieruſalem, in to the crite of the inner pore that lyeth to waite the north: there ſtoode anymage, with whom be that hath all thynges in his power, was mye wyote.

And beholde, the gloye of the God of Iſrael was in the ſame place: ſuen as I haue ſene it afore in the ſelbe. And he ſat vnto me: Thou ſonne of man, I ſpke by thre erres, and loke to waite the north. Then lyfte up thyne eyes towarde the north: and beholde, ſiſſe

before the port northward, there was an altar, made unto the image of psonocation in the very entering in. And he said furthermore unto me: How son of man, seest thou what this is? Is this the house of Israel commit in this place which ought not to be done in my sanctuary? But turne the aboute, and thou shalt see yet greater abominations. And with þ brought me to the court gate: and when I looked behinde, there was an hole in the wall. When he said unto me: thou sonne of man, pryge aboute the wall, and when I pryged aboute the wall: behold, there was a wyke. And he sayd unto me: So thy wyke is, and loke what wycked abominations they do there. So I went in and saw: and beholde, there was all manner ymages of wommes and bestes, and abominations of the sort of Israel: papeted euery one rounde about the wall.

There were also before the ymages three times and ten lobes of the counsell of þ house of Israel: and in the middell of them stood Iremiah the sonne of Shaphan: and euery one of them had a renoune in his hande, and one of the women there wrote a sonde, as it hath ben a cloud. When he said unto me: thou sonne of man, hast thou sene what the daughters of the house of Israel do secretly, away in the chambers? For they say: will the Lord seeth vs not, the Lord regardeth not the wycke. And he s. to vnto me: These they sayne, and thou shalt see the greater abominations that they do. And with that he brought me to the boxe of the porte of the Ladies house toward the north. And beholde there were women mourninge for Adamus.

Then he said unto me: hast thou sene this house of man? These the aboute, & thou shalt yet see greater abominations. And he brought me in to the inward court of the Ladies house: & beholde at the porte of the Ladies house, withoute the fore entree and the altar, there were fyue and thirtie men, that cowered theyr backs upon the temple of the Ladye, and theyr faces toward the East, and theyr wyckednesse to the South.

And he said vnto me: hast thou sene this þ sonne of man? I sheweth the house of Israel that it is but a reple, to do their abominations here: & beholde they spyll the lande full of wyckednesse, and understoode to psonate withoute vnto: Yea and purposely to callyn their noses vpon me? Therefore wyl I also do some thyng in my wyckedfull displice shew, so that myre eye shall not ouersee them, neither wyl I spare them. Yea and though they cry in myne eares with louds boies, yet wyl I not heare them.

¶ The destruction of Idolaters, and the remembrance of the righteous. They that shall be caught in the net. They that are unmarked are layne. I remembereth the Prophets for the destruction of the people.

He said also with a leud bope in myne eares, sayinge: Come here ye rulers of the city, euery man with his weaponed hamde to the slaughter. Then came there fire men oute of the strete of the upper porte toward the North, and euerys man a weapon in his hande to the slaughter. There was one amongst them that had on him a linnen eysenment, and a wyckednesse pynchoyne by his syde.

These went in a close by the brazen altar for the glory of þ Ladye: and gone away from the Church, and was come vnto the founte. And the ruler of the house, and he called vnto him that had the linnen eysenment by him, and the wyckednesse pynchoyne by his syde, and the Ladye said vnto him: So thy wyke thou hast the city of Jerusalem, & let this marke I shew vpon the foreheades of them that mouen about are to: for all the abominations that be done therein. And to the other he sayd that I might heare: So he sette him thowt the city, hee, ouerle none, space none, wyl I not destroye both old men and young maynes, & children and wyues.

But as for those that haue this marke I shew vpon them, is that ye touch them not, and begin at my sanctuary. When they began at the elders whiche were in the temple, they sayd he had said vnto them: when ye haue destroyed the temple, and spyled the court with the flaynes, then go your waye south. So they went out, and felle downe thowt the city. Now when they had done the slaughter, and yet stood, I fell downe vpon my face, and cryed, sayinge: O Ladye, wylle thou then destroye all the residue of Israel in the foye displicature, that thou hast poured vpon Jerusalem? Then he said vnto me: the wyckednesse of the house of Israel and Juda is verye great, so that the lande is full of blood, and the city full of vnlawfulness. For they say: Tull we the Ladye regardeth not the sacrifice, he seeth do not.

Therefore wyl I vpon them, myre eye shall not ouersee them, neither wyl I spare them, but wyl accompenche their wyckednesse vpon theyr heedes. And beholde, the man that had the linnen eysenment vpon him and the wyckednesse pynchoyne by his syde, tolde all the matre howe it happened, and sayed: The Lord, as thou hast commaunded me, so haue I done.

¶ Of the men that take the burninge coles oute of the middle of the heales and of the Cherubyns, in token of the burninge of Jerusalem. A remembrance of the vision of the whyles, of the Gentiles, and of the Cherubyns.

As as I looked beholde in the firmament that was about the Cherubyns, there appeared the symilitude of a hole of Sappir vpon them: & when I sawe he the

state them to him that had the Iynen capment upon him : & crept in bwtween the wheles that are vnder the Cherubims, and take thine hand full of hore coles out from betwene the Cherubims, and call them oute of the cite. And he receiue in that I might se.

11. Paralip. Now the Cherubims floode vpon the right syde of the house, when the man went in, and the cloude fylled the innermost counte. But the gloire of the Loyde remoued from the Cherubims, and came vpon the thyrd doore of the house, so that the temple was full of cloude, and the counte was full of the byrne of the Loydes gloire. Yea and the founte of the Cherubims wynges was therin to the foute counte, lyke as it had ben the voyce of the almighty God whome he spake th.

Now when he hadde byden the man that was clothed in Iynen, to go and take the hore coles from the myddell of the wheles, which were vnder the Cherubims : he went and floode besyde the wheles. Then the one Cherub reached forth his hande from vnder the Cherubims, vnto the fire that was betwene the Cherubims, and toke thereof, and gaue it vnto him that had on the Iynen capment in his hande : whiche toke it, and went oute.

B And vnder the wynges of the Cherubims, there appeared the spindles of a mans hande : I sawe also foure wheles besyde the Cherubims, so that by euery Cherub there floode a whele. And the wheles were (so loke vpon) after the fapen of the pyccons stone of Tyaris : yet (vnto the syght) they were fapenous and lyke as yf one whele had ben in an other.

When they wente forth, they wente all a foute together, not turnynge aboute in thers goynge : But wher the spirit wente wythre wente they after also, so that they turned not aboute in thers goynge. Whiche hole dooeth, they backe, thers hande and wynges, yea and the wheles also were all full of eyes counte aboute them all foute. And I herde him call the wheles Galgal (that is) a round boole. Euery one of them had foure faces : so that the one face was the face of a Cherub, the seconde of man, the thyrde of a lyon, the fourth of an Eagle, and they were lifted vp a bove. This is the best that I sawe at the water of Eobar. Now when the Cherubims, went the wheles went wyth them, and when the Cherubims shoke their wynges to lifte them selfe upwarde, the wheles remayned not brynde, but were with them also. Wherfore when they floode, they floode also : And when they were lyfte vp, the wheles were lyfte vp also wyth them, for the spirit of lyfe was in the wheles.

12. Paralip. When the gloire of the Loyde was lyfte vp from the thyrd doore of the temple, and remayned vpon the Cherubims : And the Cherubims shaked wyth their wynges, and lift them selfe up some the earth : so that I sawe when they wente, and the wheles wyth them. And they floode at the east syde of the porte that is in the house of the Loyde. So the gloire of

the Loyde was vpon them. This is the best that I sawe vnder the God of Iherusalem, by the water of Eobar. And I perceyued, that it was the Cherubims. Euerye one had foure faces, and euerye one foure wynges, and vnder the wynges, as it were mens handes. Nowe the fygure of thers faces was, as I sawe I had seene them, by the water of Eobar, and so was the countenance of thers. Euerye one in his gorge wynte thers goynge.

Who they were that made the people of Iud to drage. Agaynst thes prophetes, wherby they how they shall be dysperled abrode. The mygnys of the here comyngh of God, wherby can we not wolden in his comyngh. In the therserth them that leane vnto thers comyngh.

C API.

XI.

M Discover the spirite of the Loyde lyfte me vp, and brought me vnto the east porte of the Loydes house. And behold there were .xxv. men vnder the more wynges whom I sawe Jaasaniah the sonne of Azur, and bydeth the sonne of Mananias the son of the people. When sayd the Loyde vnto me : thou son of man, these men are magicians, and a wicked counsell take they wyth they, sayng : we, there is no belymment hand, let be byrde houses : this Jerusalem the caudyon, we be the best. Wherfore say thou prophet vnto them, yea prophet shall thou vnto them, o sonne of man. And whiche that fell I spake of the Loyd vpon me, and sayde vnto me : Speake, thus sayeth the Loyde :

On this maner haue ye spoken, O ye house of Israel, and I knowe the pynagyns of pouer hertes. Wherby one haue ye murdered in this cite, and fylled the streetes with the blayne. Wherfore thus sayeth the Loyde God : The daye cometh that ye haue lyken the grounde in this cite, are the best, and this cite is the caudyon : But I will bynne you oute of it : ye haue drawn out the swordes, euen so will I also bynne the swordes oute you, sayeth the Loyde God : I will dysue you oute of this cite and dysue you in to pouer ennyemys hande, and will condemne you. Ye shall be slayne in all the coles of Iherusalem, I will be aungers of you to leame you to knowe, that I am the Loyde.

This cite shall not be your caudyon, wher shall ye be the bestes : but in the coles of Iherusalem will I punyche you, that ye maye knowe, that I am the Loyde : in what commandmentes, ye haue not walken kepte his lawes : but haue done after the customes of the Heathen that ye counte better you.

Now when I preached, Helias the son of Mananias dyed, then fell I downe vpon my face, and cryed with a loud voyce : O Loyde God, wylt thou then breke : better off all

But say this vnto them: The dayes are at hande, that euery thing whiche haue ben prophesied, shall be fulfilled. Whereof I haue told you be in waine, neither any prophesie shall come among the children of Israel: for it is I the Lord that speake it: and what is rare I the Lord speake shall be performed, and not be slacke in accomplishing.

¶ You euen in your dayes: I se from whence you dwelleth: wil I deuise something, and bring it to passe sayth I the Lord God. And the worde of the Lord came vnto me, saying: Beholde thou some of man: the house of Israel saye in this manner: Truly as for the vision that he hath sent, it wil be many a daye as it come to passe: It is false of ver, the thing that he prophesied. Therefore saye vnto them: Thus sayeth the Lord God. All my wordes shall no more be slacke: I the Lord that I speake, that I come to passe, sayth the Lord.

¶ The worde of the Lord against false prophetes, whiche teache the people the counsells of their owne hearts.

CAPL. XIII.

The wordes of the Lord came vnto me, saying: Thou sonne of man. Speake the wordes of the Lord against those prophetes, that preache in Israel: and saye thou vnto them, that prophesie oute of their owne hearts: Heate the wordes of the Lord: Thus sayeth the Lord God: Who be vnto those falshe prophetes that followe their owne spirit, and speake where they se nothinge. For Israel, the prophetes are lyke the foxes vpon the dyce felde: for they stande not in the gappes, neither make they an hedge for the house of Israel, that men might abide the perill in the daye of the Lord. Clapne theynges they se: and tell lyes to magnifye their preachynges withall. The Lord (saye they) hath spoken it, when in verye dede the Lord hath not sent them. Clapne visions haue ye seen, and spoken falsse prophetes, when ye saye: the Lord hath spoken it, where as I neuer sayd it.

¶ Therefore thus sayeth the Lord God: Because your wordes be waine, and ye like oute lyes: Beholde, I will open pon, sayeth the Lord. Myne handes shall come vpon the prophetes that lyeke oute waine thynges, and pierce theyr eyes: they shall not be in the counsell of my people, nor wyrtten in the booke of the house of Israel, neither that they come in the lande of Israel: that ye maye knowe, howe that I am the Lord God. And that for this cause: they haue despised my people, and selde them of prax, where no prax was. One leeteth vp a walle, and theyr dadowe it with loose claye. Therefore tell them which dawbe it with vnrempered moister, that it shall fall, for there shall come a great storme of rayne, great stormes shall fall vpon it, and a sore storme of wynde shall breake it, so shall the walle come downe.

¶ And if not then be said vnto you: where is nowe the moister, that ye dawbed it withall? Therefore thus sayeth the Lord God: I will breake oute in my wrathfull displeasure with a storme of wynde, so that theyr anger, there shall come a mygdyre storme of rayne and daylestones in my wrath, so to strepe withall.

¶ As for the wall that ye haue dawbed with vnrempered moister, I will breake it downe, make it euen with the grounde: so that the foundation thereof shall remane, and it shall fall: yea and ye your selues shall perishe in the myddest thereof: so let me you to knowe I am the Lord.

¶ Thus will I performe my wordes vpon this wall, and vpon them that haue dawbed it with vnrempered moister, and then will I saye vnto you: The wall is gone, and the dawblers are awaye. These are the prophetes of Israel, whiche prophesie vnto the cytye of Iherusalem, and lyeke oute waine of prax for them, where as no prax is, sayth the Lord God.

¶ Therefore (O thou sonne of man) be thy face agaynste the daughters of the people, whiche prophesie oute of their owne hearts, and speake thou prophesie agaynste them, and saye: Thus sayeth the Lord God: Who be vnto you? some pylowes vnder all holes, and bolters vnder the beddes betwixt of ponge and olde, to catche soules withall. For when ye haue gotten the soules of my people in your captiuitie, ye people from lyeke, and dishonoure me to my people, for in handfull of barley, and for a peece of hynde, wher ye hit the soules of them, theye lye, and pynple lyeke to them that lye, and pynple ye dishonoure with my people that blesse your eyes.

¶ Therefore thus sayeth the Lord God: Who bolke, I will also vpon the pylowes, wher ye catche the soules in sleing: them wil I take from your armes, and let your soules go, theye catche in sleing.

¶ Your holdres also will I teare in peeces, and depriue my people oute of your handes: so that they shall come no more in your handes to be spoyle, and ye shall knowe that I am the Lord.

¶ Wherein that with your eyes ye dishonoure the deite of the righteous whom I haue not dishonoured. Therefore: For loe maye ye courage the hand of the righteous, so that ye maye not sharme from his wicked wordes and lye: therefore shall ye lye oute no more in lye, nor prophesie your owne gessynges: for I will depriue my people oute of your handes, that ye maye knowe howe that I am the Lord.

¶ The Lord demereth his wordes to the people for theyr synnes sake. The depriue of the wordes of the Lord some tyme deceyue by falsse prophetes. A comfort of them that the deite of the righteous.

CAPL. XIII.

The

There restored unto me certaine of the rulers of Iſrael, & ſate downe by me. When came the worde of the Lord vnto me, ſaying: Thou ſonne of man, theſe are purpoſed againe Iſraelites in thine heart, and ge purpoſe vpon the ſemblance blocke of every ſonne wyckednelle: how dare they the ſame counſell at me? Therfore ſpeake vnto them, and ſaye: thus ſaith the Lord God: Curye me of the houſe of Iſrael that beareth the Iſraelites in his heart, purpoſe to do ſemblance vnto mine own wyckednelle, and cometh to a purpoſe, to enquire any thyng at me by them: vnto that man will I the Lord impute ſynne and wylde, accordinge to the multitude of the Iſraelites. Thus ſaith the word of the Lord: I will be ſure in their owne wickednes, becauſe they be ſure gone from me, for theſe Iſraelites ſake.

Wherfore, ſell the houſe of Iſrael: thus ſaith the Lord God: We conuerſed, for ſake your Iſraelites, and turne your faces from all your abominations. For every man, whether he be of the houſe of Iſrael or a ſtranger, that ſet himſelf to Iſrael: with the deſpight to me, and carreye Iſraelites in his heart purpoſing to go ſtill ſembling in his owne wickednes, and cometh to a purpoſe, to ake counſell at me theſe ſonne him: vnto that man will I the Lord geue ſynne, becauſe he ſet himſelf to Iſrael: I will ſee my face againſt that man, and will ſurely take him to be: an example ſhall he be, and a counſell be wyrd: and will ſurely take him out of my people. y. be in my know

I am the Lord, and yet that I prophete be hurt, when he telleth him a word: then I the Lord my ſelf haue diſceyued that man, and will ſurely take him to be: an example ſhall he be, and a counſell be wyrd: and will ſurely take him out of my people. y. be in my know

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(ſaith the Lord God) they ſhall deſpise nei ther ſonnes ne daughters, but only be ſaure them ſelues. If I ſende a peſtilence into the land, and poure out my ſore indignacion vpon it in bloud, ſo that I rote out of it both man and beaſt, and ye ſee I ſay, and Iob, were therein: as truly as I liue (ſaith the Lord God) they ſhall deſpise neither ſonnes ne daughters, but ſaue their owne ſoules in their righteouſneſſe. Wherfore thus ſaith the Lord God: Though I ſend my ſonnet from bloudy places vpon Ieruſalem: the ſweate hunger, perillous braſtes and peſtilence, to deſpoile man and beaſt out of it: yet ſhall there be a remnant ſaue therein, which ſhall ſaue ſoules of their ſonnes and daughters. Be ſure: they ſhall come forth vnto you, and ye ſhall ſee them there, and what they take in hand, and ye ſhall be aſtoniſhed, as conſidering all the places that I haue brought vpon Ieruſalem.

They ſhall comforte you, when ye ſee theſe waies and moyses: and ye ſhall knowe, that that is not without a cauſe, that I haue done to agayne Ieruſalem, as I ſpake, ſaith the Lord God.

When the vnpromiſſible word of the vine tree is ſaid in the ſpye, ſo (ſaith he): that Ieruſalem ſhall be ſpent.

CAP.

XV.

The worde of the Lord came vnto me, ſaying: Thou ſonne of man: What cometh of the vyne amonge al other trees: and of the vyne ſtock amonge al other ſprouts of the groue? Do men take of it, to make any worke withall? Or make there a nayle be made of it, to hang any thyng vpon? Behold, it is caſte in the ſpye to be burnt, the ſpye conſumeth both the endes off, the middle is burnt to aſhes. Is it met then for a nyght worke? No.

When thou ſeeſt that it was made for no worke beynge ſtock: moche leſſe may there any thing be made of it, when the ſpye hath conſumed and burnt it. And therefore thus ſaith the Lord God: As I haue I caſt the vyne into the ſpye ſo to be burnt, as other trees of the wood: ſuen ſo will I do with them that dwell in Ieruſalem, and ſet my face againſt them: they ſhall goe out from the ſpye, and yet the ſpye ſhall conſume them. When ſhall ye knowe that I am the Lord, when I ſet my face againſt them, and make the ſame waies: becauſe they haue ſo long offended, ſaith the Lord God.

When the prophete intendeth to ſpeake of the abominacions of Ieruſalem: both ſpye the waies the ſynners of God towarde it. Ieruſalem is requiſed of vniuerſall, for her ſonnet with Iſraelites ſhall ſuffice the wyckedneſſe of other people in comparison of the ſynnes of Ieruſalem. The cauſe of the abominacions to which the ſonnet ſhall ſpoken to promiſſed, to the reprobacion.

CAP.

A Separ, the wonder of the world spake unto me, saying: Thou sonne of man, knowe the reyse of Iherusalem: their abominacions, and saye: thus sayeth the Lord God vnto Iherusalem: Thy piety and hyene came out of the lande of Canaan, thy father was an Amorite, thy mother a Chetite. In the daye of thy birth when thou wast borne, the dregge of thy nauell was not cutte: of thou wast not baptyed in water to make thee cleane: I must needs rubbe with salt, ne wash in cloutre: no man regarded the fo mothe, as to do anye of these thynges for the, as to baptye the lycht lamour, but thou wast wyllyng calte out vpon the selde, yea baptyed wast thou in the daye of thy birth.

Then came I by the, and sawe the crooken borne in thyne owne bloud, and sayd vnto the: thou shalt be purged from thyne owne bloud, from thyne owne bloud: I sayd shalt thou be cleansed. So I placed the, as the blossom of the selde: thou arte growen vp, and waxen greate: thou hast gotten a maruelous pleasant beaute, thy byrdes are come vp, thy beare is goodly growen, where as thou wast naked and bare afore.

After when I went by the, and looked vnder the: beheld, thy tyme was come yea: then the tyme to come the. When spake I my close vnto the, to couer the thynges: yea, I made an othe vnto the, and mayed my self with the (sayth the Lord God) and so thou breamest myne owne. Then washed I the with water, and poured the bloud frome the. I annoynted the with oyle, I gaue the change of garments, I made the Cloas of Taurus leather: I girded the aboute with white sylke, I clothed the with herbyd: I decked the with costly apparell, I put ringes vpon thyngers: a chayne about thy necke, spangles vpon thy shoulders, eare ringes vpon thine eares, and set a beaurfull crowne vpon thyne head. Thou wast thou deckt with silke and golde, and thy garment was of fyne white sylke, of noble wyth and of dyuerse coloures.

Thou diddest eat nothing but hennels, honey and oyle: maruelous goodly was thy beaurfull, yea curi a deyr dume wast thou. In so much, that thy beaute was spokt of amonge the hyttiten, for thou wast excellent in my beaute, which I put vnder the sayth the Lord God.

But thou hast put confydence in thyne owne beaur, and played the harlot, when thou haddest gotten thy name. Thou hast committed whoredome, with all that wente by the, and hast fulfilled their desyres: yea thou hast taken thy garments of dyuerse coloures, and deckt thyne selfe with them, intercouer thou imphett full thyne whoredome, of such a wayon, as neere was done me shall be. The goodly ornaments of Jewels

which I gaue the of myne owne golde and siluer, had thou taken, and made the men

inges thereof, and committed whoredome with all.

Thy garments of dyuen coloures had thou taken, and deckt them thyng myne oyle and incense had thou sette betwixt them.

Thy meate which I gaue the, as hennels, oyle, and honey (to feede the whell) that had thou set before them, for a fytter lamour. And this came also to passe, sayth the Lord God: Thou hast taken thine owne daughters and daughters, whom thou haddest begotten me: and these hast thou offered by vnto the, to do their meat. So this be a small hope of me of thine, (which thou) that thou shouldst use thynges, and spend them other, to be deuit vnto them: I and yet in all the abominacions and whoredomes, thou hast not remembred the daye of thy birth, how naked and bare thou wast at that tyme, how naked howe in thyne owne bloud. After all these thy abominacions, as to the white sylke, (sayth the Lord) thou hast baptyed thy dume and whoredomes in euery place: yea as the blood which wast had thou baptyed the an altar. Thou hast made the beauty to be adored, thou hast laped out thy legges to meet one that came by, and multiplied hast thyne whoredome. Thou hast committed fornication in the Egyptians thyne whoredomes, where thou hast more lechery, and thus had thou dyd thyne whoredomes, as anger me.

As I tolde, I will direct out myne hande ather the, and will myne the flow of water, and deliuey the ouer into the wyllis of the whell into thyne enemyes, which are ather out of thyne whoredome. Thou hast played the hope also with the Syrians, which the myghte not faste the: yea thou hast played the harlot, as not had enough. Thou hast thou thy committed thyne whoredomes, and yet thyne selfe faste. Woe shall I remember thyne deyr (sayth the Lord God) for thou hast all these thynges, thou hast thyne beaur: baptyng the dume at the beate of every Actte, and thyne whoredomes in all places.

Thou hast not been as an other beaur, that maketh beaur of her whoredome, but as a wile that breaketh her blocke, and maketh ather in the of her whoredomes. Yet as growen to all other whoredomes, but thou growen to beaur into all thyne houses, and offer com prices, to come vnto the oute of all places, and to commit fornication with the. It is come to passe with the in thy whoredome contrary to the bile of other women: yea there hath the such fornication been committed after the, saying that thou profestest gytes vnto them, and to make is gyten the: this is a saying of thine.

Therefore heare the wonder of the world, as thou hast, thus sayth the Lord God: so I moche as thou hast gotten thy name, and disclosed thy whoredomes, thou hast whoredome with all thyne houses, and with all the people of thyne abominacions in the house of the

thy chylde) in, to whome thou hast giuen them:
 Brother therefore I will gather together all
 thy lawers, vnto whome thou hast made thy
 frife common: yea, and all them whom thou
 fawest, and euerie one that thou hatest: &
 will discouer thy shame before the, that they
 all maye see thy synnynesse.

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Shoole I make my waite to be still, I take
my comfort from the content, & no more
to be displeased: I singe then rememberd not
the dayes of thy youth, but hast prouoked me
to waite in all these thynges: Beholde
thyselfe, I will bringe thyne owne wayes
upon thyne head, sayeth the Lord God: thou
be it, I curse thee vnto the, accordyng to thy
wickednes and all the abominacions. Be
hold all they that be common prouerses,
that be this powere also agaynst the: such
another, such a daughter.

1294 Thou arte euen thy mothers owne dought
in that hath caste of her husbande and her
child. Yea thou arte the sister of thy sisters,
whiche forsake their husbandes and their
children. Your mother is a Cethite, and your
father an Amosite. Whine eldest sister is Sa
maria, she and her daughters that dwell upon
the left hande.

But the yger after that dwelleth on the right hande, is Sodoma and her daughters. he saith thou shalt waite after their wayes in hope after their abhominacions: but in al thy wayes thou hast bene moe corrupte than they. As thus saith I thus saith I Lord God: Sodoma the sister with her daughters, hath not come to euill, as I thy daughter. Therefore, the spynes of the sister Sodoma haue borne the: wyche, filines of meate, abominacion and felices: these thynges haue she and her daughters. Wistest thou that, they reacheth their hand to the poore & needy, but they giue, and geue abhominable thynges before me.

had done it. Neither hath Samaria done
with of thy synnes, yea thou hast exceeded
them in wickednes: In so moche that in com-
parison of all the abhominacions whiche
thou hast done, thou hast made thy sisters
good women.

for their captivity, namely the captivity of Sodom and her daughters: the captivity of Samaria and her daughters: I will bring them again, so will I also bring again the captivity among the:

that thou mayest take thyne owne confusio
upon the, and be ashamed of all that thou
hast done, and to comforte them. Thus thy
sisters (namely) Sodom and her daughters,
Samaria and her daughters, with thy selfe
and thy daughters, shall be brought agayne
to pour othe thatt.

When thou wast in the pyrre, and before
thy wickednes came to the lyght: thou wol-
dest not heare speake of chy lylace Suboma,
vntyl the tyme that the Sirians with all
their townes, & the Phyllines with all that
lyer round about them, broughte to the flame
and confusyon: þ thou myghtest heare thye
owne felychynes and abyomynaciō, sayth the
orde.

for thus saith the **Lorde God** : I will
by right haue with thee, as thou hast done.
I will haue despised the orbe, and broken the
covenant. **I will** remember
the covenant that I made with thee in thy
youth : it is more that it shall be an euil
scape covenant : so that thou also remem-
ber thy waies, and be ashamed of them : the
waile thou carrest of thy elder & younger
sisters whom I will make thy daughters, &
that be thy covenant, and I will re-
member thy covenant with thee, that thou madest
with me : I will be true : that thou wast
false : I will be true : that thou wast
false : thou shalt be a barren woman, and
thy confuſion no more : when I haue for-
gotten thee, all that thou hast done, saith the
Lorde God.

E The parable of the two Eagles signifieth that Seducias, whiche contrarye to his othe had forsaken the frendshipp of Nabuchodonosor, turned himselfe to the King of Egypt, and therfore verisified. An exposition of the parrable. A prophete of **Abirke.**

CAPL. XVII.

The wordes of the Loyde came into me, & saying: Thou sonne of man: put forth a barthe (speakeing) and a paele, vnto the house of Izrael, and saye: Thus saith the Loyde God: There came a great Eagle with great wynges, lay with mynys long wynges, & full of feathers of dyuerse colours, vpon the mounte of Libanus, & toke ap, anich from a Cedar tree, and carried it to the toppe of his towrges, and carped it in to the lands of Canaan, and set it in a cyttre of marchantises. He toke also a boughce of the lande, & plantid it in a fruitful grounde, he brought it vnto great watres, and set it as a mylke tree there.

Then byd it growe, and was a greate vine
 flocke, byd lowe by the grounde : thus : here
 came of it a vyne, and it brought forth blif-
 some, and swete out branches.

But there was an other Eagle, a greake one
which had greake winges and many feathers,
and beholde, the rotes of this bynde hadde an
hunger after him, and spred oute his brau-
ches towards him, to waite his feules. For
wherefores it was plantid byon a good ground
beside

among his people: he is dead in his owne house. And yet say ye: Wherefore then shal we not thinke some haue his fathers sinne? Therefor because the sonne hath done equiue & right, hath kept all my commandements, and done them: therefore shall he liue in his house. The same house that I haue, shall be. The same house shall not beare the fathers sinne, neither shall the father beare the sonnes sinne. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him selfe also. But if the righteous will turne away from all his sinnes that he hath done, and kepe all my commandements, and do the thinge that is equall & right: doubtles he shall liue, and not dye. As for all his sinnes that he did before, they shall not be thought vpon: but in his righteousness he hath done, he shall liue. For haue I any pleasure in the death of a sinner, saith the Lord God: but rather that he should liue, and yet?

Againe: if the righteous turne away from his righteousness, and so iniquitie, according to all the aduocations, that the wicked man hath that he liue: all the righteousness he hath done, shall not be counted vpon, but in the fault that he hath committed withall, and in the sinne that he hath done, he shall dye.

And yet ye saye: What, the waye of the Lord is not indifferēt. Where therefore be the house of Israel? Is not my waye righte? And are not your wayes rather twisted? Whye is a righteous man turned away from his righteousness, and misleth with vngodlines: he misleth by this: yea for the vngodlinesse that he hath done, muste he dye. Againe: when the wicked man turneth away from his wickednesse, that he hath done, and doth the thinge which is equall and right: he shall liue his soule aloue. For in so much as he turneth him from his sinne, and turneth him from the vngodlinesse that he hath done, he shall liue and not dye.

And yet saye the house of Israel: What, the waye of the Lord is not equall. Are my wayes righte? Ye house of Israel: Are not your wayes rather vngodly? As for me: I will iudge euerye man, according to his wayes. Ye house of Israel, saye the Lord God.

Wherefore be conuerted, and turne you from all your wickednesse, so shall there be no sinne to you hereafter. Calle awaye from you all your vngodlinesse, that ye haue done: make you newe beeres and a new spirit. Wherefore will ye dye, ye house of Israel? Icinge I haue no pleasure in the death of them that dyeth, saith the Lord God. Turne you then, and ye shall liue.

[The captiuitie of Ierusalem and Iosiah is signified by the lions whelpes, and by the lyon. He receiue the prophesie of the type of Ierusalem quite full, and the miserie thereof. is present.

But mouest thou for the princes of Israel, and saye: Wherefore laye the moste that I haue amonge the Iyons, & maye shed her pangs amonge the Iyons whelpes? One of her whelpes she brought vp, & it became a lyon: it leened to spoyle, and to deuoure folke. The bestiben brede of him, and she him in their nettes, and brought him in chappes vnto the lande of Egypte.

Now when the damme saue that, al her hope and comfort was awaye, the cote an oyle of her whelpes, and made a lyon of him: whiche went amonge the Iyons, and became a fierce lyon: it leened to spoyle & to deuoure folke: he destroyed their palaces, and made their cyties waste. In so muche that the hole laude also euerie thinge therein, were vtterly desolate, & howe the very voyce of his raryng.

Then came the bestiben together an euerye side out of all countreys agayne, and layed their nettes for him, and toke him in their pite. So they bounde him with chappes, and brought him to the kinge of Babylon: whiche put him in prison, & he was kepte no more: he dyed vpon the mountaine of Israel. As for the mother, she is like a vire in the bloude, pluncked by the water: she becometh and blyancheth are growen out of many waters, her saltes were so strong that men myght haue made saltes thereof: & she grew to dighe in her saltes.

So when men sawe that she exceeded the height and multitude of her blyancheth, she was roled out in duplicitate and cast do wnto the ground.

As she cast bynde byed by her fruit, her strong saltes were broken of, & whelmed and dyed in the eye. But now she is puffed in the wind & deniceth, in a dye and churly ground, and there is a fyre gone out of her saltes, which hath dyed by her blyancheth and her fruit: so that the blych no more strong saltes, to be used for officers. This is a pitious and miserable thinge.

[The Loyde deneth that he will onliue them when they praye, for the offence of vngodnesse whiche he here obiecteth. He promyseth that his people shall returne from captiuitie. By the word that should be dynt is signified the bumping of Jerusalem.

In the xxiij. yeare the tenth daye of the month, it happened, that certayne of the elders of Israel came vnto me, for to aske counsell at the Loyde, and sat vnto me before me. Then came the word of the Loyde vnto me on this manner: Thou sonne of man: speake vnto the elders of Israel, and saye vnto them: Thus saye the Loyde God: Are ye come to aske any thinge after me? As I receiue as I liue (saith the Loyde) I will giue you.

where thou the dooms together, handle
upon the fyre, sette the flacke, let all be well
looken, that the bones maye be iuncted oute.
Wherefore set the potte emptye vpon the co-
les, that it maye be warme, and the metall
boile, that the fycke and ralyousse maye be
consumed.

P But it wyl not geu of, there is so moche
of the ralyousse masse be dyed oute. Thy
symples is abominable, for I wold haue
sithed the, but thou wilst not be clensed.
Thou canst not be poured frome thyne un-
cleanness, tyll I haue poured my wrothfull
indignation vpon the. Then I the Lorde
durst to drenghe: Yea, it is come to tette al-
together that I wyl doo it. I wyl not ge backe
I wyl not spare, I wyl not be interested:
but accordinge to thy wyces and ymagina-
cions, thou shalt be punished for thy
Lorde God.

E And the wynde of the Lorde came vnto me
sayng: Thou sonne of man, beholde, I wyl
take awaye the pleasure of thyne eye with
a plague: yet walte thou nepther mourne nor
wype, ne water thy chekes therfore: I maye
mourne by thy selfe alone: but vse no heauy
lamentacion. Holde on thy bonnet, and put on
thy shoo vpon thy fecte, couer not thy face,
and eat no mourninge bread.

And I spake vnto the people bysyme in the
myngrage, and at euen my wyfe dyed: then
vpon the nixte morninge I dyd as I was com-
manded. And the people said vnto me: wilt
thou not tell vs what that signefith which
thou doest?

I answered them, the wynde of the Lorde
came vnto me, sayng: Tell the house of Is-
rael, thus sayeth the Lorde God: beholde, I
wyl suspende my Sanctuary: euen the pla-
ce of your petyes, the pleasure of your eyes,
and the thyng that ye loue: your sonnes and
daughters whom ye haue left, shall fall epos-
trophe therefore.

Like as I haue done, so shall ye doo also:
It shall not hyde your face, ye shall eate
and mourninge bread: your bonnettes shall ye
haue vpon your heedes, and shooes vpon your
feet.

So shall nepther mourne nor wepe, but
in your symes ye shall be solemnefull, and
as yougent with an other. Thus sayeth
the Lorde God. For loke as he hath done
to: when this cometh: ye shall doe also:
that ye maye lerne to knowe, that I am the
Lorde God.

But beholde, I thou sonne of man:
beholde howe when I take thome theryn they
petye, they hope and honoure, the luste of
thys eye, the burden of theyr doopes:
namely thy sonnes and daughters. When
wilt thou escape, and come vnto the
to dwelle ther. In that daye shall thy
wylde be opened to him whiche is risen:
yet that thou mayest speake, and be no more
blame: yea, and thou shalt be theyr thyme
taken, that they may knowe howe that I am
the Lorde.

¶ The wynde of the Lorde vpon the sonnes of Is-
rael, whiche reioyce at the fall of zerusalem. Is
sayng Good and Ben. Agayn I haue, Agayn
the Shulthanes.

CAPL

XXV.

The wynde of the Lorde came vnto me,
sayng: thou sonne of man, let the face
agaynste the Ammonites: prophete
vpon them, and saye vnto the Ammonites:
I haue the wynde of the Lorde God. Thus
sayeth the Lorde God, for so moche as thou
speakest ouer my Sanctuarye. And I, I knowe
it be nether suspended: and ouer the lande of
Israel: I knowe it be nether desolate, yea and
ouer the house of Iuda, I knowe they be
nether lesse awaye personis. Beholde, I
wyl deliuer the to the people of the state,
that they maye haue the in possession: they
shall sette there castles and houses in the.
They shall eate thy frute, and drynke wyne
of thy mylke. As for Iabard, I wyl make of
it a stall for camelles, and of Ammon a shepe
fold: and ye shall knowe, that I am the
Lorde.

For thus sayeth the Lorde God: In so
moche as thou hast clapped with thyne han-
des, and stamped with thy fete / yea reioyced
in thyne deute ouer the lande of Israel with
deliuer: beholde, I wyl scatche ouer myne
hand ouer the also, and deliuer the to be spo-
led of the heathen, and rote the oute from
among the people, and caust the to be wyte-
dore oute of all landes: yea I wyl make the be-
laid waste, that thou maye knowe that I am
the Lorde.

Thus sayeth the Lorde God: for so moche
as I haue said to Iuda, it is but lyke as all other Gentiles
be. Therefore beholde, I wyl make the citie
of Ierusalem weapounlesse, and shall take awaye
theyr strengthe: their cityes and wylde co-
stles of their lande, which are the pleasures
of the countrey: the namely Bethshimon, Be-
shimon, and Marataim: these wyl I open
vnto them of the state, that they maye fall
vpon the Ammonites: and wil geue it euen
in possession: so that the Ammonites shal
no more be had in remembrance amonge the
heathen. Euen thus wyl I punish the Iuda
also, that they maye knowe howe that I am
the Lorde.

Wherefore, thus sayeth the Lorde God:
I knowe that I haue said and I haue done, and
euen I shall be done: I shall seeke oute
thys sayeth the Lorde: I wyl reache oute myne
hand vpon them, and take awaye man and
beast out of it.

From Iherusalem vnto Dedan wyl I make
it desolate: thep shal be desolate with I moche.
Thus wyl my people of Israel: wyl I avenge
me agayn vpon Iuda: thep shal handle him
accordinge to my wroth and indignacion, so
that they shal knowe my vengeance, sayeth the
Lorde God.

Thus sayeth the Lorde God: for so moche
as the Philistines haue done this: namely
to Iuda, I shall

¶ Ezechiel
Iere. xlv. 4.

¶ Ezechiel
Iere. xlv. 4.

¶ Ezechiel
Iere. xlv. 4.

¶ Ezechiel
Iere. xlv. 4.

John bringeth with despitfull homages, and he will set them fel-
lowes to destroy. Therefore thus sayeth the
Lorde God: Beholde. I will decree ouer
my hand ouer the Philistines, and drop
out destruction, and cause all the remnant of
the feeble to perishe. A greaue vengeance
will I take vpon them, and punish them
euill: that they may knowe howe that
I am the Lorde, which haue auenged me of
tyrus.

The prophete sayeth that Tyus shall be overthro-
wn, because it is set in the distance of Jewe-
lisme. The wonderinge and astonishment of the
mercantiles, for the dissolution of Tyus.

CAPL. XXVI.

I It happeneth that in the .xj. yere, the spyde
baye of the mount, the word of the Lorde
came vnto me, saying: Thou sonne of ma-
Ofte. xlii. a. becauise that Tyus hath spoken vpon Ierusa-
Jer. xlii. l. lem: I ha, now I from the portes of the peo-
Ezech. xlii. ple be broken, and he turne vnto me, for I
haue destroyed my help full.

Yea, thus sayeth the Lorde God: Be-
holde, I will vpon the, I will bring
a greaue multitude of people agaynst the,
like as when the see aseth vnto his wa-
uers: they shall breake the walles of Tyus,
and cause downe his towne: I will escape
the ground frome her, and I will make a bare
dune: yea as the drying place where the fish-
ers hang up the nettes by the seeyde.
Then I haue spoken it, sayeth the Lorde
God: The Cities that people breake tough-
tes vpon the felow, shall perishe with the
tyrus: that they may knowe howe that I am
the Lorde.

I For thus sayeth the Lorde God: Beholde,
I will bringe vnto thee Sabachodonosor, with
the kyng of Babylon, and a kyng of
hugnes from the North vpon Tyus, with ho-
lies, chariots, horsemen, and with a greaue
multitude of people. Thy thoughtes that are
in the land, shall be with the sword: but
agaynst the he shall make bulwarkes, and
great bulwarkes aboute her, and I will by his
dyes agaynst the. His hugnes and battell
rammes shall be prepared for thy walles, and
his weapons breake downe thy towne.
The bulwarkes of his payes shall couer the, they
shall be as mure, thy walles shall shake at
the noyse of the horse men, chariotes, and
battles, when he cometh to thy portes, as
men do in to an open cite. With the bul-
warkes of the horse men, shall he breake downe all thy
fences.

He shall see the people with the sword, a
breake downe the portes of thy strength.
They shall waite a waye the waye, and
people thy merchandise. I will make wall
they breake downe, and destroy thy houses
of pleasure. They shall see the temple and con-
fess: and shall they call in the matter. Thus
will I bringe the melody of thy dyes, and
the house of thy magnificence to an end, so

that they shall no more be brede. I will make
a bare dune of the / sea, a drying place for
nettes, and bulwarkes shall be buylded agaynst
the. For thus I the Lorde haue spoken it, sayeth
the Lorde God: thus hath the Lorde God
spoken concerning Tyus. The Tyus shall be
moured at the noyse of thy fall, and at the
of the dayne that shall be murdered there.
All hugnes of the see shall come downe from
their seates regall: they shall leue a waye
they take, and put of their cloth clothing.
Yea with trembling shall they be drest,
they shall sit vpon the ground: they shall
be ashy at thy fodeys fall, and be ashy
drest at the.

For I will mourne for the, and I will
the: I thou noble cite that hadst been so great-
ly occupied of albe, thou shalt haue been the
dressed vpon the see with thyne inhabit-
ers, of whom all men rode in feare: howe
thou now to beirely destroyed: I haue made
the of the fall the impossibilities of thy
leues / sea and the ples them shall stand
in feare at thyne ende.

For thus sayeth the Lorde God: When I
make the a desolate cite (as other cities be,
that no man dwell in) and when I bring the
depe vpon the, that greaue waters more-
ouer the: When will I call the downe vnto
them that descende in to the pyre: into a
people that had been longe bred, and let the
in a land that be breche, like the olive
branch, with them which growe to the
grauel: so that no man shall dwell more
there. And I will make the to be no more
honour in the lande of the seyrage. I will
make an ende of the, and thou shalt be gone.
I thoughte thou be sought for, yet Waltere
not be founde for curremors, sayeth the Lorde
God.

The prophete is moued to bewaile the desola-
tion of Tyus, he reuerberate the part of Tyus
for the haunting of mercantiles there.

CAPL. XXVII.

The word of the Lorde came vnto me,
saying: I thou sonne of man, with a
lamentable complaint vpon Tyus, and
saye vpon Tyus, which is a poore of the
that occupieth with much people and man-
ples: Thus speaketh the Lorde God. O
Tyus, thou hast sayde: What, I am an
open cite: Thy borders are in the myddle of
the see, and thy bulwarkes haue made the
of the goodlye, all thy tabernacles haue the
of Lyppe trees of the mount of Sion. I
Iuanus haue thy table: thy cetera make
thy maties: and the chere of Sion to
the women.

Thy borders haue they made of pines, and
of colly wood out of the rick of Sion. Thy
table was of the pines small made: and
the lande of Sion, to hang vpon thy
and thy hangings of pines like people,
out of the rick of Sion.

Interpretation

City of Sidon and Arvad were thy mar-
rines, and the isles in Tyre were thy ship-
mates. The eldest a typhid at Sidon were
they, that mended and dopped thy dyppes.
All dyppes a orthe see, with this dyppen
stepped from marchenbyres in the Tyre sea.
Isa, Libanus, and Libanus, were in thine isle,
a bypys to flete: theye haged by this the
belemities with the, thes fete foud the
beauty. Thy of Arvad were with thine
bell round about thy wallies, and were thy
warren upon thy cowies, these hanged
withen childes round about thy wallies, and
were the mercurious geobly. Thais occu-
pyed the isle in all maner of wares, in ple-
ce, pyon, tyne, and leade, and made thy mar-
ke grates. Ienun, Ubal, and Shelech were
thy marchauntes, which brought the men &
eyements of metall for thy occupyng.
Thy of the house of Thogama broughte
wines at the tyme of thy maste, byste, byst
cens and mulcs.

Thy of Dagan were thy marchauntes: &
more after Isis that occupied with the,
brought the bethers, Elephant bones and
pyerites for a present. The Sittans occu-
pyed with the, because of thy divers wares,
and increased thy marchenbyres, with Soma
capes, with faret, with noble wares, with
bysteyen cloth, with spiche & with chye-
fall.

Jaba and the land of Akar occupied with
the, and brought unto thy markettes, wheat
bisme, honf, ople, and cypack. Damais al-
so his marchenbyres with the, in the best
wyne and wythe wolle: because thy occupy-
ment was so great, and thy wares so manye.
Din, Jann a Shuald have broughte unto
thy markettes, yon reby made, with a casso &
clanne, according to thine occupyng.
Dien occupied with the, in fapre capellere
bees and quippons. Arabis and al the pyin-
es of Egar have occupied with J, in Thyre,
wethers and geotes.

The marchauntes of Saba and Kema
have occupied also with J, in al colly foyes
all pious stones and golde, which they
broughte unto thy markettes. Haran, Che-
ren and Eden, the marchenbyres of Saba, Afir
and Shechimab, were all doers with the, &
occupied with the, in colly payment, of re-
bythe and noble wares, theye pyerites, &
bysteyen paxie and beande, bysteyen with
thyre: yea and in Egar wode, at the tyme of
thy markettes. The dyppes of Thais
were the chief of thy occupyng.

Thus thou art full, and in woe: thy
men in the myddell of the see. Thy marpuces
have coveyngunge onto the oute of many
nations. But the rull wynde shall cumber
the into the myddell of the see: so that thy
wares, thy marchenbyres, thy rythes, thy wa-
rines, thy dyppes, thy dysses, thy occu-
pynges: that brought the thynges necessarye
for men of wares: that are in the sea: all
the same shall perishe in the myddell of
thee in the daye of thy fall.

The labourers shall shoke at the londe cry

of the dyppen. All thy men, and all ma-
rpuces upon the see, shall leape oute of thyre
boates, and see them selues upon the londe.
Thy wall spitt by thy wynde because of J,
and make a lamentable cry. Thy wall shall
calle upon their beades, and the wynde in the
skies. Thy wall shall covey them selues, and put
sake cloth upon them for thy sake.

Thy wall mournes for the with befull
sorrow, and dure lamentation, for this thy
men also shall wepe for the. Alas, what cry-
bath to brie becovered in the see, as Tyre is.
When thy wares and marchenbyres came
from the sees, thou gaud al people enough.
The hynges of the reb had thou made rich,
choyote the multitude of thy wares and oc-
cuppyng.

But thou art now call downe into the
depe of the see, all thy resorte of people is pe-
rished with the. All they that dwell in the
Isles are astonished at the, and all their hynges
are asfayed, for the fairs have chaunge
ed colour. The marchenbyres of the nethis
wonder at the. In that thou art, to cleane
brought to naught, and comest no more by.

The wynde of God agaynst the hynges of Tyre
for his pyrte. Daniel. The Prophecie is moved to
beweile the hynges of Tyre. The wynde of the
Roche agaynst Sydon. The Roche promysed to
gathe together the dyppes of Tyre.

CAP. XXVIII.

The wynde of the Roche came unto me,
sayng: Thon soune of man, tell the g-
pyrte of Tyre. Thus sayeth the Roche
God: because thou hast a pious herte and chyle, for
the saye: I am a God, I have my seate in sybil.
The myddell of the see is a God: where as
thou art but a man and not God, and yet thou
durst in thine owne conceit, thou art God:
Behold, thou shalt call thy selfe wythe then
Daniel 4.
Daniel, that there is no secretes byd soune
the.

With thy wysdome and thy understan-
dyng, thou hast gotten the great weltheines
and gathered treasoure of syluer and golde.
With thy grete wysdome and occupyng
hast thou increased thy powre, and because
of thy grete crye, thy herte is proud.

Therefore thus sayeth the Roche God: for
so much as thou hast by thy wysdome, as
thou hast done, were God beholde, I wyll bring
enemies upon the, from the pyntes of the
pyrthen: these shall beate out their swar-
des upon thy beautye and wysdome, and shall
despise thy glory.

Thy wall shall call the downe to the pyrte, so
that thou shalt dye in the myddell of the see
as they that be slayne.

Let it, if thou wilt say then: before them
that slay the: I am God: where as thou art
but a man: not God, in the handes of them
that slay the.

Woe shall thou, turn as the uncrumpled
ed in the handes of the enemye: for I thy
selfe have spoken it: sayeth the Roche God.
Rejoyce

Howouer, the voyde of the Lorde came
into me (saying) Thou soune of man, make
a lamentable complainte vnder the bryge of
Tyr, and tell him: Thus sayde the Lorde
vnto: Thou art a scale of a phenix, full
of wisdom and excellent brauerie. Thou hast
bene in the pleasaunt garden of God: thou
art deckt with all manner of precious stones:
with Ruby, Topas, Chrysal, Iacener, O-
nixe, Iaspis, Sappire, Smaragde, Carbuncle,
and gode: By brauerie and the toles that
be in the were set forth in the bays of sym-
peraces. Thou art a fayne Acherub, stretched
byt out to conser.

I have led the upon the holy mountaine of
Goo, there had thou bene, I walked among
the foyre gliffling flames, from the fyme
of the creation thou hadst bene right excellent,
right wondrous, was founde in the Worlds
of the great marchandise, thy beete is full
of wondrous, and thou hast ordered. Therefore
will I call the from the mount of Goo
(O thou covering of cherubims bestrope
among the gliffling flames. Thy beete
was proude in the foyre brautye, and thy
beauty shon be thy glorye thy wondrous,
I will raise the doorne to the glasse, that
in the lighte of huncas.

Then haue despised thy Sanctuary, with
the gate which by the way of the
cuppresse. I will bringe a fyre from the mid
dest of the, to consume the: and will make
the to ashyes, in the sight of all the that see
upon the. All ether that haue bene acquyr
ed with the amongs the Eethiops, shall be
absent at the: (sing thou arte so cleane)
broughte to noughte, and commed no more
to be.

And the moode of the Hoide came vnto
me saying: Thou sonne of man, see thy face
againe & thou.

Popple they upon it, and preat. Thus saith
the Lord God: I will bid the Aiden, I will
upon the, and get me honour in the: that it
may be knowne, howe that I am the Lord
when I punish the, and get me honour in
her. For I will cōdē penitence and bloud
shedding into her streets, so that the whole
city shall be darne with the smeeze, and I will
about in the mynch of her: and they shall
knowe, that I am the Lord. She shall no
more be a pynching thyme, and an hurtynge
time unto the house of Israel, as once there
that Ipe rounde about her and dare be: and
they shall knowe, that I am the Lord.

Thus saied the Lorde God: when I gathered the boundes of Israel together againe from the nations among whom they be scattered: they shall be sanctified in them, in the sight of the Gentiles, and they shall dwell in I land, that I gaue to my seruante Iacob. They shall dwell safely therein, without feares and plante vipers: yea safely shall they dwell therein, when I haue punished all those that bespide their rounde aboute: and then shall they knowe, that I am the Lorde their God.

The prophesie againſt Pharaos. The prophesie
the deſolation of Egypt, and the ſparpinge againſt
the Egyptians. The ſecond prophesie that ſhall
reſtoze Egypt againe after foure yeeres. Egypt is
the ſecond of kinge Nabuchodonosor ſoyle in
four whiche he take againſt Egypt.

CAPL

XXIX.

I will set the sea upon the charnel house
of the dead nations; the womb of the King
came down me laying; and thus count of
man; for now the face against Pharaoh
the king of Egypt, prophesied that I
against the hole lands of Egypt: I will
and tell him, thus saith the Lord God
honor, O Pharaoh thou king of Egypt, I
will upon thee, thou great dragon, thou
in the waters: thou that sayest, I will
to mine: I have made it my life: I will
an hook to thy shewes, and hang all the
flood in the waters upon thee (saith): so
that I will bring the nose of thy water:
Yea and all the spile of the waters that
hang upon the shales. I will cast thee out
upon the dry land: and will the spile of the
sea be upon thee: thou shalt lie upon the
bebe. Thou shalt not be gathered me taken pur:
but that thou mayest be for the bridle of thy sin,
and for the touch of the spire: that thy
holme dwell in Egypt: thou knowest, that
I am the Lord God: because thou hast
refused to be the house of Israel. I will
the hole of the world thy hand made: I will
pynish them an curse by: and of thy land
will upon thee, thou wicked and wicked
serpents of thy brackes. Therefore, thus saith
the Lord God: behold, I will bring
some upon thee, and thou out of the bottle
man and bracke. Yea the land of Egypt shall
be desolate and waste, and they shall know,
that I am the Lord: Because he saith: I
will be my god, I will cease have made: I
will be my god: I will upon thee, and thou
thy waters: I will make the land of Egypt
waste and desolate, from the west of
Syene, unto the borders of the Gennes
desert: I will set the sea upon the hole
man made: I will set the sea upon the
there, neither shall it be inhabited. I will
make the lands of Egypt to be desolate, I
enough of the west countries, and I will
to thy worship: and people, and other wild
eyes: and I will make the Egyptians wild
of beheaden and nations.

Again, thus saith the Lord God: Whi-
ther I senders are expied, I will gather the
Egyptians to punish againe, out of the na-
tions, amonges whom they were kettles,
I will bringe out prisoners of Egypt againe
into the lande of Canaan: that some re-
turne countrey, that they may be there a loo-
p to small kingdoms: yea they shall be the smal-
lest amonge other kingdoms: lest they re-
minder them selves about the Heijden: for I
will to ment: the them that they shall no more
fear the Heiden.

They shall no more be an hope unto the
house of Israel, neither prouoke them any

unto wickedness, to cause the turne backe
and to restore them: and they shall knowe
that I am the Lord God.

In the third year, the fifth daye of the fifth
moneth, came the word of the Lord vnto
me sayinge: Thou sonne of man, Nabucho-
danezar the kynge of Babylon hath made
by lake, with greafe reynoupe and labour
a crocke before Tyre: that euerie beeh make
his hole, and euerie fowle his nest. Yet hath
the great creature that he hath
made there.

Therefore thus sayeth the Lord God:
I will give the lande of Egypt vnto
Nabuchodonosor the king of Babylon, that
he may take away all her substance, rob her
treasures, and spoyle her spoyle, so pay he
the price for his labour, that he take for
his hire Tyre.

In the same tyme will I raise the doome
of the bank of Israel to growe forth, and
open the mouth againe amonge them: that
they maye knowe, howe that I am the Lord.

(The destruction of Egypte and of his cyties in
egypte.)

CAPL

XXX.

IN the word of the Lord came moyses
vnto me, sayinge: Thou sonne of man,
prophesye and speake: thus sayeth the
Lord God: Moyses, two month this daye,
in the hope to here, the daye of the Lord is
come: the fourth daye of the fifth moneth, the
twen is at hande, the fourthe commeth
hys Egypte.

Will I visitatione me self downe in Egypte;
but her people are taken away, & when her
foundations are destroyed, the Egyptians also
shall be strayed, yea the moyses lande, Eli-
bia and Libia, all their common people, and
God, all that be confederate vnto them,
shall fall with them downe the fourthe.

Thus sayeth the Lord: the maynteyners
of the lande of Egypte shall fall, the price of
the labour shall come downe: euen vnto the
lande of Syrenes shall they be slayne downe
with the fourthe, sayeth the Lord God: a
maynteyner shall beolate to vntreyes they shall
be made desolate, and amonge others make
knowe they shall be visited, and they shall
knowe, that I am the Lord, when I hynde
a syren in Egypte, and when all her helpers
are destroyed.

At that tyme, shall there be fengens goo-
send me in thyppes, to make the carelesse
Syrenes strayed, and so to shall come vnto
them in the daye of Egypte for double sell: it
shall come.

Thus sayeth the Lord God: I will make
knewe of the people of Egypte thowen the
time of Nabuchodonosor kynge of Babylon.
When the people told him, yea and the crea-

et creatures of the Bethshen Halbe broughte
to destroye the lande.

They shall breake out their swades vnto
Egypte and fill the lande full of swades: and
I will bye by their houses of water, and
sell the lande into the hands of wicked pro-
ple. The lande and all that is therein, will I
destroye thowen the enemyes. Euen I the
Lord have said it.

And thus sayeth the Lord God: I will
destroye the dyolles, and hynde the ymagines
of thowen an ende. There shall no more be
a prince of Egypte, and a fearfullnesse will I
sende in to the Egyptians lande. As for Pothu-
res, I will make it desolate, and hynde a syren
in Zoan. Alexander will I punyssh, and
poure my wrathfull indignation vpon him
whiche is the strength of Egypte. All the sub-
stance of Alexander will I destroye, and
hynde a syren in Egypte.

As in shall be in greafe hopefullnesse, Alexan-
dia shall be roted out, and thowen shall come
despye sooner. The best men of Heliopolis
and Bubasta shall be slayne with the sword,
and caried awaye captiue. As: Euphrates the
daye shall be dark, when I breake there the
septre of the lande of Egypte, and when the
pompe of her powers shall haue an ende. A
cloud shall come by and her daughters shall
be led awaye into captiue. Thus will I
punyssh Egypte, that they may knowe, how
that I am the Lord.

It happened in the xi. year, vnto I seuened
daye of the fyfte moneth, that the Lord
showe came vnto me, sayinge: Wholde thou
sonne of man, I will breake the arme of pho-
rao kynge of Egypte: and so it shall not be
bounde vnto be healed, neither shall any place
be layde vpon it, so to ease it, so to make
it so strong, as to dole a fourthe. Therefore,
thus sayeth the Lord God: Beholde, I will
vpon Pharaos the kynge of Egypte, and visite
his stronge arme (yet to it but a broken one)
and will smyte the fourthe out of his hande.

As for the Egyptians, I will scatter them
amonge the wythen, and lead them in to ban-
des aboute. Agayne I will strength the arme
of the kynge of Babylon, so give him my sword
in his hande: but I will breake Pharaos arme
so that he shall holde it before him pitifully
like a wounded man.

Yea I will shalpe the kynge of Baby-
lons arm: and the armes of pharaos shall fall
downe: that it maye be knowen, that I am
the Lord, whiche give the kynge of Baby-
lon my swades in his hande, that he maye
vnto it oute vpon the lande of Egypte: so
that when I keue the Egyptians amonge
the Gentyles, and shewe them in the lande
aboute, they maye knowe, that I am the
Lord.

(A comparison of the prosperitie of Pharaos,
with the prosperitie of the Egyptians. The people
geth a lye destruction vnto them bothe.)

CAPL

XXXI.

Moses

Moreouer, it happened in the .xi. yeare
the .xxij. daye of the thirde moneth
that the woode of the Lorde came vnto
me sayinge: Thou sonne of man speake
vnto Ahdrae the kinge of Egypte, and to al
his people: Whoe art thou lyke in the greate
nede: Whoe is like vnto a Lorde tree
vnder the moont of Ahdrae with saye biau-
ches: so thicke, that he gaue shadowes and
shor out vnder hygh. His toppes reached vnto
the cloudes. The waters made him greate,
the dyce set him vp an hygh. Rounde about
the roots of him came thre flowers of wat-
re he sente ouer his lyfte spere vnto all
trees of the felde. Ahdrae was he hygher
then all trees of the felde, and thre was
multitude of waters that he sent from him
he gathred many large banches. All fou-
les of the ayre made their nestes in his boun-
ches, vnder his bowes genderd all fowls beas-
tes of the felde, and vnder his shadow dwelt
all people. Fayre and beautifull was he in
his geratnesse and in the length of his boun-
ches, for his rote rode vnder greate matres
no Lorde tree myght hyde him. In the plea-
sant gards of God, there was no fyre tree
lyke his banches, the playnt trees were not
like the banches of him. All the trees in the
garden of God might not be compared vnto
him in his beautye as fayre and goodlye had I
made him with the multitude of his boun-
ches: In so muche that all the trees in the
pleasent garden of God, had cunne at him.

Wherfore thus sayth the Lord: soio inche
as he hath lyfte vp him selfe so hygh and
dressed his top in to the cloudes, and seinge
his grete in poude in his hyghnesse: I will
dispyce him in to the handes of the mygh-
ty amonges the heathen, whiche shall rote
him out. Accordinge to his myghtheesse will
I call him awaye, the enemies that be set
vpon him, and the myghty men of the heathen
shall so scatter him that his banches shall
lye vpon all mountaynes and in al balleres,
his bowes shall be broken downe to the
grounde thowout the lande. When all the
people of the lande shal goe from his shadow
and forsake him. When hee shall fall, all
the fowles of the ayre shall set vpon him, and
all wyld beastes of the felde shall goe out
amonges his banches: so that some beere
forthe, no tree in the water shall attayne to
his hyghnesse, nor reache his toppes vnto
the cloudes, neither shall any tree of the water
lands be hygher, as he hath done. For vnto
death shall they all be despyced vnder the
earth, and goe downe to the graue, lyke othe-
r men.

Moreouer, thus sayth the Lorde God: In
the daye when hee shall come downe to the graue
I will cause a lamentacion to be made, I
will cause the wyse vpon him. I will shauke
his banches, and the greates waters shall be
discharged. I shall cause Ahdrae to be shoo-
tull for his sake, and all the trees of the felde
shall be smytten.

I will make the fyreth make at the fowls
of his fell, when I call him downe to hell,

with them that descende in to the pylls. All
the trees of Eden, with al the chosen and be-
stres of Ahdrae, sea and all they that be
planted vpon the waters. All mountaynes
shall also in the towne Ahdrae saye: for they
shall goe downe in a hell with him, into that
that be sayne with the water, which shal
also vnder the shadowe of his some among
the heathen. To whom shall they be spe-
ned, that are so glorious and great, among
the trees of Eden: yet thou shalt downe in
hell: amonges the trees of Eden, which
thou shalt amonges vnto myght, with
them that be shauke with the water. Thus
sayth the Lorde God: and all his people,
sayth the Lorde God.

**The Prophecie is commanded to be made vnto
Ahdrae, the kinge of Egypte, and to all his people,
that he shall come downe to the graue, and
to Egypte shal be the hygher of Ahdrae.**

CAP. XXXII.

In the .xij. yeare, the .xxij. daye of the .iiij.
moneth, the woode of the Lorde came vnto
me, sayinge: Thou sonne of man, take
up a lamentacion vpon Ahdrae kinge of E-
gypte, and saye vnto him: Thou art coun-
sell as a lion of the desert, and as a whistling
in the fer.

**Thou shalt the waters aboute the, thou
dressed the waters with thy feet, and thou
dressed the waters. Thus sayth the Lorde
God: I will lynd my eye oute the comely,
a greates multitude of people: their shall
dye. For in to my parne, for I will cause
the vpon the lande, and let the lyte vpon the hill
that all the fowles of the ayre maye set vpon
the: I will gyue all the beastes of the felde
knowlege of the.**

**For thus sayth the Lorde God: I will
kill the balleres with thy hyghnesse, I will
make the lande with the abundance of
the bloude vnto the mountaynes, and the
balleres shall be full of scur. When thou art
put out, I will cause the hyghnesse, and make
the lande byrme. I will gyue the know-
lege the know-ut, and the know-ut shall set
the hygh.**

**All the hyghnes of dyem shall I put out
ouer the, and hyghnes shall be vpon the
sayth the Lorde God: I will reuile the
trees of many people, when I hyghnes the
struction amonges the heathen: a lamentacion
whom thou knowest not. For I will make
many people with the hyghnes to attayne
the hyghnes, that they better shall stand by,
when I shall my shadowe at the hyghnes, and
dye shall they be attayne, vnto men
him selfe, at the daye of the fall.**

**For thus sayth the Lorde God: the trees
of Ahdrae shall come downe vnto the
with the shadowes of the mountaynes shall
lynd the hyghnes of the people.**

**All they that be myghty amonges the
pylls, shall make the knowlege of the
and hyghnes downe: all the people. All the**

of Egypt will I despoile, that they
shall come no more upon the waters: so that
neither shall I see ne deaden slay, that I see
ne more. Then will I make their wa-
ters cleare, and cause their fouldres to runne
dry, sayth the Lord God: when I make
the land of Egypt desolate, and when the
carnages be all that is therein, shall be
left waste: and when I imple all them
which dwell in it, that they may knowe,
that I am the Lord. This is the mourning,
that I brought of the Heathen that make:
yea sorrow and lamentation that they take
in Egypt and all her people, sayth the
Lord God.

To the .xv. here, the .xv. hope of the mo-
runt came the word of the Lord unto me,
sayng: Thou sonne of man Take up a la-
mentation upon the people of Egypt, and
say: Thus saith the Lord God, the mighty: people
of the world also euen with the that dwell
therein, and with them that go downe in:
to the grave. Downe holme sayth so euen thou
be and laye the which are vncircumcised. Co-
mence those that be slayne with the sword,
that they lye.

The sword is given aforesayd, he shall be
hewn forth and all his people. The mightie
warrior is his helpe, that he none downe
be with the vncircumcised a word then
that be slayne with the sword: shall speake
to him out of the mouth of hell.

After is there also with his company, and
then gaues round about, which haue slayne
him all with the sword, whose gaues lye be
the him in the lower pit. His commons are
laid round about his graue: all together
bowed and layne with the sword, which
came from some horrible feare into the land
of the living.

There is I saw also with all his people, &
their gaues round about: which all being
bowed and layne with the sword, are
gone downe vncircumcised vnder the earth,
with the which some brought feare
into the land of the living: for the whiche
they bare their shame, with y other that
be come downe to the graue.

Then waspall so given them and all their
people, amongst them that be slayne. Their
commons are round about all them which be
vncircumcised, and with them that be slayne
with the sword: for feare that in times
past they made the lãd of the living asprey,
they shall now beare their owne shame,
with them that go downe to the pit, & lye a
wage them, that be slayne.

There is I saw also and Tubal, a thirde
people, and their gaues round about. These
are amongst the vncircumcised, and yet
will slayne with the sword, because afore
time they made the lande of the living as
prey.

Shall not they thin lye amongst the
buriers, and vncircumcised? Gaues not
the which their weapons are gone downe
to hell: whose swords are layd vnder their
heads, whose wickednesse is upon their bo-

nes: because that as most they have
brought feare in to the lande of the living?
Yea amongst the vncircumcised shall thou be
droppd, and slay with them, that pressed
thorow the sword.

There is the lande of Shom with her kin-
des & pynces also, which with their strength
are layd by them: that were slayne with the
sword, yea amongst the vncircumcised, and
them which are gone downe into the pit.
Moreover, there be all the pynces of the
north, with all the Idonians, which are
gone downe to the slayne.

With their feare & strength they are come
to confusion, and lye there vncircumcised,
among those that be slayne with the sword
and beare y their owne shame, with them that
be gone downe to the pit.

Howe when Dabao saith this, he shall be
recomited ouer all his people, that is slayne
with the sword: both Dabao and all his
hoofe, sayth the Lord God, for I haue ap-
pen my reare in the land of the living. But
Dabao and all his people shall lye amongst
the vncircumcised, and amongst them that
be slayne with the sword: sayth the Lord
God.

He feareth out the office of a preacher. He streng-
theneth them that outspare, and holdeth them
with the promise of mercy. So the former righteous-
nesse helpeth not the righteous, if he give hym selfe
agayne to synne: so the synners done before are not
imputed to the wicked that amende. He be-
wyleth the people against the reb of the people. Against
the mockers of the wordes of the prophete.

CAPL XXXIIL

Agayne, the word of the Lord came
unto me sayng: Thou sonne of man
speake to the chieftayn of the people,
and tell them: When I sende a watchman
upon a land, if the people of the land take
a man of their country, and sette him to be
their watchman: the same man when he
seeth the sword come vpon the lande, shall
blow the trumpet, and waite the pro-
ple.

If a man now heare the noise of the trom-
pet and wyl not be warned, and the sword
come and take him away: his bloud shall
be vpon his owne head: for he heere y sound
of the trumpet, and wolde not take heed,
therefore his bloud be vpon him. But if he
wyl receiue warninge, he shall saue his
lyfe.

Agayne, if the watchman is the sword
come and the hee not with the trumpet, so
the people is not warned: if the sword come
then, and take any man from amongst the:
the same shall be taken away in his owne
synne, but his bloud wyl I requyre of the
watchman hand.

And nowe (O thou sonne of man) I haue
made thee a watchman vnto the house of Is-
rael:

Jeremie. 31.
Ezechiel. 33.
Ezechiel. 33.
Ezechiel. 33.

A
preacher
be warned.

iii. Reg. 4. 6.

Ezechiel. 33.
Ezechiel. 33.

bring thou Israel waste for bloud, therefore shall blood persecute thee. Thus will I make the mount Zion desolate and waste, and bring to passe that there shall no man go thither, ne come from thence. His mountaynes will I fill with his Rayne men: thy hylls, dales, and valleys shall be full of them that are Rayne with the sword. I will make the a perpetuall wilderness, so that no man shall dwell in thy cities: that ye maye knowe how that I am the Lord.

And because thou hast sayd: what, bothe these nations, and bothe these landes muste be mine, and I will haue them in possession, where as the Lord was there. Therefore, thus saith the Lord God: As truly as I live I will handle the recompynge to thy waste and desoloute, like as thou hast dealt cruelly with them: that I maye be knowne among them, howe I haue punished thee. Yea, and that thou shalt be sure that I the Lord haue herde all thy despitfull wordes, whiche thou hast spoken agaynste the mountaynes of Israel, sayinge: Lo, they are made waste, and againe vs to build. Thus with your mouthes ye haue made your booke agaynste me, yea, and multiplied your yownde wordes agaynste me, whiche I haue herde all together. Wherunto thus saith the Lord God: When the hole world is in mealethe, then will I make the waste, and lyke as thou (O mount Zion) wast glad, because the heritage of the house of Israel was desoloyed: turne to me, I will be unto the also, that thou and hole Zion shall be destroyed, and knowe that I am the Lord.

The promyseth belouement from the Gentiles unto Israel. The benefices one unto the Jewes are to be ascribed to the mercie of God, not unto their deservynge. God remueth our vices that we maye walke in his commandementes.

CAPL XXXVI.

Thou sonne of man, prophete vpon the mountaynes of Israel, and speake these wordes of the Lord. O ye mountaynes of Israel. Thus saith the Lord God: Because your contempne hath saped vpon you: Be, that the rudest allpasse places are now become ours: I prophete therefore and speake: thus saith the Lord God: Bring forth the stone and toberne house on euery hye, and become a possession vnto the residue of the Gentiles, whiche haue brought you in to mynne mouthes, and vnto are cruel to me amonges the people. Therefore heare the word of the Lord God. O ye mountaynes of Israel: Thus saith the Lord God vnto the mountaynes and hilles, valleys and dales, to the hynde wildernesses, and desolate cyties, whiche are desoloyed, and habite in desoloun on euery syde, amonge the residue of the Heathen: Yea, even thus saith the Lord God: In the tyme of my gealousie haue I taken a bruyce, agaynste the residue of the Gentiles, and agayn all them: whiche haue ta-

ken in my lande vnto them selues for a possession, whiche also are stolne from theyr brethren, with a despitfull domaine to walke and to soyle it.

Prophete therefore vpon the labe of the castil, speake vnto the mountaynes and hylls, to valleys and dales, thus saith the Lord God. Beholde, thus haue I brought in my gealousie and terrible wrath: for as much as ye haue suffered reproche of the Heathen: therefore, thus saith the Lord God: I haue thought that the Gentiles whiche lyke about you, shall beare your confusion thymselfe. And as for you (O mountaynes of the castil) ye shall waste oute your harnises, and byngre sate your state to my people of Israel: for it is done by that will come. Beholde, I come vnto you, and vnto you will I tourne me, that ye maye be tyllers and sowers.

I will sende you moche people, which shall be all of the house of Israel: the cyties shall be inhabited, and the decayed places shall be repaired agayne. I will pource you with moche people's catel, which shall encrease and byngre fute. I will restore you also to payne olde estate, and vnto you more harnises: then euer ye had before: wherfore ye shall knowe that I am the Lord. Yea, prophete I sende vnto you (O my selar of the castil) whiche shall haue the in possession, and then shall be tyllers without tyme. For that thou shalt no more be without them. Agayne, thus saith the Lord God: For as much as ye haue said to you: I haue an eate by of men, a waste of thy people: therefore thou shalt eate no more, neyther destroye the people any more, saith the Lord God. And I will not suffer the to be heare thine owne confusion amonge the Gentiles from henceforth. Thus shall we deare the reproche of the nations, now take oute thine owne people any more, saith the Lord God.

Moreover, the wordes of the Lord come to me, sayinge: O thou son of man, whiche the house of Israel dwelt vpon these dayes whiche they despyed them selues with thy wordes and pmagnanances: so I will fight theyr waye was lyke the wilderness of a vehement woman. Wherfore I powere my wrath full despitfull vpon them, because of the bloud that they haue shed in the lande, and because of their poole, wherewith they despyed them selues. I hated them also among the Heathen, so that they were shewd about in the landes. Accourage to these wemen, and affee they: omne immenons, as doth I powere them.

Some when they were gone vnto the heathen, and come in amonges them, they haue honoured my holy name: so that it was knowne of them: see these the people of God, and go out of their owne land: I haue honoured my holy name which the house of Israel had dishonoured amonges the Gentiles, to whom they came. Therefore tell the house of Israel: Thus saith the Lord God: I will come to you for your sake: (O house of Israel) that ye

there be one sycke therof. Now of the chyl-
dren of thy people saye unto the : wylte thou
not knowe what thou meanest by these? the
gyfte therof this answer: thus sayth **J** the
Lorde God: beholde I will take the stocke of **J**
Joseph, whiche is in the lande of **Egypt**, and
of the frydes of **Israel** his fellows, and will
put them in the stocke of **Juda**, and make the
one stocke, and they shall be one in my hand.
And the two synners wherupon thou wast
that thou hast in thine hand, that they may
be, and shall saye unto them:

Ezech.

Thus sayeth the **Lorde God**: beholde, I
will take awaye the chylren of **Israel** from
among the heathen, unto whom they be gone,
and will gather them together on ruer syde,
and byng the again in to their owne land.
Yea I will make one people of the in y land,
upon the mountaynes of **Israel**, and they al
shall haue but one kyng. They shall no more
be the peoples some hitherforthe, neyther
be dyspyced in to two kyngdomes: they shall
also tektie them selues no more with their ad-
hucations, phylas, and all their wicked do-
ynges. I will prync them out of al thair dwel-
lyng places wheryn they haue spured, I will
to clemis them, that they shall be my people,
and I their God.

Ezech. xliii.
Ezech. xliii.

David my seruante shall be theyr kyng,
and theyr all shall haue one shepethere onely.
They shall walke in my lawes and my com-
mandementes that they bothe kepe and kei-
pely. They shall dwell in the lande that I
gaue vnto **Jacob** my seruante, where as yome
fathers also haue dwelt. Yea eue in the same
lande shall they, theyr chylren, and theyr
chylren chyliden dwell for euer more: and
my seruante **David** shall be theyr euerla-
sting prync.

Afterwarde, I will make a boude of prax
with them, whych shall be vnto them an eue-
lasting couenante. I will tektie them also, and
multiplie them, my **Sanctuary** will I set a-
mong them for euer more. My dwelling shall
be with them: yea I will be their God, and
theyr shall be my people. Thus the **Heathen** al-
so shall knowe that **I** the **Lorde** am the holy
maire of **Israel**: when my **Sanctuary** shall be
amonges them for euer more.

The propheseth that **Cog** and **Magog** shall come
with an appointed tyme in to the lande of promys.
Ezech. xxxi. He expeth that the commynge
of **Cog** was before prophecied of the **Phypphans**.
The destruction of hym.

CAPL XXXVIII.

Ezech. xxxi.

Ezech. xxxi.

As the wordes of the **Lorde** came vnto
me, sayinge: Thou sonne of man,
townte thy face toward **Cog** in the
lande of **Magog**, whiche is the chiefe pryncce
of **Arctich** and **Tubal**: **Phypphe** agaynst
hym, and saye: Thus sayth the **Lorde God**:
Cog thou chiefe pryncce of **Arctich** and **Tu-
bal**: beholde, I will vpon thee, and will
townte the about, and put a bytt in thy che-

kes: I will byng the south and all thine
hoste, both horse and horse men, with
all weaponed of the best saycon, a great peo-
ple, that handle all together speere, synde,
and bowes: the **Pereth**, **Agonians**, and men
thorn the **Polians**, whiche all beare bowes
and helmettes: **Gomer** and all his brethren
the house of **Magog**ma oute of the **Arctich**
quarters, and all his hostes, yea and make
people with the.

Therefore prepare the, set thy selfe to
warpe with all thy people that are come vnto
the by dapes, and be thou theyr helme.
After many dapes thou shalt be bytted, and
in the laste pence thou shalt come in to the
lande, that hath bene destroyed with the
sword, and now is repleyned agayn with
dyners people vpon the mountaynes of **Ju-
dael**, whiche haue longe yren make. Yea,
they be broughte oute of the nacyons, and
dwelt all safe. Thou shalt come to lyse a
houmpe wither, to coner the lande, and as
it were a dark clowde: thou with all thyre
hostes, and a grete multitude of people
with the.

Afterwarde, thus sayth the **Lorde God**: At
the same tyme shall many thynges come in to
thy mynde, is that thou shalt pryncce
chief and say: I will go to vnter plaine land
sitting theyr syt at ease, and dwell in safety: for
they dwelt all without any walles, they haue
neither barres nor wyres: to spayle them, to
robbe them, to laye hande vpon them: they
habited wyldernesse: agaynst that people,
that is gathered together frome amonge the
heathen, whiche haue gotten cattell and
good, and dwell in the myddell of the land.
Then shall **Arctich** and **Arctich**, and the
dyners of **Arctich** with all their weapons
saye vnto the: Art thou come to robbe? and
thou gathered thy people together, they haue
thou wylde spoyles to take syluer and golde
to carry awaye cattell and good: and to haue a
grete praye?

Therefore, thou sonne of man, thou
shalt prophesye, and saye thus vnto **Cog**:
Thus sayeth the **Lorde God**: In that daye
thou shalt knowe that my people of **Israel**
dwelleth safe: and wylte come fith the place
out of the **Arctich** partes: thou a motte peo-
ple with the, whiche syt vpon hilles, wher
of righte is a grete multitude and an unnum-
berable soite. Yea, thou shalt come to robbe
people of **Israel**, as a clowde to couer the
lande. The shall come to passe in the lar-
est dapes. I wyl byng the vp in to my land,
that the heathen maye knowe me, when I
gette me honoure vpon the, **Cog**, before
thine eyes.

Thus sayeth the **Lorde God**: When
I dr, of whome I haue spoken afore tyme, by
my seruantes the **Phypphans** of **Israel**, whiche
the **Phypphans** in those dapes and pence, whiche
I woulde byng the vpon them. At the
same tyme, wher **Cog** cometh vp in to the
lande of **Israel** (sayeth the **Lorde God**) shall
my indignation goo forth in to my wythe,
for in my gellousie and doote dyspleasid
I

hands, and am purged in them before ma-
ny: Whither: then shall they knowe that I
am the Lord their God, which suffered them
as he leide in to captivitie amongst the hea-
thens, but now have brought them againe in
to their owne land, and not lett one of them
pender.

After that will I hide my face no more from
them, but will pource out my spirit upon the
house of Israel, saith the Lord God.

Exe. xxxviii

¶ The rebuysing of the type and of the temple
that was to come is shewed unto the Prophete.

CAPL XL.

IN the xlv. yere of ones captivitie, in the be-
ginnyngs of the yere, the tenth day of the
moneth: that was the xlvij. yere after that
city was mynted downe: the same day came
the hand of the Lord upon me, and caried me
forth, then in to the lande of Israel brought
he me in the visions of God: & set me downe
upon a marvellous hie mountayne, where-
upon there was a building (as it had ben of
a city) towards the north.

¶ After he ceased me: and beholde, there
was a man, whose similitude was like brasse
honeye had a chaine of those in his hand, and
a meereed also. He stode in the waye and sayde
unto me: waite well with thine eyes, hea-
ren to with thine eares, and fallen it in thine
heart what is seen: I shal shewe the, for to the
sacred that they might be shewed the, there-
fore are thou brought hither, and what is
seen upon this, thou shalt see in the house of
Israel thereof.

Behold, there was a wall on the outsyde
rounde about the house: the meereed that
he was in his hand was six cubites long and
an spane. So he measured the breadth of the
building, which was a meereed, & the height
also a meereed. Then came he unto the East
dore, and wente by the waye, and measured
the pillars of the dore, whose euerie one was
a meereed thicke. After that sayde he unto me
so longe and wyde, betweene the chambers
were five cubites. The post of the dore with-
in the portche, was one meereed. He measured
also the portche of the innermost moor, whiche
conteyned a meereed. Then measured he the
entree of the dore that conteyned eight cubi-
tes, and his pillars two cubites: And this en-
tree had inward.

¶ The chambers of the dore Eastward, were
three on euerie syde, alke hyde and long. The
pillers also that were of both the wayes, were
of one measure. After this, he measured the
thickness of the dore, whiche was ten cubites,
and the breadth of the dore threene cubites.
The edge betwixt the chambers was one cubit
broad upon both the sides, and the chambers
were five cubites wide of euerie side. He measured
also from the eegge of one chamber to an o-
ther, whiche was twelve cubites, and
one dore had agaynst an other, where the pil-
lers also were five cubites wyde, rounde about

the course dore. Before the innermost part
to the four entree of the innermost dore, were
fiftye cubites. The chambers and the pil-
lers twelfe, rounde about: were five cubites
broad syde to yndowes: So had the four en-
trees also, whose wyndowes were rounde
about twelfe. And by the pillars there were
dore trees.

¶ Then brought he me in to the four court,
where as were chambers and pauer wythes,
made in the four court rounde about the
chambers upon our pauer wythes. Now the
pauer wythe was a longe bynde the bases,
and that was the lower pauer wythe. After
this, he measured the breadth from the lower
dore unto the innermost court of the out syde
whiche had an hundred cubites from the East
and the South parte. And the dore in the
bettermost court towards the South, was
seven he after the length and breadth, his
chambers also on either syde, with his pillars
and four entrees, whiche had euen the mea-
sure of the first dore. His height was five
cubites, the breadth xlv. cubites: his wynde-
wos and portches with his dore trees, had e-
uen lyke measure as the dore towards the
East, there were seven steeles to go by upon
and their portche before them. Now the dore
of the innermost court shode straight out-
ward the dore that was towards the South
East. From one dore to an other or inward
an hundred cubites.

¶ After that, he brought me to the South
syde, where there shode a dore towards the
South: whose pillars and portches he mea-
sured, lyke had the first measure, and with three
portches, they had wyndowes rounde about,
lyke the first wyndowes. The height was i.
cubites, the breadth xlv. with steeles to go by
upon: his portche shode before him, with his
pillers and dore trees on either syde. And the
moor of the innermost court shode towards the
South, and he measured from one moor to an
other an hundred cubites.

¶ He brought me in to the innermost court
towards the moor of the South syde, whiche
was his measure, and it had the measure also.
In lyke manner his chambers, pillars, stee-
les, & wythes, had euen the four sayd measure also.
And he had with his portches rounde about
wyndowes of five cubites breadth, and four
and twise the cubites hyght. The portches
rounde about were xlv. cubites long, and
five cubites broad: and his portche reached
unto the bettermost court: upon his pillars
there were dore trees, and eegge steeles to go
by upon.

¶ He brought me also in to the innermost
court: upon the East syde, and measured the
moor, accordinge to the measure of the first
moor, his chambers, pillars, and portches had
the same measure as the first had: and with
his portches he had wyndowes rounde about.
The height was five cubites, the breadth
xlv. cubites: his portches reached unto the
bettermost court: his pillars also had dore
trees on either syde, and eegge steeles to go
by upon.

And he brought me to the north door, and measured it, whiche also had the four square tables. His chambers, pillars and portches had windows rounde about: whose height was .x. cubites, & the breadth .xv. His pillars were rounde the uttermost counte, and upon both sides were bare trees, and everye steppe to go up upon. There was a chambre also, whose entrance was at the door pillars and there the two hundredthrynges were wallowed.

In the door porch, there were on either side two tables for the slaughter: to slay the hundredthrynges, & hundredthrynges and thousandthrynges thereupon. And on the outside as man go forth to the north door, there were two tables. Four tables were on either side of the door, that is eight tables, in which everye slaughter. & four tables were of beaten brass for the hundredthrynges, of a cubite and a half longe & wide, and one cubite hygh: whereupon were layed the vessels and ornaments, whiche were used in the burnt and beame offerings, when they were slaughtered. And within there were houses four syngers: whose fasten rounde aboute, to hang self upon and upon the tables was lepe the offering silver. On the outside of the innermost door were the syngers chambers in the outside counte beside the north door: one against the south. There were also one, before the east door northward.

And he layde unto me: The chambre on the south syde belongeth to the priestes that have the oblation: and this to the house of the priestes that waite upon the altar: whiche be the sonnes of Aharon, & so before before the X. syde in steade of the children of X. vii. So he measured the four counte, whiche had in length an .C. cubytes, and as much in breadth by the four corners. Nowe the utter doore before the house: And he brought me to the four enter of the house and measured the wallies by the enter door: which were four cubytes long on either side. On the inside also of the door on either side was .x. cubytes. The length of the porch was .x. cubytes, the breadth .x. cubytes, and upon everye wall was set it: by the wall is also were pillars, on either syde one.

[The disposition and manner of building againe example, and of the other thynges thereto belon-
gynge.]

CAP. XL.

After this he brought me to the temple and measured the vases: which were of both the sydes. vi. cubites thicke, according to the proportion of the cabernacle. The breadth of the door was .x. cubytes & the height of the door on either syde four cubytes. He measured the length thereof, whiche contained forty cubytes, and the breadth .x. The height he measured at the door postes, whiche were two cubytes thicke: but the door it self was six cubites, and the breadth of the door was sixteen cubytes. He measured the

length & breadth thereof, which were every one .x. cubites before the temple.

And he layde unto me: This is the holiest of all. We measured also the wall of the house, whiche was six cubytes. The chambers that were rounde about the house, were every one four cubytes high, and one side there was upon another, whereof there were thretye and thre. And these were postes beneath by the wallies round about the house, to heare the top: and there the wall of the house, they were not fastened. The syde chambers were the hygher & wider, and had steepe slopes to the rounde about the house. Thus was it before about, that from the lowest men myght go to the hygher and more chambers, I sawe also that the house was very hygh: rounde aboute.

The foundation of the side chambers was a metered (that is. vi. cubytes) hyde. The thirde of the syde wall without concerned .vi. cubytes, and so by the out wall of the chambers in the house.

Between the chambers, was the two hundred cubytes rounde about the house. The chylde doors were over against the out wall. One door was toward the north, the other toward the south: and the thickness of the out wall was four cubytes rounde aboute. Nowe the dwelling that was separated toward the west, was the four and ten cubites high: the wall of the dwelling was .vi. cubites thicke rounde about, and the length four score cubites and ten. So he measured the house whiche was an .C. cubytes longe, and separated dwelling with the wall were an .C. cubytes longe also. The top, nelle before the house and of it that was separated toward the east, was an .C. cubytes.

And he measured the length of the dwelling before and behind with the chambers upon both the sydes: and it concerned an .C. cubytes. The innermost temple, the porch of the four counte, the syde postes, these were had syde inward, and pillars rounde aboute once against the postes, from the ground up to the windowes.

The windows then were they set with doors: and thus was it above the way, into the inner house, and without also: yea the hole wall on every syde both within and without was filled once with great boies.

There were Cherubims and bare trees make also, so that one bare tree was ever between two Cherubims: One Cherub hadde two faces, the face of a man looking alway toward the bare tree, and a lions face on the other syde.

Thus was it made rounde about in the house: yea the Cherubims and bare trees were made from the ground by about the door and so flow they also upon the wall of the temple.

For the postes of the temple were four square, as the fashion of the Sanctuary was: even as it appeared unto me a .x. in .v. wall. The table was of wood. Its cubytes hygh and .ii. cubytes longe: its corners, the length

And the wall was of wood.

And he sayde vnto me: This is the table that shall stand before the Lorde. The temple and the holiest of all had eithre of them two voyes & euer voye had two lytle windows whiche were folowen in one bypon an other, an euer the same. And bypon the voye of the temple there were made .x. cubites & date trees, like as bypon the wall was a greete chaine balke of wood was before on the outer syde of the porche. Upon both sydes of the wall of the porche, there were made depe windowes and date trees, hauing drames & balke, like as the house had.

¶ Of the chambers of the temple for the prestes, and the holy thynges.

CAP. I.

XLII.

Then sayde he me oute in to the fore court towards the north and brought me into the chamber that stood ouer against the backe building northward, whiche had the length of an .x. cubites whiche door turned towards the north. The other side contained .i. cubites: one against the .x. cubites of the inner most court, and against the porch whiche that was in the fore court. Beside all these there stood pylons, one ouer against an other: And betwixt this chamber, there was a walking place of .x. cubites wyde, and within was a map of one cubite wyde, and the door towards the north. Thus the uppermost chambers were alwaye in order then the lower and mpement of the building: for they bare chamber bypon chamber a doore the righte one bypon an other not hauing pylons like the fore court: the fore wyce they make then thole doreth in to the myddell, so then from the grounde upwarde.

The wall without that stood by the chambers towards the uttermost court upon the righte side of the chambers, was .i. cubites highe for the length of the uttermost chaine in the fore court was .i. cubites also: but the length thereof before the temple was an .x. cubites. This chamber had under the an entrance of the east syde, wherby a man myght go in to them oute of the fore court, thow so the steele wall of the fore court toward the east, stood ouer against the separate building. Beside the same building by the syde there were chambers also whiche had an eny into them, like as the chambers on the north syde, of the same length as the chaine.

These entrance, as bypon and dore were also of the same manner. Yea euen like as the other chamber dore were, so were these also of the fourth. And before the way to each of the sydes steps on the east syde, there stood a doore to auenue. Then sayde vnto me: These chambers that were the north and the south, they stand before the backe building thow be holie habytacions, whereth the prestes that do serue before the Lorde, make eate the meate holy offerings and they must they laye the meate holy offerings: meate-

offerings, hynde offerings & sacrifices: thow so; it is an holy place. Wher the prestes come therein, they shall not go oute in to the fore court: but, (singe they be holie) they shall leave the clothes of their mynistracion, and put on other garments, when they haue any thyng to do with the people.

Now when he had measured all the temple, he brought me forth the waye to the east porche, and measured the same round about. He measured the east side with .i. meterod, thowke rounde aboute compassed the .x. meterodes. And the north syde measured he, whiche compassed rounde aboute euen to moche. The other two sides also found he the same and the west (whiche he measured compassed) euen of them .x. meterodes. So he measured all the four sides where there went a walk rounde about. .x. meterodes longer, and as byde also whiche separated the holy from the unholy.

¶ He sayth the glory of God appearing in the temple, from whence it had its first beginning. He saith, I saw the glory of the high priest of Zion, for whiche they were continued and brought to righte. He is commended to call them againe to repentance.

CAP. II.

XLIII.

So he brought me to the door, that I might go towards the east. Whiche door, I saw the glory of the Lord of Israel from out of the east, whiche dore was lyke a greete myre of water, and the east was opened with his glory. His light to take vpon was lyke the crystal, that I saw, when I sat in, what tyme as the cyre house had bene destroyed: and lyke the dryson that I saw by the water of Eobar. Then said I vnto my face, but the glory of the Lorde came into the house thow in the east dore. So he spake toke me vp, and brought me in to the innermost court: and beholde, the house was full of the glory of the Lorde.

I heard one speaking vnto me out of the house, and there stood one by me, that spake vnto me: Thou sonne of man, thou shalt be my feast, and the place of my sanctuary: wher as I will dwell among the children of Israel for euer more: so that the house of Israel shall no more defile my holy name: for they, ne euen kings, thow in thow they have builded their high places, and thow so the head bodies of their kings: they haue builded their high places in many places upon my high places, and their postes stood at my postes: so that these be done but to defile me and them.

Thus haue they defiled my holy name with their abhominacions, that they haue committed. Wherfore I haue brought out in my wrath: Now now they shall put away their high places and the high bodies of their kings out of my sight, that I may dwell among them for euermore. Therefore shall some of them, I saye thou the high places of

that a temple, that they may be ashamed of their wickedness, and measure them selves in a temple thence.

And when they be ashamed of all their works, then shew them upon the furnace and sidings of the temple: the chimney is, the wing out, all the manner and description thereof, yea all the rites and ordinances of it, that they may keep and fully al the fashion and customs thereof.

This is the description of the house: And upon the mount rounde aboute all the wayes, it shall be the holy: it of all. And this, that is the description and fashion of the house: This is the measure of the altier (as the inner cubyte: whiche is a spanne) longen an adier cubyte his become in the breadth was a cubite longe and a foote, & the height went rounde about it, was a spanne. And in the height of the altier from the ground to the lower depes the length was cubites, and the breadth one cubite: and from the lower depes to the higher was four cubites, and the breadth but one cubite.

The altier was foure cubytes hygh, and from the altier upwarde foure fower hoys, and it was. xij. cubytes longe and. xij. cubites hygh, upon the foure corners: the covering of the altier was. xij. cubytes long and hyde upon the foure corners, and the higher went rounde about, had halfe a roote: and the bottom thereof went about an adier: the depes from the corner to the corner was two and a halfe foute of man, measuring the Lord our God. These are the dimensions of the altier, in the day when it is made to offer burnt offerings, and to sprinkle bloude thereupon. To the priestes, as the Levites that be of the seed of Ahabab, and these befores me to be me secular, say the Lord our God: Thus thus give thou a young bullocke, for a spise offering: and take the blood of him and sprinkle the foure hoys withal and the foure corners of the altier covering, with the fedge that goeth withal: here with this shalt thou sprinkle it. I command it. Thou shalt take a bullocke, and a young bullocke, a young hee in a feustall sacrifice: thou the Sanctuary.

The next day, take a goatbeeth withoute (without) for a sin offering, to sprinkle the same withal: yke as it was receyved in the bullocke. And when thou hast made it, then thou offer a young bullocke withoute, and a ramme one of the flock withoute: and also: Offer them befores the Lord: and let the priest call it thereupon, and give thou to know the Lord for a burnt offering. Then sayes the Lord: Take a young bullocke, and a young bullocke and a heeme of the flock withoute bloude: and take the blood of the altier, and offer upon it. And these are offered, then upon the day, and in faith, the priestes shall offer these burnt offerings and health offerings upon the altier: in which I be mercifull unto you

sayth the Lord our God.

And shewest what door of the temple is there: he is commanded to hymne the people: truly they offend. The uncleanly in heart and in the flesh. Who are to be admitted to the service of the temple, and who to be refused. He sheweth what priestes he wold have admitted in to the holy place, and also they offer.

CAP. XLIIII.

After this, he brought me againe to the outward door of the Sanctuary, and the east syde, and that was this. When sayth the Lord unto me: This door shall be kept shut, and not opened for any man to go thow into, but only for the Levite God of Israel: yea he shall go thow into, it shall be shut. And the prince hym (the shall come thow into, that he maye cast downe before the Lord. At the porch shall he come in, & there shall be our againe. Then brought he me to the door, upon the North syde of the house. And as I lookt aboute me, beholde, a glory of the Lord fylled the house, and I fell downe upon my face. So the Levite shoke me to me: Thou sonne of man, I shoke thee to the thine here, beholde, and take diligent heed to all that I say: I say unto the, concerning all the ordinances of the Sanctuary, and all the lawes: ponde well with thine ear: the chimney is of the house and the going forth of the Sanctuary: and the Levite shall be the house of the Lord: And sayth the Lord our God: I house of Israel, ye have now done yonghe withal your abominacions, & sayinge that ye have brought in to my Sanctuary strangers, havinge uncleanly hertes and flesh: where thowever my Sanctuary is defiled, when ye offer me byt, fat, and bloude.

Thus with all your abominacions ye have broken my covenant, and not kept the holy ordinances of my Sanctuary: but yet depes of my Sanctuary, men after your own mynde. Therefore thus sayth the Lord our God: Of all the strangers that bringe the children of Israel, no strangeres (whose here a flesh is not circumcised) shall come within my Sanctuary: No, not the Levites that be gone backe from me, and have betrayed the people of Israel with all reverence, going after their pleasures: they shall beate their owne wickednesse. And he that be let is bynded to myndes under y doors of the house of my Sanctuary: And to do service in the house: he shal be unto strangers and Levites for the people: in hand before them, & to serve them: (sing the temple that they do them, is before their footes, & shall be a hindrance of Israel to humble them: the house shall be: for the which cause I have plucked out myne hande over them) (sayth the Lord our God.) In that none they must beate their own iniquitie, and not to come nigher me, to serve me with their persons, in my Sanctuary, & make holg of all: that they maye beate. 60. 66.

meat offering, and abothches and in all the
hygh sides of the house of Israel. The sin-
offering, meat offering, burnt offering and
burnt offering shall be grise, to reconcile
the sin of Israel. Thus sayth the Lorde
God. The first daye of the syde month
thou shalt take a yonge bullocke without
blemish, and cleafe the Sanctuary. So the
syde shall take of the blood of the inner-
strong, and synchale it vpon the postes of
the house, and vpon the foure corners of the
courte, with the doore postes of the inner
courte, and thus thou shalt do also the by-
sides of the month (for such as haue synne
of ignorance, or bynegge displeghe) to recon-
cile the house withall. Upon the xij. daye
of the syde month ye shall have a sacrifice.
Seven dayes shall the feaste continue, vber
where shall no sowe be sowed byead be-
side.

Upon the same daye shall the prince giue
for himselfe and all the people of the lande
a bullocke for a syn offering, and in the feaste
of seven dayes he shall offer euery day
a bullocke and a ramme, that are without blemish, for a burnt offering vnto the Lorde:
for that daye for a syn offering. For the
meat offerings, he shall giue vnto an Ephah
to a bullocke, an Ephah to a ramme, and an
ephah of oyle to an Ephah. Upon the .xv. daye
shall he offer a bullocke, and he shall kepe the
seven dayes holier and offer an other, such as
the other feastes dayes: with the syn offering,
burnt offering, meat offering, & with
the oyle.

These sacrifices of the Sabbath and of the new
moone. Whiche in which dayes they must go in, of
the house of the temple, &c.

CAPL XLVI.

Thus sayth the Lorde God: the doore
of the inner court toward the East,
shall be shut the vii. workes dayes: but
the Sabbath and in day of the new moone
it shall be open. Then shall the prince come
with the doore posts, and stande byll with
the doore posts. So the priestes shall
burne incense and burnt offerings. And he
shall worke at the doore post, and go his
way againe: but the doore shall no more
be shut till the eueninge.

In the same maner shall the people of the
land also do the workes before the Lorde
without the doore vpon the Sabbathes and
new moones. This is to witte the burnt
offerings, that the prince shall bringe vnto
the doore vpon the Sabbath: five lambs with
one bullocke, and a ram without blemish,
and an Ephah for a meat offering, with the
oyle for the lambs, he maye giue as ma-
nient offerings to them, as he will, and
an ephah of oyle to an Ephah. In the daye of
the new moone, he shall be a yonge bullocke
without blemish, five lambs and a ram
without blemish. With the bullocke he
shall giue an Ephah, and with the ramme

an Ephah also for a meat offering: but to the
lambs, what he maye come by: and vnto an
ephah of oyle to an Ephah. When the prince
commeth he shall go vnder the doore of the
porche, and there departe forth againe. Thus
when the people of the land be come before
the Lorde in the hygh solempne feaste, as many
as come in by the north doore to do worke,
shall go oute againe at the south doore.
And they that come in at the south doore,
shall go forth againe at the north doore. There
shall none go out at the doore where he came
in, but shall go forth right ouer on the other
syde and the prince shall go in and out among
them.

Upon the solempne and hygh feaste dayes
thou shalt be the meat offering: an Ephah to
a bullocke and an Ephah to a ram, and to the
lambs: as many as he will, but eue an ephah
of oyle to an Ephah. Come when the prince
bringeth a burnt offering or a meat offer-
ing with a free will vnto the Lorde, the
east doore shall be opened vnto him, that he
maye do in it his burnt and be alt offerings,
as he doth vpon the Sabbath, and whē he
goeth forth, the doore shall be shut after him
again. He shall daily bringe vnto the Lorde
a lamb of a yere olde without blemish for
a burnt offering: this shall he do euery mo-
nyng. And for a meat offering he shall giue
the sixt part of an Ephah, and the syde
part of an ephah of oyle (to mingle with the
cakes) euery moonyng. For this shall be
a daple in the offering vnto the Lorde for an
eternall ordinance: and thus shall the
lambs, the meat offering and oyle be giue
euery moonyng, for a daple burnt offer-
ing.

Wherefore, thus sayth the Lorde God.
If the prince giue a gift vnto anye of his
sonnes, then shall it be his sonnes deaptye
perpetuall, that he may possesse it. But if he
wyl giue one of his seruantes some of his
bestow, it shall be his to the ffre pace, and
then to returne againe vnto the prince: for
his heritage shall be his sonnes onely. The
prince also shall take none of the peoples
inheritance, ne put them from their posses-
sion: but to his owne sonnes shall he giue his pos-
sessions: that my people be not scattered abroad,
but that euery man maye haue his owne.

And he brought me thow the entrance
at the syde of the doore to the habitation
of the Sanctuary, that belongeth to the
priests and toke toward the north, and beholde
there was a place vpon the wall syde, then
sayde he vnto me: This is the place, where
the priestes shall drynt the feet and syn-
offerings, and take the meat offerings: that
they neede not breake them in to the outward
courte and so to vniuallowe the people. So he
brought me in to the uttermost court, toke
about all the foure corners. Wherof, in eu-
ery corner of the ffre court, there was yet a
little court.

Yea in all the foure corners of the court
there was a little court of .xl. cubites lxxx
xxx. cubites broad: these foure little courts
were

were of one hye measure, and three wente a rygge wall rounde about them al foure, vnder the walke there were batties made equine about. Then sayd he vnto me: This is the hiekin, where the myght of y howe shal byght the dayes of kinges of y people.

¶ The byson of the waters that come out of the temple. The colles of the land of ymptre, and the tempton of yre by trespas.

CAP. XLVII.

After this he brought me agayne be-
fore the doore of the house: and beheld
there gushyd out watres from vnder
the postes of y house castwarde (to the house
flow towards the east) that ranne downe
vpon the ryght syde of the house, whiche sp-
ed to the ouer southward. Then catched he
me out to the northe doore, and brought me
forth there rounde about by the watermo-
sh that he turned castwarde. Behold, there
came forth the water vpon the ryght syde.
Some when the men that had the mercen
in his hande went vnto the east doore, he mea-
sured a. xij cubites, and then he brought me
thowre the water, runn to the anckles: so he
measured yet a thousande, and brought me
thowre the water agayne vnto the knes:
yet measured he a thousand, and brought me
thowre the water vnto the loynes. After
this he measured a thousande agayne, then
was it such a spuer, that I myght not make
thowre it: The water was so depe, y it was
needfull to haue swymmed, for it myght not
be waded ouer. And he sayd vnto me: halt y
fyn this, y shoue sonne of man? and whil
that, he brought me to the ryght vande a-
gayne.

Now when I came there, there stode many
exes vpon ouer syde of the spuer backe.
Then said he vnto me: This water that flow-
eth out towards the east, a runnyng downe
out to the playne felde, runneth into the see:
and from the see it runneth out, and maketh
the waters hole. Yea all that lyue and moue
where vnto this spuer commeth shall reco-
uer. And where this water commeth, there
shall be much frut. For all that cometh to
this water, shall be lush and hole. By this
spuer shall the spithres stande from Engad-
do vnto En Glatay, a thier syde out thier
nettes: for there shall be great heapes of fish
lyke as in the mayne see. As for his clay and
preces, they shal not be hole, for why, it shal
be occupyd for salt.

Now this spuer vpon both the sydes of the
house, there shall growe all manner of sturful
trees, whose leaues shall not fall, nor the frute
shall yre frute perishe: but rure be as trece
their monethes, for there water runneth out
of their Sanctuary.

This frute is good to eat, and his lasse pro-
fitable for myneyne. Thus saith the Lord
God: After this be the boode, when ye shal
blyss the land vnto the. xij. tribes of Israel

with the lyne.

Parce it indifferently vnto one as vnto
an other: of the wyche lande I shoue vnto
you lathes, that it shalde fall to your
share.

This is the boode of the lande vpon the
northe syde, from the mayne see, as men goe to
Zabada: namely Demath, Beithan, Shu-
rim: from the boodes of Damalus and Be-
math vnto Hazar Tich, and that lyeth vnto
the colles of Baurecam.

Thus the boodes from the see forth, shall
be Hazar Swan, the boode of Damalus the
northe, and the boodes of Demath: this is
the northe parte.

The east syde shall ye measure from Ba-
urecam and Damalus from Galed and the
land of Israel by Josban and to forth, from
the see east, that lyeth eastwarde: and this is
the east parte.

The south syde is, from Damalus south to
the waters of Sirte vnto Cadon, the re-
uerce, to the mayne see: and that is the southe
parte.

The west parte: namely the ground betwixt
the boodes thereof: yea: a man came vnto Be-
math: this is the west parte.

This lande shall ye part amonge you, ac-
cordinge to the tribes of Israel, a herbitage
to be an heritage for you, a for the disces
that dwell amonge you, and beget chylde.
For ye shal take them amonge y, them of
Israel, lyke as though they were offspr
own householdes y country, and they shal haue
heritage with you amonge the chyldren of Is-
rael.

Loke to what syde the strangers dwel-
led, in the same syde shall ye getten the
heritage, sayd the Lord God.

¶ The lottes of the treuen trybes. The treuen
the possesyon of the priestes and of the temple,
of the treuen of the crye of the prieste, and reuer-
ce. The lottes of the outher trybes. The parte of
the crye.

CAP. XLVIII.

These are the names of the trybes that I
lye vpon the northe syde, by the way of
Herion, yea thou comest vnto Demath
and Hazar Swan, the boodes of Damalus
towards the northe by the Demath: and
shall haue his portion from the east quar-
ter vnto the west. Vpon the boodes of the
see from the east syde vnto the west, shall he
haue his portion. Vpon the boodes of Sirte
from the east part vnto the west, shall he
haue his portion.

Vpon the boodes of Saphath from the
east quarter vnto the west, shall he haue
his portion. Vpon the boodes of Saphath
from the east syde vnto the west, shall
he haue his portion.

Vpon the boodes of Ephraim from the
east part vnto the west, shall he haue his
portion. Vpon the boodes of Ruben from

They answered againe and sayde: The hynges mente shewe his seruantes the byme and to shal we beleeue what it meaneth. Then the hynges answered, sayinge: I perceiue of a trauayle, that ye do but pialouge the counte the so muche as ye feare that the thyng is past for me. Forsooke ye wil not tell me the reason, ye shal all haue an iudgement. But ye feare and diffeimble with wayne wordes, where ye speake before me, to put of the tyme.

Theyge tell me the byme, and so shal I knowe ye can shewe me what it meaneth. Then the Galdees gaue answer before the hynges, and sayde: there is no man upon earth that can tell the thynges, whiche the hynges spake of: Yea, there is neither king, nor prince nor knyght, that can telde that thinges at a lottelapere, wherby ye telle: for it is a hauey matter, that the hynges request. Forther in there art, that can reuolue the hynges therof, except the prince whiche the hynges is not among the counte.

For the whiche cause the hyng was with the best counte indignacion, and commaunded to becheyne all the wyse men at Babylon, and the soothemen went forth, that the wyse men shoulde be sayne. They soughte also to Daniel with his companions. When Daniel requered Arioch the hynges beuowes, of the admynistr and sentence, that was gone forth alreedy to kyll such as were wyse at Babylon.

He answered and sayd vnto Arioch bringe these hynges departe: Wherby had the king pacted to exell a sentence? So Arioch wile count the matter vpon this went to a wyng, and desired the hynges that he myght beare iustice to shewe the hyng the interpretation and then came he home againe, and shew the thyng vnto Ananias, Eliakel, and Sarias his companions, that they shoulde becheyne the God of heauen for grace in this seruice, that Daniel and and his felowes, with such as were wyse in Babylon, prayd for.

Then was the mistery shewed vnto Daniel a wyke by night. And Daniel prayd for to God in heuen. Daniel also cryed loud and sayd: O that the name of God might be praised for ever and ever, for wylcome a strengthe as his owne / he chaungeth the tymes and the bymes: he reuolue the hynges / he telleth the bymes: he groweth wylcome vnto the wyse, and becheyne the hynges to those that be wyse: he openeth the hynges secrettes: he telleth the thynges that spech in barmheide, he telleth the thynges that spech in barmheide, and prayeth the: O thou God of my fathers: that thou hast sent me wylcome and becheyne, and hast shewed me the thynges that be secret of the, for thou hast opened the hynges to me vnto me.

Upon this wote Daniel in vnto Arioch, where the hynges hadde ordeyned to becheyne the wyse at Babylon: he went vnto him and shewd him such as art wyse in Ba-

bylon, but hynges me in to the hynges, and I shal shewe the hynges the interpretation. When Arioch brought Daniel in to the hyng in all the pale, and sayd vnto him: I haue founde a man amonges the pysoners of Babilon, that shal shewe the hynges the interpretation. When answered the hynges, and sayd vnto Daniel, whose name was Balthasar: Art thou be that canst shewe me the byme, whiche I haue sent, and the interpretation therof? Daniel answered the hynges to his face, and sayd: As for this secret, for the wylde the hynges maketh inquisition: it is necessary that the wyse, the ioyner, the charmer, the bewyll conuicte, that can reuolue the hynges of it: Only God in heauen can open it, except, and he it is that sheweth the hynges his byme. Forsooke, what is so to come in the laster byme.

For byme, and that whiche thou hast sent in thyne byme, vnto the byd, is this: O hyng I becheyne all in thy byme what shoulde come hereafter. So be it to the opene of misteries, teller I what is so to come. As for me, this secret is not shewe me for any wyrdom that I haue more then any other sayng: but only that I myght shewe the hynges the interpretation, and that he might knowe I thoughten of his owne here. Thou hyng sawest, and becheyne, these shoulde becheyne the a great ymage, whose figure was marueylous great, and his bylage yermine. The ymage herd was of fine golde, his byrd and armes of siluer, his bylage a lopyne tree of copper, his legges trees of yron, his sette lower parte of yron and parte of copper.

Thou thou sawest, that the tyme (I without any handes) there was heuen of a stone, whiche smote the ymage vpon the feet, that were bothe of yron and erth, and bycheyne the to powder: then was the yron, the erth, the copper the siluer and gold broken all together to peeces: and became lyke the chaff of corne, that the wynde bloweth awaye from the formerer floues, that they can no more be found. But the stone (I smote the ymage became a greete mountayne, which fulfilleth I hole erth: this is the byme. And now wil we shewe before thy king, what it meaneth.

O hyng, thou art a hyng of hynges: for the God of heauen hath grauen the a hynges dome, ryche, strengthe, and matthepe: and haue deluyred the all thynges that are amonges the coloures of men: the becheyne of the byd, and the foules vnder the becheyne, and grauen the domynion ouer them all. Thou art that golden becheyne. After the, there shall arise an other hyngdomme, whiche shall be lesse then thyng. The bycheyne hyngdomme shall be lyke copper, and haue dampnation in all landes. The fourth hyngdomme shall be as stronge as yron. For lyke as yron bycheyne and becheyne all thynges: Yracuen as yron becheyne receyue thynges downe, so shall it beate downe and deluyre.

Where as thou sawest the feete and lower parte of erth and parte of yron, that is a bycheyne hyngdomme, whiche shal be lesse then thyng.

With this
LXXXV.

With this
LXXXV.

have some of the pyon grounde mynle with it for so much as thou hast sene the pyon mynle with clape.

The toes of the fete that were part of pyon and part of clape, signifyeth that it shall be a hyngdom partly wronge, and partly wyke. And where as y^e sawest pyon mynle with clape, they shall mynle them selues with clape, of simple people, and yet not confesse one to another, yea as pyon will not be loudred with a possion.

In the dayes of these hynges, shall the God of heuen let up an castell hynged hyngedome, whiche shall not perishe, and his hyngedome shall not be given ouer to an other people: yea the same shall breake and delroy all other hyngedomes, but it shall endure for euer.

And where as y^e sawest that without anpe bandes there was our out of the moite a stone, which brake the pyon, the copper, the seth, the silver and golde in peeces: by that hath the great God shewed the hynges what will come aker this. This is a true hyngedome, and the utter destruction is to be sure.

Then the hynges Nabuchodonosor fell downe upon his face, and bowed him self vnto Daniel, and commaunded that they shoulde oke meate corderinges and booke adoures vnto him. The hynges answered Daniel, and sayd: yea of a truthe poure God is a God aboue all goddes, & he is aboue all hynges, and an opener of secretes, wherby thou canst knowe this miste. So the king made Daniel a great man, and gaue him many a great gyfte.

He made him ruler of all the countreys of Babylon, and lord of all the nobles that were at Babylon. Howe a king entered the king was Shabaz, Shilach, and Abednago so that he made them rulers ouer all the cityes in the lande of Babylon. But Daniel him self remayned wyl in the counte by the hynges.

The hynges fetcht up a golden Image, whiche he commaunded to be worshipped. Shabaz, Shilach, and Abednago are deufed, by cause they obeyed the hynges commaundment. They are brought vnto the hynges and commaunded to worship the Image. They refuse to do it, and are put in to a burning ouen. By byle in God, they are deliuered from the fyre. Nabuchodonosor confessed the power of God after the sayng of the myracles.

CAP. I.

III.

Nabuchodonosor the hynges caused a golden Image to be made, whiche was the same cubites high, and six cubites thich, & he made to be set vnto the fyre of Babel in the lande of Babylon, and sent out to gather together the eukes, lordes, and nobles, Iudges and officers, the debites & officers, with all the rulers of the land: that they myght come to the dedication of the Image whiche Nabuchodonosor the hynges had sette up. So the eukes, lordes and nobles: the

Iudges and officers, deppres, and others: with all the rulers of the lande gathered together, and came vnto the dedication of the Image that Nabuchodonosor the hynges had set up.

Howe when they stode before the Image, whiche Nabuchodonosor sette up, the deppres ouer with all his myght: so y^e people, hebrees and tunces, to you be it sayd: that when y^e heare the noyse of the trompettes whiche shall be blowne, with the harpes, psalteries, symphonies, and all maner of musike: ye shall bowe and worship the golden Image that Nabuchodonosor the hynges hath set up. Who so denieth not bowe and boweth him self, shall euen the same house be cast in an hote burning ouen. Therefore, when all the folke heere the noyse of the Trompettes that were blowne, with the Harpes, Psalteries, Symphonies, and all hynde as melodies: then all the people, hebrees and nations fell downe, and bowed them selues vnto the golden Image that Nabuchodonosor the hynges had set up.

Howe were these threcrey men of the Galilees that were then there, and among the Iudges, and lord vnto the hynges Nabuchodonosor: Shabaz, Shilach, and Abednago. Howe they sawe the Image, and being hynges, had giuen a commaundment, that all men, when they heare noyse of the trompettes, harpes, psalteries, symphonies, and all the other melodies: shall fall downe and bowe them selues vnto the golden Image: who so then fell not bowe, and worshipped not, that he shoulde call to an hote burning ouen.

Howe are these threcrey Iudges, whom then had set ouer the officers of the land of Babylon: namely, Shabaz, Shilach, and Abednago. These men, a hynges, regard not the commaundment, yea they wyl not of from the gods, nor bowe them selues to the golden Image that they had set up.

Then Nabuchodonosor the hynges spake to them and sayd: what? Shabaz, Shilach, and Abednago, will not ye feare my goddes: that bowe your selues to the golden Image, that I haue set up? well be redde breather, when ye heare the noyse of the trompettes blowne with the Harpes, Psalteries, Symphonies, and all the other melodies: that ye fall downe and worship the Image whiche I haue made. But y^e ye worshipped not, ye shall be cast in the burning ouen, to see howe ye shall come oute. What? Shabaz, Shilach, and Abednago answered the hynges, and sayd: O Nabuchodonosor, we ought not to consent vnto the Image whiche thou hast sette, for we are able to kepe vs from the hote burning ouen, and can ryght well be preserved out of the handes. And though be miste,

thou knowest (O henge) that we toyl
thee the goodes, noo bee creature to the
power, which thou hast set up. Then was the
kingdom of this face commended byon
Shadrach, Meshach, and Abednego. Therefore
the king commanded that the oven shoulde
be made seven times hotter than it was wont
to be, and spake unto the strongest workmen
that were in his house, for to binde Shadrach,
Meshach, and Abednego, and to cast them in to
the fire burning oven.

So these men were bounde in their robes,
helm, hose, with their other garments, and
all in to the fire burning oven: for the king
commandement was so strait, and the
case was exceeding hot. As for the men that
were with Shadrach, Meshach, and Abednego, the
king of the fyre consumed them. And these
three were: Shadrach, Meshach, and Abednego,
his name in the fire burning oven, bring
in bounde.

Then Shabuchodonosor the hyng matyr-
ed, and rode up in all halle: he spake unto
his counsell and sayde: who yett call I these
men bounde in to the fyre? They an-
swered, and sayde unto the henge: Yea, O
henge. He answered and sayde: Lo for all
that be in this court men gorging looke in
the mynde of the fyre, and nothinge con-
sider, and the fourthe is I praye an aungell to
be byon.

Upon this tyme Shabuchodonosor unto
the mynde of the fire burning oven I he spake
thus and said: O Shadrach, Meshach, and A-
bednego, servants of the true God, go forth
and come before me. And so Shadrach, Meshach,
and Abednego went out of the fyre. Then
the king, ladies, and nobles, and the kyn-
gys counsell came together to see these men,
by whom the fyre had no manner of power
in their bodies. As to moche the deere were
they were was not burnt, and their clothes
remained: Yea there was no smelle of fyre
in them.

Then spake Shabuchodonosor and sayde:
Praise be to God of Shadrach, Meshach, and
Abednego: whiche hath sente his aungell,
and destroyed his servants, that put their
trust in him: that have altered the henges
commandment, and rescued their bodies
thereof, rather then they wolde serve of
any other God, excepte their owne
God only.

Whiche I will commande, that
Shadrach, Meshach, and Cutha, whiche
have anye blasphemie againste the God
Shadrach, Meshach, and Abednego, shall
be, and they shall be punished: for
there is no God that maye live, as
this. So the henge promoted Shadrach,
Meshach, and Abednego, in the laue of Acha-
nia.

Shabuchodonosor decreed hymne. Daniel in-
terpreted. Shabuchodonosor was put out of his
king, and came to his end: the next day the
Reuel God, and is to be seen in the hyngdom.

N Shabuchodonosor henge unto all people,
hymned and sunges that dwell upon
the soile earthe: praye be multiplied a-
monge you: I thought it good to shew the
tokens and marvellous workes, that the
true God hath wrought upon me. O howe
greace are his tokens, and how mightie are
his wonders: his hyngdom is an everlasting
hyngdom, and his power lasteth for euer
and euer.

Shabuchodonosor beyng of rest in his
house, and sheweth hymne in my palace, as a
pyrame, whiche made me aspyre: and the
thoughtes that I had upon my bed, with the
visions of my heere troubled me. Then came
out a commotion, that all they which were of
tyrannous at Babylon shoulde be brought be-
fore me, to tell me the interpretation of the
pyrame.

So there came the soothsayers, chymers,
Caldees and conjurers of byrles: to whom
I tolde the pyrame, but what it betydeth
they could not tell me: yet at the last there
came one Daniel (otherwise called Baltas-
sar, accordinge to the name of my God) whiche
told me the signification of the holy goddes in
my house: to whom I tolde the pyrame, sayng: O
Baltasar, thou byrner of soothsayers: say
to moche as I knowe that thou hast the re-
velation of the holy Goddes, and no secret is hid
from thee: tell me therefore what the vision
of my pyrame (that I have seen) maye signi-
fy. I tolde a vision in my heere upon my bed:
and I beheld there above a tree upon the golde
table was a deere hyge, greace, and myrre
tree: the deere reached unto the thurne, and
the hynde crept to all the endes of the
cottage: his leaues were ashy, he had very
muche fure, so that every man had pynge to
see the tree.

The beales of the felde hadde shabones
under it, and the fowles of the ayre dwelt in
the bowes thereof. Shortly, all creatures fed
of it. I sawe in my heere a byson upon my
pyrame: and beholde, a watcher came downe
from heere, and crept myrre tree, sayng:
Heere dwelle the tree, breake of his branches,
make of his leaues, and scatter his sente
abrode: that all the beastes maye geete them
awaye from under him, and the fowles from
his branches. Forcible, I sawe the
grounde of his roome shyll in the earth, and
brnde hym upon the pyrame, whiche
was of hyon and Reel. With the wynde of hee-
nen shall he be wynde, and he shall have his part
in the beirers of the ground with other wynde
beastes.

That manne here of his shall be taken
from him, and a beales here shall be given
him: all they that be come and gone upon
him.

This creature of the watcher, is a com-
mandment grounded and foughte out in
the counsell of him that is moode byrle: so
these men for to understande that the hyge
pyr's power over the hyngdomes of men, and
of the earth.

strength them to whom it is by itself, a byn-
gled for keep cuttings of men out of them.
This is the byname that I bring Nabuchod-
nezar; for he is the byname, O Balthazar, tel
thou me what it signifies: for so much as
all the impie men of my kingdom are not
able to know what it meaneth. But
thou canst do it, for the spirit of thy holy god-
de is in thee.

D Then Daniel (whose name was Baltha-
zar) by his pray by the space of an hour, and
his thought troubled him. So the hyng
spake, and sayd: O Balthazar, let neither the
byname nor the interpretation thereof fear thee.
Balthazar answered, saying: O my lord,
this byname happen to thyne enemies, & the
interpretation to thyne adversaries. As
for the tree that thou sawest, which was so
great and mighty, whose toppe the reached
unto the heuen, & whose boughs in to all the world
whose leaues were saye, and the fruit much
more the which the brethren of the felde had
their pasturage, and upon whose boughes
the foules of the ayre fed.

Then thou, O hyng, art the tree, great and
strong. Thy greatnesse encreaseth, and ex-
tendeth unto the heuen, in dothe thy power to
the eades of the earth. Now where as the king
saith a worketh, with an holy angell, that
came downe from heuen, and sayde: before
downe the tree, and deliuer it: yet leaue the
grounde of the roote in the carthe: and byn
land upon the playne felde, with thyenes of
pyon and this. He shall be with the wyde
of heuen, and the power shall be with the
bushes of the felde, till thou perie be come
and gone upon him. Then O hyng, is the
interpretation of this the deep buce of the
earth is bynd of all, and it couereth my lord
the hyng.

E Thou shalt be cast oute two men, and the
beastings shall be with the heales of the
felde: with grasse shall thou be fed lyke an
oxe. Thou shalt be with the deme of beu-
en: yea, seven yeres shall come and goo
upon thee, till thou knowe that the first hath
power upon the kingdomes of men, and ap-
peare thou to whom he list. Moreover, where
as it was sayd that the roote of the tree shoul-
de be sette still in the grounde: it betokeneth
thy kingdom shall remayne hole into the,
after thou shalt leaured to knowe, that the
power cometh from heauen. Moreover, O
hyng, be content with my counsel, that thou
maye loose thy quene with thy thousande,
and thyne officers with mercy to poore peo-
ple: for such thyngs that pertaine to the year.
All this thyngs counte the hyng Nabucho-
donosor.

F So after thre monethes, the hyng was
bryng up and downe in the palace of the hyng-
dome of Babylon, and sayd: This is my great
city of Babylon, which I myselfe with my
power and strength: have made a hynges
counte for the honour of my maiesty. While
the tree was set in the hynges mouth,
there fell a voyce from heuen sayng: O hyng
Nabuchodonosor, for the tree is fallen: Thy

kingdome shall departe from thee, thou shalt
be cast out of mine company: thy dwelling
shall be with the beastes of the carthe, in the
thou shalt graffe lyke as an ox, till thou
perie be come and gone ouer thee, then thou
knowest that the first hath power upon
the kingdomes of men, and that he maye
grue them vnto whom it pleaseth him.
The very same houre was this message
spred upon Nabuchodonosor: for that he
was cast out of minnes company, and he
grasse lyke an ox. His bodye was set with
deme of heuen, till his heeres were as great
as Eagles feathers, and his myles like byres
clawes.

G When this tyme was past, I Nabuchod-
nosor lyke by myne eyes vnto heauen, and
wrote vnderstandinges was extolled vnto me
again. Then came I thence vnto myn
I magnified and praised him that lyeth in
the moyn, whose power endurth alwaye,
and his kingdom from one generation to an-
other: in comparison of whom, all they that
dwelle vpon the carthe, are to be repayed as
nothinges.

H He handlieth according to his will among
the powers of heuen, and amonge the inha-
bitants of the earth: and there is none that
maye resist his hande, or saye: what art
thou? At the same tyme was myne vnder-
standinge giuen me againe, and I was refounde
in the honour of my kingdom, to myn
to myne owne shape againe. My great
deeds and mynes taught vnto me, and I was
set in my kingdom againe, so that I had yet
greater worship.

I Then dyd I Nabuchodonosor loue magni-
fic and praise the hyng of heuen, for all
thyngs are true, and it is wondrous right. Being
these that so glorious, he is able to byng
them downe.

K Balthazar hyng of Babylon abusinge the
title of the temple, with his hands manying
wall. He is a wyse man called of the hyng,
and he is a wyse man. Daniel is a
man of the hyng, and he is a man of the
hyng, and he is a man of the hyng.

C A P I.

V.

K King Balthazar made a great banquet
his thousande: and he was with all
his thousande he made great cheer, and
he was drunken with wine, he commanded
to bring him the golden vessels, which
he had taken from the temple of the
hyng at Jerusalem: that the hyng
his lord by his quene and concubines might
drinke therein.

So then brought the golden vessels
taken oute of the temple of the hyng
at Jerusalem: then the hyng and his
thousande were drunken with wine,
and they drinke therein, and they
drinke therein, and they drinke therein.

Job. 41. 11.
Daniel. 4.Daniel. 4.
Jer. 22. 11.Luk. 12.
Eph. 1. 1.

unto them, and the hynge to be unpleased.
But Daniel caryed all thre pynnes and
torres, for the figure of God was piteous
in him, so that the hynge was minded to set
him oute the hole scaleme. Wherefore the
dynes and Rodes soughte, to pryke oute
in Daniel some quarel against the kingdom
yet could they fynde none occasion ne fault
upon him. For wherhe was so full, y
there was no blame ne dyscharyge founde
to him.

Then sayde these men: we will get no
quarel agaynst this Daniel, excepte it be
in the lawe of his God. Upon this, wente
the pyrrers and torres togyther unto the
kinge, and sayde thus vnto him: Kinge Da-
rius God haue thy lyfe for euer. All the great
counsailes of the realmes, the pynnes, Rodes,
Sintours, and Judges, are determined to
make thee a commaundment of the hynge, & to
make thee statute namely, that who so des-
erteth any petition, either of any God or man
(within this xxx. dayes) excepte it be onely
of thee, O hynge: the same person maye be
cast into the Lyons denne. Wherefore, O king
confirmeth this statutes, and make a wytyng
that the thinge whiche it shal be and wher
hes haue ordeined be not altered ne dyo-
ken.

So Darius made the wytyng, and es-
tablished it. Now when Daniel vnderstode
that the wytyng was made, he went in to
his house: and the windows of his hall, to
wiche Jerusalem stood open. There knelyd
he downe vpon his knees, & prayde a day
there. He made his prayer, and prayde his
God, lyke as his maner was to doe alwey
tyme.

Then these men made searche, and founde
Daniel makinge his petition, and prayenge
vnto his God: So they came to the hynge, &
spake besyde him concernynge his commaun-
dement, sayenge: O hynge, hadde thou not
subscribed the statute, y within threty dayes
who so requyrez his petition of any God
or man but onely of thy self, O hynge: he shal
be cast into the den of the Lyons? The hynge
answered, and sayde: yea it is true. It must
be as a lawe of the Kynges and Prynces, that
maye not be broken.

Then answered they, and sayde vnto the
kinge: O Daniel one of the prisoners of Iuda
O king, regard wherhe the, & the statute
thou hast made, but make him his peti-
tion thre tymes a day. When the hynge heard
these wordes, he was sore grieved, and wold
haue released Daniel, to deliuer him: & out
of the matter, vnto the Surme wente home
to the intent that he myght save him.

These men perceyving the kinges mynde
sayde vnto hym: knowe this, O hynge: y
the lawes of the Kynges and Prynces is that
the commaundment and statute which the
hynge maketh, maye not be altered. When
the hynge had thus sayd vnto Daniel, and they
cast him into the Lyons den.

The hynge also sayde vnto Daniel, and
said to God, whom thou alwaye trustest,

certe he shall defende the. And there was
brought a bone, and layde vpon the hole of
the den, & the hynge leied vnto his chere
lynges, & with the signer of his pynnes: the
two hynges commaundment concernynge
Daniel, shuld not be broken.

So the hynge wente into his palace, and
kept him sober all nyght, so that thre dayes
no table spede before him, neither coude he
take any slepe. But by tymes in the morning
at the breake of the daye, the hynge aroose,
and went in all haste vnto the denne of the
Lyons.

Now as he came nygh vnto the denne, he
cryed with a piteous voyce vnto Daniel: O
Daniel, thou reasoner of the Lynges God
is now thy God, whom thou alwaye trustest:
able to deliuer thee from the Lyons? Daniel
sayde vnto the hynge: O kinge, God sent
thy lyfe for euer. Wher God hath sent his con-
fyll, whiche hath put the Lyons manerly,
so that they myght not hurt me. So wher
myne unghyftnes is founde out before him,
and as for the, O hynge, I neuer offend
the.

Then was the hynge exceeding glad, and
commaunded to take Daniel out of the den.
So Daniel was brought out of the denne,
as no maner of hurt was founde vpon him.
For he put his trust in his God: And as for
those men whiche had accused Daniel, the
hynge commaunded to bringe them, and to
caste them in the Lyons denne, then they
cryed then & there wrytes. So the Lyons
had the mastery of them, and bare all the
bones a sondre, & oute they came at the
grounde.

After this, wrote the hynge Darius vnto all
people kynredes, and tonges, that dwelle in
all landes: peace be multiplied with you.
My commaundment is, in all my domynion
and hynge, that min face and stand in
name of Daniels God.

For he is the Lynges God, which shuld
succure: his hynge shall not faile, and he
proue is curiellengge. It is he that bruy-
ereth, & smyth: he wold widders & mayntenes
in heauen and in earth: he hath
preferred Daniel from the power of the
Lions. Thus Daniel prospered in the reigne of
Darius and Arius of Persia.

A vision of foure beastes is shewed vnto Daniel
the vision is interpreted of foure bretheren of
the world. O the power and myght of Daniels
Of the curiellengge: hynge of the hynge.

CAP. VII.

Daniel

The firste part of Balthazar hynge of
Babylon, iacob Daniels a cleane, had a
brother was in his head vpon his head.
Whiche became he wrote, and the name of
the matter is this: Daniel, Iacob, and his
I sawe in my bryght by nyght, and vnto
the foure wyndes of the heauen there was
the

After, and foure greafe beastes came by fro
the first one, vntill an other.

The first was as a lion, and yet had he
grace hymen. I sawe, that his wynges were
plucked from him, and he taken awaye from
earth: that he shold be upon his feete as a man,
and that there was giuen vpon a mans heart.
The second, the second beast was lyke a beere,
and stood vpon 4 one fyde. Amonges his teeth
his mouth he had the greafe long teeth, &
was sauer into him: drinke, eate up, moche
drinke.

Then I looked, and beholde, there was
another lyke vnto a Leopard: this had vnto
as a foule, euen foure vpon the backe.
This beast had foure heades, and there was
giuen vpon him.

After this I sawe in a vision by nyght, &
which the fourth beast was gyuen a horrible,
and marvellous strange. It had greafe piron
teeth, it was round and deckered, and stamped
the residue vnder his feete. It was sauer vnto
the other beastes that were before it: it
had ten homes, wherof I take good

And beholde, there came by among them.
Another lytle home, before whome three
were of the fyfte homes plucked away.
Which this home had eyes lyke a man, and
a mouth speaking presumptuous thynges.

These fyfte the scales were prepared, and
lytle old aged far byn down. His clothing
was as wynde, as smoke, and the heares of
his head like pure wall. His throne was
lyke a fyre flame, and his wyndes as the
dampnyng fyre. There drew forth a fyre
burne, and went one from him. A thousande
tymes a thousande serued byn. A. tyms
ten thousande shode before him. The iudge-
ment was set, and the booke opened. When
the I beheld this, because of the drepe of
the moude wordes, which that home spake
I behelde, lytle the beast was sayne, and his
lytle beholde, and giuen ouer to be byente
in the fyre.

As for the power of the other beastes also
was taken away, but their hyades were
plucked for a tyme and season. I sawe in
a vision by nyght, and beholde, there came
down the cloudes of heauen lyke the sonne
a man, whiche went vnto the olde aged,
before whom they brought him: Then gaue
he hym power & digaptye regall, that al peo-
ples shoud and ruynges sholde serue him. His
power is an euerlastyng power, which shall
not be put downe: and his kyngdome endu-
red vnto euer. After heere was vnto, and I

Daniel had a troubled spirite: to bid me, &
rebellion of my head made me askepe: till

I came vnto one of them that shold by, to
knowe the truth, conceyning all these thinges.
So he tolde me, and made me vnderstande
the interpretation of these thynges.

These foure great beastes, are foure kyn-
domes whiche shall arise out of the earth. These
shall take in the kyngdome of the fyrmyce of
the most hygh, and possesse it by myght and
maye for a longe season. After this I recey-
ued diligently to knowe the trueth, concey-
nyng the fourth beast, which was so sauer
vnto the other beastes, & so horrible: whose
teeth were of piron, and his wyndes of beere:
which dreweth and deckered, and stamped
the residue vnder his feete. I beheld, and I
sawe that there fell downe the: whiche home had
eyes and a mouth that spake presumptuous
thynges, and looked with a geymme vnto
then his folowes, I beheld, and I sawe home
made battaile against the sayntes, & he
gat the vantage of them vntill the tyme that
the old aged came, that the was gentler was
giuen to the chyefest sayntes: and till the
tyme that the sayntes had the kyngdome in
possession. He gaue me this answer: That
fourth beast shall be the fourth kyngdome
vpon earth: it shall be more then all other
kyngdomes, it shall deuoure, create downe,
and destroye all other landes.

The ten homes, are ten kynges, that shall
arise out of the kyngdome, after whome tyme
shall stande by an other, which shall be greater
then the fyfte. He shall subdue the king-
domes, and shall speake wordes against the
vngest of all: he shall destroye the sayntes
of the most hygh, and chynke, that he may
chaunge tyme and lawes. They shall be gi-
uen buer by power, buttill a tyme, two tyms
and half a tyme.

But the iudgement shall be kepte, so that
his power shall be taken from him, for he shall
be destroyed, and praye the at the last. As
for the kyngdome, power, and all myght that
is vnder the heuen: it shall be giuen to the
holpe people of the most hygh, whose kyng-
dome is euerlastyng: & all powers shall
serue and obeye hym. Thus saue extende
the wordes. Receyue these, I Daniel was so
dred in my thoughtes, that my countenance
chaunged but the wordes I kepte still in my
heart.

As for vision of a drepe bytyme a ramme and an he-
goate. The vnderstanding of the vision, is of the
last bytyme the hynges of Persia, and the hynges
of the Scythians. Of the same lyke shal
chynke.

CAP. VIII.

In the thyrde yere of the reigne of hynges
Balthazar, there appeared a vision vnto
me Daniel, after that I had sene the first
I sawe in a vision, and when I sawe 4, I was
at Babilon in the chiefe city, whiche lieth in the
lande of Elam, and in the vision me thought
I was by the seuer Elam.

Then I looked up, and sawe: and beholde,
there shode before the ryuer, a ramme, which
had homes: and these homes were hygh, but
one was hygher then an other, & the hygher
came by laste.

I sawe that this ramme pushed with his
horns, agaynst the worke, agaynst the mouth
and

Apoc. xiii.
viii.

Revel. xiii.
viii.

Daniel. ii.
viii.

Revel. xiii.
viii.

Revel. xiii.
viii.

Daniel. ii.
viii.

agaynst the south, so that no deadnes might stand before him, ne defende them from his power: but he dyd as him selfe, and waxed gentyl. So he cheyde vnto this, and then came. There as he went from the west ouer the hole earth, and touched not the ground.

23 This goose had a marvellous goodly hyme betwix his eyes, and came vnto the ramme. I had the.ij. hoxes, whom I had sine alsoe by the ryues. I be and raine. I saw him with his might. I saw hym by the night vnto the ramme, beuise wepe feare vpon hym: for he gaue him such a stroke, that he brake his two hoies: I thynke had the sum for much strength as to stand before hym: but he cast him downe, and him under his feet: and no man was able to deliuer the ram out of his paws.

24 The goose waxed excheunge great, and when he was at the strong, his great voyce was heared also. When yeare thre other souer such lyas in the hebe, towards the.iiij. myles of the heauen. Yea one of one of the left of these hoies, there came up yet an other hoie, whiche waxed meynfull great: cometh the south, toward the east, and so vnder the saye picaunt laue. It gethe up to the house of heauen, wherof it had call some downe to the ground, and of the heuens also, and ended them both feet.

De. vii. c. i. l. 6. Quab. i. l.

Yea it gethe up vnto the place of the hood, from whom the dayly sacrifice was taken, and the place of his sanctuary called holme. And a receyue scion was giuen vnto it, agaynst the dayly sacrifice: because of the holme, that it might call downe the deces to the ground, and so to prosper in all thinges, that it went about.

25 Upon this I herd one of the.iiij. hoxes thre hoxes, whiche sayde vnto one that asked this question: How long shall this bysion of the dayly sacrifice and of the walking abominacion endure: that the Sanctuary and the power shall be troden vnder foot? And he answered him: Vnto the turning of the moynynge, euen two thousande and the hundred dayes: then shall the Sanctuary be cymed agayne.

26 Howe then I Daniel had sene this bysion, and sought for the vnderstandinge of it: beholde, there stode before me a yongre lyke vnto a man. And I herd a manns voyce in the ryue of Eilat, whiche cryed, and sayde: O Gabriel, make this man vnderstande the bysion. So he came, and stode by me. But I was as aslepe at his comynge, and fel downe vnder his face.

Then sayd he vnto me: O thou sonne of man, make heyl, for in the last tyme shall this bysion be fulfilled. Howe as he sayd, he vnto me, I waxed fayne, so that I fawcht downe to the grounde. But he roke hold vpon me, and set me vp agayne, saying: Beholde, I wyl shewe the, what shall happen in the last tyme: for in the tyme appointed it shall be fulfilled.

As the ramme whiche thou sawest with the two hoies, is the kynge of the Bysses and

Bysses: but the goose to the kynge of the laue: the geate hoie that thou sawest with his eyes, that is the principall knyght. And there as it brake, so four other hoies by to the strake: it signifieth, that out of the people shall stand up four kynghoies, better to myght as it.

After these kynghoies (whiche myghtnesse is a growynge) there shall arise a kynge of an vnsymmetall face, whiche shall be to be in daske speakinges.

He shall be myghty and stronge, but not in his owne strenght, for he shall brenne aboute mannes. And all that be genty abominacion: for he shall laye the stronge and the people. And he shall be his enemy, and shall prosper in his hande, for he shall be proude, and manye one shall be put to death in his wechynnes, for he shall dance vpon the place of pyrces, but he shall be rebowled without hande. And this vpon that he shalld vnto this, as as sure as the turninge and the moynynge. Therefore wyte thou vnto this lyght, for it wyl be longe: it cometh to passe.

Upon this was I Daniel very fayne, so that I hope is the cetyen dayes: but when I rose vp, I went aboute the knyges bysses, and manerled at the byssion, whiche tell no man knowe of it.

¶ Daniel had sene this bysion, and sought for the vnderstandinge of it: beholde, there stode before me a yongre lyke vnto a man. And I herd a manns voyce in the ryue of Eilat, whiche cryed, and sayde: O Gabriel, make this man vnderstande the bysion. So he came, and stode by me. But I was as aslepe at his comynge, and fel downe vnder his face.

CAP.

IX.

1 The byssionere of Darius the sonne of Assuerus, whiche was of the seed of the Bysses, and was made kynge ouer the kyngdome of the Caldies: for as in the first yere of his reigne, I Daniel desired to knowe the principl nombre out of the booke, wherof the kynge spake vnto Jeremie the prophet: that Jerusalem shoulde be wast this tyme and this tyme: and I turned me vnto God for helpe, so to praye a man: more intercession, and fasting, sackcloth and ashes. I prayed thus the. x. dayes my God, and knowledga, sayinge:

O Lord, thou greute and fearfull God, thou that keepst covenants and mercy with them, which loue the, and do thy commandmentes: We haue sinned, we haue offended, we haue bene disobedient: a good cause: for we haue departed from all thy preceptes and indgements.

We woulde neuer folowe thy seruantes the Prophets, that spake in thy name and saynges and pynners, to our tyme and to all the people of the laue. O Lord, we haue sinned, we haue bene disobedient: a good cause: for we haue departed from all thy preceptes and indgements.

(saynt)

learneth nothinge but open shame: as it is
cometh to passe this daye vnto every man of
Iuda, and to them that dwell at Jerusalem:
yea vnto all Iuda, whether they be farre or
nigh: thus saith our all Iuda: wherein they
had despised them, because of the offences þ
they had done agaynst the.

¶ Yet O Lord, vnto vs to our hngers and
pines, to our forefathers: turn to vs all,
but haue offered þ, belongeth open shame.
But now the, O Lord our God, pertain-
eth mercy and forgiveness. As for vs, we
are gone backe from him, and haue not obey-
ed in the booke of the Lord our God, to walke
in his lawes, whiche he laied before vs by
his seruantes the scholers: yea all Iuda
have transgressed, and gone backe from the
lawe: so that they haue not hearkened vnto
his booke.

¶ Therefore the curse and oth, that is wrot-
ten in the lawe of Moses the seruante of
God agaynst whom they haue offered, is pow-
erful vnto vs. And he hath performed his wo-
rke, which he spake agaynste vs, and agaynst
our fathers that waded vs: to bringe vpon
vs such a greate plague, as neuer was vnder
heauen lyke as it is now come to passe in
Jerusalem. Yea all this plague, as it is wrot-
ten in the lawe of Moses, is come vpon vs.
Yet make we not our prayer before þ, O Lord
our God, that the might of your armee from
our synners shalbe, so to be turned in thy wry-
ng. Therefore hard the Lord made harte, to
bringe that plague vpon vs: for the Lord our
God is righteous, in all his workes whiche
he doeth: why, we wolde not hearken vnto
his booke.

¶ And now, O Lord our God, thou that
hast mercy vnto vs, haue brought thy peo-
ple out of Egypt, to get thy self a name, whi-
ch thyselfe thou hast: we haue sinned,
O Lord, and done wickedly agaynste all
thy rightnes: yet let thy mercifull dispo-
sition be turned towards (þ beareth the) fro
thy gyfte Jerusalem thy holy city. And wher-
e in synners sake and for the wickednesse
of our fathers in Jerusalem and thy peo-
ple whownd, of all them that are about vs.
Sewe therefore, O our God, heere the prayer
of thy seruants, and his intercession. O let
not thy face be turned away from thy seruants,
that they maye.

O my God, in thyne case, and bre-
ken all the leish for thyne owne sake) open
thine eyes: behold howe the benedolated, pea-
ce and the cytye also, whiche is called after thy
name: for we do not call oure prayers before
the in our owne synfullnesse, no: but only
in thy mercies, O Lord, deare: O for-
get thyng: O Lord confounde, farrp not o-
ur prayers: but for thyne owne sake do it. O
my God: for thy cytye and thy people is cal-
led after thy name.

¶ As I was yet speakinge at my prayers,
whiche I praye myne owne synnes, and the
synnes of my people, makinge so myne in
remission before the Lord my God, for: the
Lord heere saith of my God: yea wryte I was

yet speakinge in my prayer, behold, the men
Gabriel (whom I had sent afore in the vision) came
flyinge to me, and touched me about
the exceeding tyme in the surynge. He in-
formed me and spake vnto me: O Daniel
saye þe, I am now come to make the wryte
stande it: for as soone as thou beginnest to
make thy prayer, it was so deuised, a cheruse
am I come to serue the. And why? for thou
art a man gettly beloved.

¶ Wherfore, poude the matter well, that
thou mayest learne, to vnderstande the vision,
thys tyme and ten wykes are decreed ouer
thy people, and ouer the holy cyty: that the
wickednesse maye be consumed, that the sin-
ners maye haue an ende, that the offence maye be
reuealed, and to bringe in curialling thy
synners, to fulfill the visions and the pro-
phetes, and to anoynte the moon with oyle.
¶ Vnderstande this then, and marke it well:
that frome the tyme it shalbe concluded, to
go & repaire Jerusalem agayne, vnto a hylle
(or the anoynted place): there shalbe build
workes. Then shall the Okeu and wallies be
builded agayne: ike, yere, but with harte
troublesome tyme. After these. xiiij. wykes, shall
the wylle be layde, and they shal haue no plea-
sure in hym. Then shall there come a people
with the pince, and destroye the cytye and
the Sanctuary: and his ende shal come as
the water floure. But the destruction shall
continue tyll the ende of the battell.
¶ He shall make a stronge bond: with ma-
nye, for the space of a wyke: and when s-
the wyke is halfe gone, he shall put downe the
shrine and meate offeringe. And in the thir-
dye there shall be an abhominable of old-
tion, that he haue destroyed all. And it is
concluded, that this wallynge shal continue vnto
the ende.

¶ There appereth vnto Daniel a man clothed in
lynen, whiche dwelt hym wherof he is full.

CAP. X.

¶ In the thyrde parte of hnges (thus of the
I) was there decreed vnto Daniel (whiche
was called Balthazar) a matre, pea a true
matter, but it is yet a longe tyme vnto it. He
vnderstande the matre wel & perceyued what
the byson was. At the same tyme, I Da-
niel mourned for the space of thys wykes, so
that I had no luste to eat brede: as for flesch
& wyne there came none vnto my mouth.
¶ So, I byd not ouer anoynte my selfe, tyll the
holc thys wykes were out.

¶ Upon the xiiij. daye of the thirde month,
I was by the greute house, called Agrius: I
lite by myne eyes, and lohen: and beholde,
a man clothed in linnen, whiche loyns were
girded by with syng golde of Aegypt: his bo-
dy was lyke the Chrysostome stone, his face: to
loke vnto was lyke lightynge, his eyes
as the flame of fire, his armes and feete were
lyke sapre gylt synge metall, but the booke
of: to wykes was lyke the booke of a man:
ty: was.

Daniel. vii. 1.

Ag. th. xlii. 1.
viii.
Daniel. xlii. 1.

Daniel. vii. 1.
Agrius

15 **Daniel** alone thus this vision, then
 16 that were with me, saw it not; but a great
 17 thankfulness I felt upon them, that they had
 18 abided with and by themselves. I was left there
 19 quite alone, and sawe this great vision,
 20 so long till they remayned no more desiring
 21 but that me: yea I felt my coloure change,
 22 I melted away, and my strength was gone.
 23 Yet heere I the voyce of my wonders, and as
 24 soone as I heard it I againe came upon me,
 25 and I fell downe flat to the ground upon
 26 my face, And behold, an heere toucht me,
 27 hee set me up upon my knees and upon 3
 28 palmes of my handes, sayinge unto me: O
 29 Daniel, thou wast beloved man: reht good
 30 havest thoue done, that I shall save unto
 31 thee, and sende right up, for into the sun I
 32 sende thee.

And when he had sayde these wordes, I
 stood by trembling. Then sayde he vnto
 me, feare not Daniel: for thy life shall be
 longer than this: for thou shalt see the
 vision. And he said vnto the king, I
 beseeche thee, let me know the meaning
 of this vision. And he answered, I
 will tell thee: but there is none that
 shall declare it. Then he said vnto me,
 Daniel, thou shalt see the vision againe:
 and thou shalt be able to declare it. And
 he said vnto me, I will tell thee the
 meaning of the vision. And he said vnto
 me, I will tell thee the meaning of the
 vision. And he said vnto me, I will
 tell thee the meaning of the vision.

Some when he had spoken these words
drove off, & call down my head to the ground
and yete mye range. Behold, there cometh
my lypes out vnder thy face a man. When
opened I my mouth, & sayde vnto him, that
thou before me: & mye Lorde, my wnters
are loosed in the bilson, and there is no more
strength within me: howe may my Lorde
securate my head with mye Lorde? For
there is no strength in mye flesh. I can not
say mye but: I saye mye Lorde, I saye
againe, one meane lyke a man, and comforted
me sayings: & thou man be well beloued,
bear not to be content, take a good hereunto
the, and be thine.

So when he had spoken vnto me, I reuered
 it, and sayd: Sprake on my Prou. For thou
 had receiued me. Then sayde he: knowest
 thou whereto I am come vnto the: nowe
 will I go awaye to fight wth þe myne of
 our Princes as loose as I go forth, to the
 prince of Sackelad that come. Heuertheles,
 I will be wether þe thing that is faine noted
 in the scripture of truthe. And as for all pon
 der matters, there is none that helpeth me
 in this; but: Michael your prince.

¶ 3 prophete of the kynge of Persia. O the
kingdome of Grece. O the kingdome of Egypt,
and of the lande therof, and of the battell with the
kingdome of Siria. O the Jewes that are due
to the kynge of Egypt, whom Antiochus the king
of Siria persecuted, which requireth thus to be
avenged. The payde of Antiochus.

CARI

Index

[illegible]

But after certayne yeeres they Walld by
sind together, and the kings daughter
of sund Wall come to the hyrge of the shaw
to make frendshipp, but she shall not
easyn the power of that arme, neither
shall she be able to endure thoshe by night;
but she, and such as brought frendre and
that began fre, & choseyn she for the now
shall be destroyed by. But of the handes
of fre rote, there that one did by in his
to the two power of armes Walge there
for the kings laud of the may, and humble
his accordeance to his thern.

As for the Idols and princes, with the
 carr Jewelles of golde and silver, he shall
 cast them away capricious into the sea, he
 shall p'cussle agaynste the kinge of the north
 certayne yeares. And when he is comen to
 a kynges scalme of the south, he shall be f'ord
 to turne agayne in to his owne lande. When
 for his finnes shall be disp'ced, and shall
 ga ther together a mygthy great hoste of
 people: and one of them shall come, and go
 thowise like a water flower then shall be re-
 turne, and go forth with bejngs & deluge
 into his owne lande.

[illegible]

So the bridge of the north hall consists
large size, and is like the Orange bridge

shall not be able to abhor him, and the best
of the people shall not be so strong as to
abhor him. Shortly, when he cometh, he shall
make him as he is, and no man shall be so
bold as to stand against him. He shall stand
in the pleasant country, which he chooseth him
to be destroyed. He shall let his face with all
his power to open his kingdom, and to be
left. Yet that shall be so, and give him un-
der his daughters amongst women, to be
destroyed. But he shall escape, neither shall he
escape his punishment.

Whence shall he let his face unto the peo-
ple, and make many of them. A prince shall stop
him to him a shame, before the confusion
which shall come unto him. This shall be
the enemy to his own land, himself and
all, and be no more found: to be that came
to him, and did him violence, shall stand
in his place, and have a pleasant kingdom:
and after few dayes he shall be destroyed, and
shall neither in wrath, nor in battle. In his
time shall arise a vile person, nor born
out of the of a kingly degree: this shall
come in haste, and overcome the kinge
with many weapons: he shall fight a-
gainst the armies of the mighty (and de-
stroy them) yea, and against the prince of the
covenant.

As after that he hath had truce with him,
he shall humble himself: that he may get
up, and overcome him with a small force,
and he shall craftily get him to the far-
thest place of the land, and to deale other-
wise then either his fathers or grandfather
did. For he shall destroy the things that
they reared and spoiled, yea and all their
treasures, ymaginings throughout the land
that they hold, and that for a time. His po-
wer and virtue shall be spread by with a great
warre against the kinges of the south, where
there shall be the kinge of the south shall be mo-
ved into battle with a great and mighty
warre also. Nevertheless he shall not be
able to stand, for they shall conspire against
him. Yet that care of his meat that he
hath that his horse shall fall, and manne be
destroyed.

These two kinges shall be mixed to mix
and make of discreet at one table: but
they shall not prosper: for they shall come
yet, unto the time appointed. When
he shall go home againe to his own land to
rest, and let his heere against the holy
covenant, he shall be busy against it, and the
same time. At the time appointed he shall
come againe, and go towards the south. So
shall he overcome them at the first: yet
shall he overcome them. The kinges of the south
shall come upon him, that he may be de-
stroyed againe, that he may be the last
of the covenant of holiness, to
stand against it. Yea he shall touch him,
and shall come unto him as Jesus the holy
covenant.

He shall let myghtie men to his home
and charge of strength, to put downe

the hapie offering, and to let by the abhor-
minable defolation, and such as beate the
covenant shall be slaine with many words.
Yet the people that will knowe the
God, shall have one over hand and prosper.
There also that have wickedness among
the people, shall overcome the multitude
and so: a long season they shall be perse-
cuted with sword, with fire, with captivitee,
and with the taking away of their goods.
After when they fall, they shall be sette up
with a little hope, but many shall close unto
them forever.

Yea some of those which have understanding
shall be persecuted also, that they may be puri-
fied, purified and cleared, at the time hee
shall be set an other time appointed. The
kinge shall doo what him list, he shall exalt
and magnifie him self above all, that is God.
Yea he shall speake marvellous things a-
gainst the God of all goods, wherein he shall
prosper, so long till the wrath be fulfilled,
in the conclusion is deified almightie. He shall
not regard the God of his fathers, but his
luste shall be upon women: yea he shall not
care for any God, for he shall magnifie him
self above all. In his place shall be worship-
ped the mighty phos: and the God whome his
fathers have not, shall be honour with gold
and silver, with precious stones, and with
saint vessels.

This shall he doo, change helpe and the
court of the mighty pools and strange gods.
Such as will receive him, and take him
for God, he shall give them great worship
and power: yea and make them lords of the
multitude, and give them the lands with re-
wardes.

In the latter time shall the kinge of the
north stand with him, and the kinge of the
south in like manner shall come against
him with chariots, horsemen, and with a
great many of weapons. He shall come in to the
land, and take up to Egypt: he shall enter
also in to the faire pleasant land. Many
eyes and countreys shall decaye, except Egypt,
Arabia, and the best of the children of Ammon
whiche shall escape from his hand. He shall
stretch forth his hands upon the countreys,
and the land of Egypt shall not escape him.
For though he go in, he shall have domi-
nion over the treasures of silver and gold, he
shall see all the precious vessels of Egypt, A-
bia, and Ethiopia.

Nevertheless the kinges out of the East
shall trouble him, for the which
the cause is that go forth to destroy a curse
a great multitude. The tentes of his palace
shall be pitched before the time, and the
will of the noble shall encrease, for he shall
come to the end of it, and then shall no man
help him.

Of the prophesie the resurrection of the dead.
The darkness of the prophesie of Daniel.

Apoc. 8.

Apoc. 12.

Apoc. 13.

Ap. 13. 17.

The tyme will come also that the great prince Michaël, whiche dwelleth on the people of Iuda shall arise up, for there shall come a tyme of trouble, such as never was seen before: begun to be among people, unto that same tyme. When shall the people be delivered, yet all they that be founden written in the booke. Many of them that sleepe in the bud of the earth shall arise, some to the everlasting life, some to perpetual shame and reprove. The tyme (such as have taught other) shall glorie as the thyngs of heven and those that have inward the multitude unto god's peace, shall be as the flowers, without end.

And thou, O Daniel, shut up these wordes, and seale the booke til the last tyme. Many shall go about here and there, and then shall knowe these wordes. So J Daniel sate, and beheld there were yet two: one upon the voice of the water, the other upon pondie. And one of them said unto him, which was clothed in lynen, and had a boue upon the waters of the founte: What sauge shall it be to the end of it, it wonderous was he?

Then heere J the man with the linc clothes which flowe above upon the waters of J flood, which he left up his right and left hand unto heven, & sate up upon which linc clothes: that it shall last for a tyme, two times & half a tyme: when the power of the holy people is cleare scattered abroad, then shall all these thyngs be fulfilled.

J heretofore I told, but I knowe not if not. Then said J: O my Lord, what shall happen after that? he answered: So thy way Daniel, for these wordes shall be closed up, and sealed, til the last tyme: and many shall be punished, cleare and true, but the myddle shall live wehelly, and those which as many of them as they be, shall have no better bandinge. As for such as have understanding, they shall receive it. And from that tyme forth that the dayes of singe shall be put to rest, and the abominable of sedition for by, these shall be a thousand, two hundred, and xxx. dayes. It will be given that wastely, and cometh to the 127. the hundred, and xxx. dayes. So thou thy way now til it be ended, take thy rest, and byat in thy lot, till the dayes have an ende.

¶ The ende of the prophesye of Daniel.

THE BOKE OF THE PROPHETE OSEAS

¶ The tyme wherein Oseas prophesye, when by conyng an hartness to his wyfe, signifieth the hartness of the people. ¶ The hartness of the hartness of Iuda, and of the hartness of the prophet.

CAPL L



THIS is the word of the Lord, that came unto Oseas the sonne of Beeri: the sonne of Micah, Zorababell, and Serachias hyge of Iuda: and in the tyme of Jeroboam the son of Joas hyge of Israel.

¶ First when the Lord spake unto Oseas, he sayd unto him: So thy way, take an heart to thy wyfe, and get thy children by her: for the land hath committed great wickednes against the Lord. So he turned, and chose Gomer the daughter of Deblaum: which conceived and brought forth a sonne. And the Lord sayd to him: call his name Jezrael, for I will thus the avenger the blood of Jezrael upon the house of Iuda, and will bring the indignite of the house of Jezrael to an end. Then said J: Break the house of Jezrael in the day of Jezrael.

¶ He conceived yet againe, and bare a daughter. And he sayd unto him: Call her name Lozubahab (that is, not contrarymercy) for J will have no pittie upon the house of Jezrael, but forget them, and yet them cleane out of remembrance. Nevertheless, J will have mercy upon the house of Iuda, and will save them, when thou shalt see the Lord. But J will not deliver them, because any holme, sweete, pasture, houses or housesmen.

¶ Now when he had dreamed Lozubahab, he conceived againe, and bare a sonne. Then said he: call his name. Lo amp. for my people are not my people, therefore will not be my people. And though the nombre of the children of Jezrael be as the sande of the sea, yet they can neither be measured, nor talke: yet in the place, where it is sayd unto them, yet not my people: yet there shall be the image of them: that be the children of Iuda, and the Lord. Then shall the children of Iuda, and the children of Jezrael be gathered together, sayne and choie them as I will, and then depart out of the land: for great shall be the daye of Jezrael.

¶ The people is called unto repentance.

CAPL

11

light. Bringeth them that thou hast refused vnto destruction: because they refused the alse: for thou wast no more to my people. And so for much as thou hast forgotten the lawes of thy God, I will also forget thy children. For more they increased in the multitude, the more they sinned against me, therefore will I change thy honour in to shame. They ease by the fumes of my people, and courage them in thy wickednesse. Thus the people is become like the people. Therefore I will punish them for they wickednesse, and remember them according to their own imaginations. They shall ease, and not have yonghe: they shall be without holinesse, therefore shall they not prosper: and wher they have forsaken the Lord, and not regarded him.

¶ Whercome, turne, and vnderstande take the heere awaye. My people aske counsell at their doctores, their doctores must tell them. For an holyspe mynde hath discyued them, so that they comyt fornication against the Lord. They make sacrifices vpon the hye moūntaynes, and burne their incense vpon the highes, yea amonges the oaks, groues and bushes, for there are good shadowes. Therefore your daughters are become harlots, and your spouses haue broken their wedlocke, I will not punish your daughters for beinge defiled, and your spouses that become doozes: for the fathers them selues haue merited it. y. daughters, and offered to vniuerses: vnto the people that wil not vnderstande must be punished.

¶ Though thou Israel este disposed to play the harlot, yet shouldst not thou haue offendid. O Iuda: thou shouldst not haue runne to Sargala, nor haue gone by to Berchausen, nor haue twome, the Lord spake. For Israel is gone backe like a wanton colt. The Lord therefore shall make her sede as the lambes that goeth astraye. And where as Ephraim is become partaker of phylis: well lett him goo. Their vnderstande haue put the backe, and brought them to doozdome. Their euill loue remardes, bryng: (saye they) to their owne shame. I wynde shall take holde as their fether, and they shall be confounded in their aduengs.

¶ Against the pastores and rulers of Israel. The heire of man can do nothinge against God.

CAPL.

V.

¶ O ye pastores: heare this, take heed, O thou household of Israel: gree ease, O thou hyngly house: for this punishment will come vpon you that are become a snare vnto Ephraim, and a spyed net vnto the mount of Sion: they will sacrifice by deapes, to bragge the people thew: therefore will I punish them al. I knowe Ephraim well enough, and Israel is not hid fro me: for Ephraim is become an adulter, Israel is defiled. They are not impeded in euill vnto this God, for

they haue an hoste bet, so that they can knowe the Lord.

¶ But the pyper of Israel will be extended to him in his face: yea because Israel and Ephraim shall fall for their wickednesse, and they touch them also. They shall come with theyr shepe and bullockes to see the Lord, but they shall not fynde him, for he is gone from them. As for the Lord, they haue refused him, and brought by badshades children: a month therefore shall beuow them, with their penons. Blows with the whannes of Sion, with the trumpet in Samah, they will not returne vpon the backside of Sion. In the time of the plague shall Ephraim be lorde made, therefore by I saythfully name the cytyes of Sion. Yet are the pyres of Sion become like them that remoue the tentes, therefore will I pouce out my righte vpon them like water.

¶ Ephraim is oppressed, I can haue no righte of the lator: for wher they knowe the cytyes of men. Therefore will I be to Ephraim as a moth, and to the house of Iuda as a caterpyler.

¶ When Ephraim saith he is synless, and Iuda his disease: Ephraim went downe, I sent vnto king Iared, yet couldest not thou paye, nor ease you of your payne. I am like Ephraim as a lyon, and as a leone wynter to the house of Iuda. When I will spore them and goo my waye. I will take them with me and no man shall rescue them. I will goe and retorne to my place, till they wote leaue, and seke me.

¶ A schypham causeth a man to retorne to God. The wickednesse of the pastores.

CAPL

VL

¶ If they aduersite they shall seke me, and sepe: come leter to counse agayne to the Lord: for he hath smitten vs, and he shall breake vs: for he hath wounded vs, and he shall vynde vs by agayne: after two dayes shall we be quicken vs, in the thyrde daye we shall be as we were, so that we shall lyue in the light. But we haue vnderstandyng, and vnderstande our felices to knowe the Lord. We shall goe as the syngge of the daye, and come vnto vs as the evening and morninge raye vpon the sun.

¶ O Ephraim, what shall I do vnto the? Iuda how shall I reuerce the? (singe psalm) Iane is like a moyninge clowd, and like a tree that goeth easily awaye. Therefore haue I dwone the prophets, and let them be lase for my wordes sake: so that thy punishment shall come to light.

¶ For I haue pleasure in iourninge humbly, and not in alleys: yea in the knowledge of God more then in benefactores. But euen like as Adam be, to haue they broken my covenant and let me at thought. As Iahab is a crye of the heere, of malicious people a bloudthirste. The multitude of the pastores is like as theyr of synne, murderres, and bloudthirste.

they have brought abomination. Do-
rable things have I seen in the house of I-
del, their vessels Ephraim the harlot, and
Israel is defiled: but I will have an
avenger for him selfe, when I returne the cap-
tivity of my people.

ges, such blasphemies have they learned in
the Land of Egypte.

¶ The destruction of Iuda and Israel, because of
their Idolatry.

CAPL.

VIII.

¶ Of the byres and wantonnesse of the people.

CAPL.

VII.

¶ When I undertake to make Israel holie,
when the iniquitousnesse of Ephraim,
and the wickednesse of Samaria com-
meth to light: then goo they aboute with
ire, at home they be furious, and withoute
they fall to robbing. They confesse not in
their hearts that I remember all their byre-
wickednesse. They goo aboute with their owne
imaginations, I see them well enoughe.
They make fire bynges and the Pynners to
keep pleasure in their wickednesse and Ires.
¶ All their byrnes in accounte, as if there an
one that the bakere beate, when he beate
the leavening, till the doore be leuened.
¶ Come goeth it this daye with ouer bynges
and Pynners, for they begynne to be twine
haken the doore wyne: they be familiar-
ly with such as discorde them. They with
the imagination of their byre are lyke an
aun, they lye in all the nyght lyke the
flame of a bakers, in the morning to be so hotte
with flame of fyre: they are all together as
burne as oyle.

¶ They have deuoured their owne Judges,
all theynges are fallen, yet is there none
of them that called vpon me. Therefore must
Ephraim be mixed amonge the Heathen, E-
phraim to become lyke a calfe, that no man
sumeth: Strangers haue deuoured his
strength, yet he regardeth it not: he wareth
hall of geite heres, yet wyl he not knowe
it: and the pynde of Israel is calde doore
they face, yet wyl they not turne
to see: saye they God, no, saye him for all
his.

¶ Ephraim is lyke a woman that is begyled
and hath no chere. Eke she call they vpon the
Egyptians, wher goo they to the Assyrians:
but while they be gone here and there, I
will forde my nette ouer them, and brake
it downe as the foules of the ayre: and
theynges as they haue ben warned, so wyl
I smyte them. Wo be unto them, for they
beare forshaken me.

¶ They must be destroyed, for they haue set me
inough. I am he that haue redeemed them,
and yet they assemblable with me. They call
vpon me with their heres, but I will not
heare vpon their wodes. Wher as they come
together, it is but for meate and wyne, and
they wyl they not obeye. I haue taught them
and defined their state, yet do they pna-
gmatise agaynst me, they cannet them
sins, but not a pynde, and are become as a
baken doore. Their pyndes shall be layne
with the doore, for the malice of their tunc-

¶ Set the tyme to the month, and blame
set the tyme (as an Eagle) into the
house of the Lorde: for they haue broken
my couenant, and transgressed my law. Is-
rael can saye unto me: thou art my God, we
know the, but he hath refused the thing that
is good, therefore shall the enemye set his
bait. They haue adored images, but not the
know me: they haue made pyndes, and I want
not knowe of it. Se that I set a golde haire
they made them pyndes, to draw them to
destruction.

¶ The calfe, O Samaria, shall be taken a-
waye, for my wrath will indignatione gone
forth agaynst the. Howe longe wyl it be, as
they can be clenched? For the calfe came from
Israel, the workman made it, therefore can
it be no God, but curre to a fyres worde
shall the calfe of Samaria be burned. They
haue done wynde, therefore shall they rege a
home.

¶ They seke shall breake no corne, there shall
no melle be made of they encrease: though
they saye, yet shall strangers breake it up. Is-
rael shall perishe, the Assyrios shall entreate
him as a foule beast. Hence they went by
the Assyrians, they are become lyke a wyde
all in the deserte.

¶ Ephraim quoth rebeldes to get houses,
therefore are they scattered amonge the Hea-
then, there wyl I gather them by. They shall
looke be weete of the busken of bynges and
pyndes. Ephraim hath manye auisers to
doe wickednesse, therefore shall the auisers
turne to his pynde. Though I drewe them
my later nette to marte, they counte it but
draunge doore. Wher as they doo face
fyre, they rage the floure, and catenge if:
the Lorde wyl haue no pleasure therein: but
wyl remember such wickednesse, and pur-
sue the theynges. Israel counten agayne
to Egypte, they haue forgotten him that
made them, they byre churches, and Iuda
maketh many floure stipes: therefore wyl I
send a fyre in to theynges, and it shall con-
sume their places.

¶ Of the hunger and captiuitie of Israel.

CAPL.

IX.

¶ Do not thou triumph, O Israel, make
the boche more then thy Heauen,
for thou hast compassed aduantage
agaynst the God: thy draunge rebeldes had
thou loud, more then all the come floures.
Therefore shall they no more increase
floures and wine pyndes, and their foes
shall saye them. They wyl not dwell in the
Lords lands, but Ephraim counten agayne
to Egypte.

Deute. 32.18

Isa. 44.17

Isa. 44.17

Isa. 44.17

into Egypt, and scatter them among the Egyptians. They pour out no wine for a drunkenness unto the Lord; neither give they him their dayne offering: but they be unto me as mourners in a house, wherein all they that care them are desired. For the word that they have such luste unto, shall not come into the house of the Lord: What will ye do then in the solemn dayes, and in the feaste of the Lord? Lo, they shall get them away for the destruction, I will receive them, and shall they buy them.

B The nettles shall outgrowe their pleasant goods, and burres that be in theyr tabernacles. Be ye sure (O Israel) the tyme of visitation is come, the dayes of recompensing are at hande. As for the Prophet, he hold him for a fool: and him that is wise in the spirit for a madde man: so greates your wickednesse and malice. Ephraim hath made hym selfe a watchman of my God, a Prophet that is become a snare to me to lye in euery strete, and abomination in the house of his God. They be gone to farre, and have seduced them selves, yke as they did afore tyme at Gaba. Therefore their wickednesse shall be remembred, and their synes punished.

E I founde Israel yke grapes in the wilderness, and sawe they: fathers as the syde of the top of the figge tree, but they are gone to heel now, and cannot awaye from me to their sweetnesse: and are become as abhorrible as theyr fathers. Ephraim hath yke a bryde, so shall they glory also. In so muche that they shall neither begette, conceiue ne beare children. And though they brynge vp any, yet will I make them chyldeles among men. Ye know that come to them, when I depart from them. Ephraim (as me think) is planted in wilderness, yke as Syon, but now much the bynge her owne children to the maniere.

D O Lord thou shalt greeue them: what shalt thou greeue them? Greeue them an vnfearefull wounde, and byrde byrde. All their wickednes is come at Gaba, there too I abhorre them. For the vngodlynesse of their owne inuention, I will byrde them out of my house. I will lout them no more, for all their synes are vnrepaytable. Ephraim is turned downe, their care is turned up, so that they shall brynge no more lute: yea, and though they brynge forth any, yet will I see euen the best beloued fruite of their body. For God shall call them awaye, for they haue not ben obedient vnto hym, therefore shall they goo astraye among the heathen.

the more good I do to their lande, the more they shall be despised: therefore will they be despised. The Lord shall breake downe their towers, he shall destroy their bulwarkes. Then shall they saye: we haue no king: for what? we haue not feared the Lord. And what shall then they do to us? They come together, and there theye synne: they be confederate together, therefore groweth their punishment, as the weeds in the soweth of the lande.

E They that dwell in Samaria haue sayd: We will be like the calfe of Bethaven: therefore shall the people moune ouer them: yea, and the priests also that in theyr wickednesse seduced them: and sayd: It shall passe awaye from them. It shall be brought to the Egyptians for a present vnto kinges of Ienu. Ephraim shall receiue full punishment: yea, he shall be confounded for his owne magnanities: Samaria with his kinge shall be as theyr awaie as the combe in the water. Theyr places of Auen, where Israel to lye, shall be called downe: the pillars and choyses shall growe vpon their altires. Then shall they say to the mountaynes, come vs: and to the syde, fall vpon vs.

O Israel, thou hast sinned as Gaba afore tyme, where they remained: therefore shall the battayle then come vpon the byrde of the daye as well as vpon the Gabaonites: I will chasten them, euen as they myghte be chastened, the people shall be gathered together vnto them, when I punish the them for this great wickednesse.

Ephraim has done me, as a colub that is bled to go to plowe, therefore I haue bene sett vpon his fayne necke. I haue Ephraim, Iuda plowed, and Jacob plowed the wicked man: that they myghte sow vnto rebukednesse, and reape the fruite of well doing: that they myghte plowe vpon theyr seedles land, and seeke the Lord, yll he came, and leade them vnto iustice.

But now they haue plowed them wickednesse, therefore shall they reape thence, and reape the fruite of it. Arise thou vnto the confidence in thyne owne wises, and thou shalt knowe the sentence of thy wickednesse: thou shalt knowe a sentence among the heathen. All thy strength thou shalt be as a weake woman as Samaria was despised with his impietie, choysen vpon that was awayed of Hebeil in the daye of battayle, where the mother perished with her children. Cume thou shalt it goo with you? (O Bethel) because of your malicious wickednesse. Yke as the messenger goeth awaye, so shall the bynge of Israel passe.

Againe of Israel and his house.

CAP. I. X.

I Israel was a goodly byrde, but he hath brought forth vngodly fruite: yea the more fruite he had, the more synners he made:

Againe of the vngodlynesse of Israel.

CAP. I. XI.

When Israel was young, I leade him out of the lande of Egypt: at the more they were called, and

more they went backe, offering vnto Idols
and strange Images: I feared Ephraim to
go, and haue them in mine armes, but they
reached not me, that wolde haue helpe
them: I led them with cordes of fernesopp,
and with bandes of Ioue: I was rue he, that
led the yoke vpon their neckes. I gaue
them their fodder my selfe, that they shoulde
not go agayne into Egypt. And now is As-
sur the kinge: For they wolde not turne
to me. Therefore shall the towre be begunne
in the cities, the floze that they haue sayd
vnto, shall be destroyed and eaten: and that be
cause of their vniuersal imaginations. My
people hath no lust to turne vnto me, the
prophets lay the yoke vpon the, but they
call them out of their bondage.

What great things haue I giuen the,
O Ephraim: how largely haue I defend-
ed the. O Israel: haue I dealt with the as
with Adam: as I haue I interceded for Ihesu
Abelam? For my heart is utterly wretched.
Yet my wrath is to seueren: therefore haue
I not turned me to destroy Ephraim in my
marvellous displeasure. For I am God and no
man. I am that holp out in the imbold
after, though I come not within the cyrie.
The Lord respect Ihesu a yon, that they
may follow him: yea as a lion roareth he
they may be afraid: yea the children of the
street that they may be feared awaye from
Egypt, as when Iacobi byddes: and leaped a-
waye as he was bid to by: for some the children
learned that because I wolde haue them
stay at home, I sayd the word. But Ephraim
sayd vnto me with Ihesu, and the house of
Israel dissembled. Only Iuda possed him
my God, and with the true holp egyptes.

Esayd the wayne truth of the people.

CAP. I.

XII.

Ephraim heareth the ayre, and soloweth
after the east wynde: he is cruel increasing
lyes and destruction. They conspire
with the Assyrians, their oyle is casted in to
Egypt. The Lord hath a counsell to holde
Iuda, and will punish Jacob: After their
owne wayes according to theyr owne inuenci-
ons, that be set vpon the. I toke his daughter
for the wife, when he was yet in his mistres
house: in his strength he wrestled with
God. He shoute with the angel, and gat the
victory: that he might and despise him.
He found him at Bethel, and there he talked
with him.

Yea the Lord God of hosties, euen the
Lord him selfe remember hym: When I came
to the God, hepe mercy and equite, and hope
to the God. But the mercenary hath a
false weight in his baner, we haue a pleasure
to occupy extortion. Ephraim topeach thus
I said, I am reue, I haue good enough: In
all my wordes shall not one fault be founde,
for I haue ascribed. Yet am I the Lord the
God, haue as much as I desire: out of the
land of Egypt, and set the in the tentes, and

as in the hyge feate dayes.

I haue spoken thow to the prophets, and
ordred by their visions, and declared myselfe
by the manifestation of the prophets. But
at Galad is the abominacion, they are tal-
len to banite. At Galgall they haue saine
oyle: and as many heaps of stones as they
had in their lande for oyles, so many saines
haue they made. Jacob shal into the lande of
Assie, and Israel shal for a wyfe, and for
a wyfe he kept there.

By a Propheete the Lord brought them
out of Egypt, and by a Propheete he preferred
them. But Ephraim hath pioushed him to
displeasure thow his abominacion, there-
fore shall his blood be poured vpon him selfe
and the Lord his God shall reward him
his blasphemes.

Of the abominacions of Israel.

CAP. I.

XIII.

The abominacion of Ephraim is come
also into Israel. He is gone backe to
Baal, therefore must he dye. And now
they hyme more and more: of theyr
they make the molte Images, Ihesu the Idols
of the heathen, and yet all is nothyng
but the woyle of the craftsman. For why
standing they preache of the same: who lo
wylt Ihesu the calare, offereth to men. There-
fore they shal be as the morninge clowde,
as the dewe that early passeth awaye,
and Ihesu as the dust that the wynde carrye
from the flour, and as smoke that goeth
out of the chymney.

I am the Lord thy God, which thought
the out of the land of Egypt: that thou
shalt knowe no God but me only: and that
thou shouldest haue no Saviour but onely
me. I toke diligent heed of the in the wilder-
nesse that thy lande. But when they were
tried and had enough, they made pioushe
and forgot me. Therefore wyl I be vnto them
as a Lyon, and as a Leoparde in the waye to
the Assyrians. I wyl come vpon them as a
thebe, that is robber of her whipes, and
I wyl breake that subburne det of theies.
Where they I deuoure them as a Lyon: yea
the wyl be drasse shall rent them.

Israel, thou hast out destroyed thy selfe.
In me onely is thy helpe. Where art thou
now, that shouldest be the in all thy
trise? Yea and the iudges of whom thou
dost, gaine me a henge and pynne? Well, I
gaue the a kynge in my wrath, and in my dis-
pleasure wyl I take him from the agayne.
The my chieftie of Ephraim is bounde to-
gether, and his hyme Ihesu byddes. Scio-
shall I shew to come vpon him, as vpon a
man that is caught. In banite I shal
be, for he conspireth not, that he shoulde
not haue bene: dable to haue enuoyed in
the time of his byth, had not I destroyed him from
the great, also I destroyed him from death.

O death, I wyl be thy death: O death, I
wyl be thy henge. Yea can I be no comforte.

Jeremias turned into barcheneke, and the moone is to
blout: before the greite and notable daye
of the Loide cometh. And the tyme shall come
that when so ever I shall call in the name of the
Loide, shall be heard. For upon the mounte
Sion and at Jerusalem, there shall be a sal-
vation, like as the Loide hath promised: yea
and amonge the other remnant, whom the
Loide shall call.

**Of the iudgement of God agaynst the enemies
of his people.**

CAP.

III.

I**S** take heere: In those dayes & at that
tyme when I turne agayne the capti-
vities of Iuda and Jerusalem: I shall gather
all people together, and bringe them in
the valley of Siolephat: and there will
I reason with them: because of my people
and heritage of Israel: whome they have sca-
tered about in the nations, and parted up
land: yea they haue said I will in for my people
the pong me haue they set in synagoge house,
and so the Damisles for: yea that they
myght haue to bytcher. Thou Tirus and Si-
don and all ye borders of the Shullicus:
what haue ye to do to me? Why ye defy me?
I will, if ye will nedes desire me, I will retriue
you, euen upon your heade, and that I retriue
you: for ye haue taken away my plures
and golde, my saye and goodly Jewels, and
brought them into your goodly vnder. The
chyliden also of Iuda and Jerusalem haue
ye sold unto that Sytyles, that ye myghte
brynge them farr from the borders of their
olde countreys.

Jeremias Beholde therefore, I will earie them out
of the place, wher ye haue sold them, & will
returne you euen upon your heade. Youre
sonnes & your daughters will I sell for yowre
the handes of the chyliden of Iuda, and so
they shall gyue them forth to sell, unto them
of Saba, a people of a sacre counceyl, for the
Loide hym selfe hath sayde it. For the these
things amenge Sytyles, proclayne warre
make up the gaintes, let them brynge mygd,

let them come up all the lusty waters of
the. Soke you seedes of your plowmen,
and sprouts of your sydes and sydes. Let
the breake man lye: I am strong. I will
you, and come, al ye Sytyles in yourre countre:
gather you together, there shall the Loide lay
all the gaintes to the grounde. He is the peo-
ple as fyre, and get them to the valley of Sio-
lephat: there will I set, and iudge all the
synes rounde about. He is to your sydes, for
the hart is to syre, come get you downe, for
the wynd is full, yea the wyndes come
out, for theye will be in the waye.

In the valley appoynted, there shall be many
people, for the daye of the Loide is
create in the valley appoynted. The tyme
moone shall be darkened, and the dayes shall
be darkened: there shall be the Loide shall
out of Sion, and crye out of Jerusalem, for
the handes and the sword shall quake withal.
But the Loide shall be a better vnder his own
people, & a refuge for the chyliden of Iuda.
Thus shall ye knowe, that I the Loide your
God dwell upon my holy mounte Sion.
Then shall Jerusalem be holy, and there shall
no draughts go the way to any more. You
shall the mountynes dresse farrt wynde,
the hills shall flowe with mylke. The re-
uerses of Iuda shall haue water pougher, and
out of the Loide house there shall flowe a
springe to water the bryche of Sion: and
Sytyles shall be layed waste, and Sion shall
be disolate: because they haue drake to sell
with the chyliden of Iuda, and theye haue
bloude in their landes. I saye, Iuda shall be
unhappyed for euermore, and Jerusalem shall
be unhappyed: for I will
leave their bloude vntouch-
ed, and the Loide
shall dwell in
Sion.

**The ende of the prophete
of Joel.**

17

18

19

Hear what the Lord speaketh unto you: O ye children of Israel: namely, unto all the tribes, whom I brought out of Egypt and said: you only have I accepted from all the generations of the earth: therefore will I visit you in all your wickednesses. Shall I wayne make together except they be agreed among themselves: Doubt a lion more in the wood, except he have a prey?

But except a lion abide out of his den, except he have gotten some thing: whether a hye fall in a snare upon the earth where no snare is: whether a man his snare by his guile, as he catch a comber: Except thou ouste a lion with the tempest in the city, and the people not afraid: whether there any place in a city about it be? The Lord bringeth: howebeit the Lord God no manner of change, but he secretly his secret dispose unto his seruantes, the prophets. When a lion roareth, who will not be afraid? He saith then that the Lord God him self spake this, who wyl not prophesy?

Ethiopia in the palaces at Amon, and in the palaces of the land of Egypt, and say: gather you together upon the mountaynes of Samaria. I will be the great murdres and violent oppression amonges them: for why, they regard not the thing that is right saith the Lord, they gathereth together euill gotten goods, and laye todder in their houses.

Therefor thus saith the Lord God: This land shall be troubled and beleegged rounde about, thy strength shall be plucked from the, and thy palaces robbed. Thus saith the Lord, like as an vnderman taketh two legges of a peece of an care one of the Lyons mouth: So will I the children of Israel (that dwell in Samaria), haunge their couches in the corner, and their beddes at Damascus shall be plucked away. Heare, and heare records in the house of Jacob (saith the Lord God of hostes) that when I began to visit the wickednes of Israel, I will visit the sinners at Bethel also: so that the voice of a sinner shall be broken of, and fall to the ground.

As for the winter house and summer house, I will visite them downe: and the houses of Ierusalem and many other houses that perishe, and be destroyed, saith the Lord.

Ethiopia the gouernours of Samaria.

CAP. III.

Hear this too, ye: say hye, that be upon the hill of Samaria: ye that do poore men wronge, and oppresse the neyde: that saye to your ioydes: bring hither let be drinke. Therefore the Lord hath sworne by his bestid: The dayes shall come upon you, that ye shall be hye up upon speakes, a your posterites caroye away in sackes pangs. Ye shall get you out at a chappes one after an other, and in them shall ye be cast away, saith the Lord.

Ye came to Bethel say to your ioydes: ouercome, and haue increased your sinnes at Bethel: ye brought your sacrifices in the morning and your tythes into the temple here. Ye made a chancelles of leuen, ye were so feruorously, and proclaimed they, Such luste had ye. O ye children of Israel, saith the Lord God. Therefore haue I great you pole teeth in all your cyties, and carnell of yeh in all your places: yet will ye not turne unto me saith the Lord. When they were but the monethes into the banish: I will shew the sayne from you: ye shall caroye upon one after, and not upon an other: and peece of grain was consumed with rams and the grounde that I earned not was burnt. Therefore two, yea three cyties were to one to dyche water: but they were not satisfied, yet will ye not turne unto me, saith the Lord.

I haue smyl'd you with much a blinding and loke how many orchardes, vineyardes, figgrees and olive trees ye had: the caterpillers hadte eaten them up. But yet will ye not turne vnto me, saith the Lord. Therefore haue I sent among you, as I dyd in Egypte: youe young men haue I sleue with the sword and caused your hostes be taken captiue: I made the slingings fauours of your tents to come up in to your nobles: yet will ye not turne vnto me, saith the Lord. How many of you haue I overthrown, as I overthrew Sodome and Gomorrah: that ye were as a chancelles: and I will turne you out of the fire. Yet will ye not turne vnto me, saith the Lord. Therefore thus will I handle the agayne, O Israel, reuen thus will I handle the. Therefore shall I mete the God, O Israel: so shall he maketh the mountaynes, he overthrow the wynde, he overthrow man what he is about to do, he maketh the morning and the darkness, he creatheth vpon the high places of the earth: the Lord God of hostes is his name.

Ethiopia the captiue of Israel.

CAP. IV.

Hear this word, O ye house of Israel, and wdy: I must make this more for you: The vpryn Israel shall fall, and neuer rise up agayne: the wall be cide downe vpon their owne grounde, and no man shall helpe her up. For thus saith the Lord God: Where as there dwelle a thousand in one cyte, there shall be left scars an hundred therein: and where there dwelle an hundred there shall scars rem be left for the house of Israel.

Acuerthelike, thus saith the Lord into the house of Israel: Like after me, and ye shall: but not after Bethel. Come not at Bethel, go not to Bethel: Bethel shall be caryd awaye captiue, and Bethel shall come to nought. Heare ye the Lord, ye house of Israel: I set the house of Iolyah with fire and consumed, a I set there none to quene the Bethel.

Ye turne the saye in woman, and all

mil. 112. vii.

112. vii.

112. vii.

112. vii.

112. vii.

112. vii.

112. vii.

The Lorde God shewed me such a vision: beholde, there shal be one that maketh Hophyes, even when the come from Hattaye forth, after the waye had elype his wyse.

Some when they undertooke to rate by all the great thynges in the lande, I sayde: O Lorde God, be mercie full I beseeche the: who shouldeste helpe by Jacob that is brought so lowe? So the Lorde was gracious therein, and the Lorde sayde: well, it shall not be. Agayne the Lorde shewed me this vision: beholde, the Lorde God shall eate the people of the world, and it leaue the great depe: yea it shall come to a parte alle the waye. Then sayd I: O Lorde God, holde thyne hande for: who shouldeste helpe by Jacob that is brought so lowe? So the Lorde was mercie full therein, and the Lorde God sayd: well, it shall not be.

Around he shewed me this bysor: Beholde, the Lorde shal be upon a pike: a walle, and a maions towrell in his hand. And the Lorde sayd unto me: Amos, what seest thou? I answered: a maion towrell. Then sayde the Lorde: Beholde, I will laye the towrell amonge my people of Israel, and I will no more come to them: but the byrde will chapeles of Isaac make to be the walle, and the churches of Israel made desolate, and as to the house of Jeroboam, I will stande by agayn it with the swerde.

Apon this sente Amadiah the Priest to Jeroboam the kynge of Israel, sayinge: Amos maketh the house of Israel to rebel agaynste the, the lande can not stande with his voyces. For Amos sayth, Jeroboam shall dye with the swerde, and Israel shall be led awaye captiue out of their owne land.

And Amadiah sayde unto Amos: Get the hence (for thou canst not go well) and see in to the land of Judea: for the thebes thy Iuys and prophete there, and prophete no more at Bethel, for it is the kynge chappel, I see thynges couete.

Amos answered and sayde to Amadiah: As to me, I am neither Propheete ne prophetes sonne, but a keeper of cattell. Now as I was bycynge downe mulberryes, and goyng after the cattell, the Lorde toke me, and sayde unto me: Oo thy wyse and prophete vnto my people of Israel. And therefore heere thou shalt heere the word of the Lorde: Thou sayest: prophete not agaynste Israel, and speake not thynges agaynste the house of Isaac. Wherfore thou sayest the Lorde: Why wyte I shall be deliuered in the citye, thy Iuys and daughters shall be slayne with the swerde, and the lande shall be made out vnto the byrde. Now thy selfe shalt dye in an vncircumcised lande, and Israel shall be bycynge out of his owne countrey.

Against the rulers of Israel. The Lorde shewed me that the wyll will eate the thynges which be made decreed agayn Israel.

CAP.

VIII.

The Lorde God shewed me this vision: and beholde, there was a man that was full of sinne. And he sayd Amos, what seest thou? I answered: a man that was full of sinne. Then sayde the Lorde unto me: the entes cometh vpon my people of Israel, I will no more ouersee them. In that daye I will the forges of the temple be remoued to forowe, sayth the Lorde God. And the byrde shall lye in euery place, and beate forth lyncies.

Heare this, O ye that apperle the poore, and oppress the needy in the land, sayge: When will the net be moued by you, that we may sell by tale, and the dayebell, let us maye haue skencenle of you: to make the bulwell lesse, and the syde greater? We shall let by false wygghes, that we maye get the poore under vs with their money, and the needy also for: wees: yea let vs sell the chylde for coine.

The Lorde hath sowne agayn the people of Jacob: these wyges of thine wyll I neuer forget. I shall not the land tremble, all thy chylde shall there moue for this: I shall not the helowen come vpon them that be these thynges, and thou shalt see them, as the house of Egypt? At the same tyme (sayth the Lorde God) I shall cause the sunne to go downe none, and the lande to be darke in the daye. Your bys lyncies wyll turne to lynces, and your songes to mourninge: I will bycynge lynces cloth vpon all your backs, and bycynle vpon euery head: yea lynces a mourninge wyll I sende them, as is made vpon as onely begotten sonne, and they shall haue a miserable ende.

Beholde, the tyme cometh (sayth the Lorde God) that I shall sende an hunger in to the earth, not the hunger of byrde, neither thynges of water: but an hunger to deere the wyche of the Lorde: so that they shall goe from the ouer to the other: yea from the founteyne vnto the well, and lynces shal deere the wyche of the Lorde, and shall not fynde it. In that tyme shall the founteyne and the pounteyne men crye for the: yea crye they that were in the office of Samaria, and saye: as reul as thy God Iuys at Bethaba, welle shall fall, and manye thyng agayn.

Against the kynge agayn Israel. Amos was clepe the hande of God.

CAP.

IX.

I shewe the Lorde standinge vpon the wall, and he sayde: I shewe the byrde, that the poulde maye make forthall: for they counte out the chylde shall vpon all thynges, and they poulde shall be slayne with the swerde. They shall not be saved, they shall not ouer thynges, as be deliuered.

Ezech.

Though they were buried in the hell, my
hand shall fetch them from thence: though
they ascende up to heauen, yet shall I cast
them downe: though they byde them selues
in the coper of Carmel, yet shall I take
them out, and bynne them from thence:
Though they creepe downe fro my sighte in
to the deepe of the see, I shall commaunde the
fowles euen there to byre them: Yf they go
away before their enemies in to captiuitie,
then shall I commaunde the sworde there to
kill them.

Nowe will I set myne eyes vpon them,
for they haue, and not for they lacke. For
when the Lord shall see of hookes couched to
kill them, I will smite them, and all they that
bowl them, muste needs mourne: And
they: their deliuation shall aske as euerie
brewe, and summe ouer them as the flood
euerie.

He that hath his dwellyinge in heuen, and
groweth his tabernacle in the earth: He
that collecth the waters of the see, and pou-
reth them out vpon the playne ground: his
name is the Lord. O ye children of Israel
say ye vnto me, when as the shipwreke,
saye the Lord? haue not I broughte
the oute of the lande of Egypt, the Phi-
listines from Capthay, and the Syrians
from Assy: Rephaie, the eye of the Lord
is vpon the remaine that synneth, to roote it
out of the earth: He that helde I will
not turne the house of Jacob sayde
the Lord.

In this, this I promyse: though I spee the
word of Israel amonges all nacions (like
as they doo spee in a spee) yet shall not the
small grauell stone fall vpon the earth:
But all the wicked doers of my people, that
be: shall, the plague so not to me, to come

so hastily vpon vs: those shall preper the with
the sword.

At that tyme will I dispute agayne the fa-
bernacle of Dauid, that is fallen downe,
and heege vp his gappes: and lone what is
broken, I shall repaie it: Yea I shall dispute
it agayne, as it was afore tyme, that they
maye possesse the remmaint of Edom / yea,
and all these people as can vpon my name
with them, saye the Lord, who the doo the
these things.

Rehoise, the tyme cometh (saye the
Lord) that the plowman shall ouertake the
moure, and the sower of seales hym that
soweth seed. The mountaynes shall bynne
sweete wyne, and the hilles shall be pasture,
and I will towne the captiuitie of my peo-
ple of Israel: they shall repaie the walle
cipes, and haue them in possession: they shall
plant vineyardes, and bynne the wine there-
of: they shall make gardenes, and entore

the frutes of them. And I will
planter them vpon their owne
grounde, so that I will nea-
re roote them out, as
gappes to they
land whi-
che I
haue geuen them,
saye the
Lord
the God,
the Lord.

The ende of the propheepe
of Amos.

THE BOKE OF THE
PROPHETE
IONAS.

of the sight of Jonas when he was sent to
preach. & tempest ariseth, and casteth him in the
sea by the hand of the Lord.

CAPL

I.

The woide of the Loide
came unto Jonas the sonne of
Amthal, sayinge: Arise, and
get thee to Ninive that great ci-
tie, & preache unto them, how
that their wickednesse is come
up before me. And Jonas made him robe
to go into Ninive from the presence of the Loide,
and get him to Nineveh, where he found
a ship ready to go into Tarsus. So he
went his way, & went aboard, that he might
go with them into Tarsus, from the pre-
sence of the Loide. But the Loide bled a
great wind in to the see, and there was a
mighty tempest in the see: so that the ship
was in jeopardy of goinge in peeces. Then
the mariners were afrayde, and every man
went to his god: and the goods that were
in the ship, they cast in to the see to lighten
it of them. But Jonas gat him under the
benches, where he layde him to sleepe and slom-
bered.

So the matter of the ship came to him and
he awoke him, why sleepest thou? Then cal-
led he the Lord: O Lord (happily) wilt thou
pardon me, that I have sinned. And the Lord
said unto him: come, let us call lotter, that
we may knowe for whose cause we are thus
troubled. And so they called lotter, and the lot
fell upon Jonas.

Then said they unto him: tel vs for whose
cause we thus trouble? What is thyne
country? whence comest thou? What
country man art thou, and of what nation?
He answered them: I am an Hebræe, and I
fear the Loide God of heven, which made
the see and drye lande. When there the
men exceedingly afrayde, and sayde unto him:
why shouldst thou do so? they knewe that he
was fled from the presence of the Loide, by-
cause he had tolde them) and sayd moreover
unto him: What shaldest thou do unto thes
that we may scape from trouble? he sayd
unto them: I have been and was troublous: be
anxious then: I shall see and call me in to the
sea. Shall I let you be in rest? for I knowe, it
is my fault, that this great tempest is com-
ing upon you.

Then blesse the men assayed with coti-
nyng the ship to lande, but it would
not, because the see was so high, and was
troublous against them. Wherefore they
said unto the Loide, and sayd: O Loide, let
us praye for this mans death, yett let
his soule be blamelesse. And they cast
him into the sea, & he was swallowed of a whale.

So they take Jonas and call him in to the
see, and the see left ragging. And the men fea-
red the Loide exceedingly, doing sacrifices and
making vowes unto the Loide.

¶ Jonas is swallowed of a whale. The prayer of
Jonas.

CAPL

II.

But the Loide prepared a great fysh to
swallowe up Jonas. So was Jonas in the
belly of the fish, three dayes and three nightes.
And Jonas prayed unto the Loide his God
out of the fyshs belly, and said: In my trou-
ble I called unto the Loide, and he heard me:
out of the belly of hell I cried, and thou pre-
dest my doer. Thou habdest called me downe
depe in the miort of the see, and the floude
compassed me about: yea all thy waies, and
routes of water wente out me, I thought
that I had been cast awaye out of thy sight:
but I will yett agayne looke towarde thy ho-
ly temple.

The waies compassed me, and to the very
foulle: the depe sape about me, and the waies
were toged about my head. I went downe
to the bottom of the gyllie, and was deere
in witherers for ever. But thou, O Loide my
God, hast brought up my life agayne out of
corruption. When my soule fainted within
me, I thought upon the Loide, and my prayer
came in unto thee, even in to thy holy temple.
They that holde of vayne devices will for-
saكه his mercy. But I will do the sacrifice
of the voice of thanksgivinge, and will paye
that I have vowed: for thy salvation cometh
out of the Loide. And the Loide spake unto
the fysh, and it cast out Jonas agayne upon
the drye lande.

¶ Jonas is sent agayne to Ninive. The repe-
nances of the city of Ninive.

CAPL

III.

Then came the woide of the Loide unto
Jonas agayne, sayinge: Up & get thee to
the city Ninive that great city, and preache
unto them the preaching which I bad thee. So Jo-
nas arose, and went to Ninive at the Loide com-
mandement. Ninive was a great city: the
space of three dayes journey.

And Jonas went in, & entered in to the city:
and he began to preach, sayinge: Twenty
are yett a dayes, and then shall Ninive be over-
thrown. And the people of Ninive believed
God, and proclaimed fasting, and wearied
the sackcloth, as well the great as the smal
of them. And the tidings came unto the king
of Ninive, which arose out of his seate, & did
his apparel off, and put on sackcloth, and sat
in ashes.

And it was told and commanded in Nin-
ive, by the authority of the king and his lords
sayinge: Let neither man nor beest, nor oxe
nor sheepe eat ought at all, and eat they neither
flesh nor drynke water, but put on sackcloth both
man and beast.

¶ The first
of the
book of
Jonas.

¶ The
second
of the
book of
Jonas.

¶ The
third
of the
book of
Jonas.

¶ The
fourth
of the
book of
Jonas.

¶ The
fifth
of the
book of
Jonas.

man and beeth, a cry mightily unto God: per
se that every man turne from his euill waye, &
from the wickednesse that he hath in hand.

D And he can tell: God may saue, and repent
and ease fro his wrath, that we perish
not. And when God sawe their wickednesse, how
they turned from their wicked wayes, he re-
penteth on the euill which he sayd he woulde doe
vnto them, and did it not.

¶ Jonas is reproued of God.

CAP. I.

IIII.

Therfore Jonas was sore discontented and
angry. And he prayed vnto the Lord, &
sayd: O Lord was not this my saying
(I pray the) when I was yet in my country?
therfore I hated rather to be vnto Tharsus,
say I knowe wel enough that thou art a mer-
cyful God, full of compassion, longe suffering,
and of great benediction, and repentest when
I should take punishment. And now, O Lord,
take my life fro me (I beseeche the) for I haue
rather bene then I was. When sayde the Lord:
art thou so angry? And Jonas gat him out of
the city, and sat downe on the east side thereof:
and there made him a booth, and sat vnder it
in the shadowe till he might see what shoulde
chaunce vnto the city.

And the Lord God prepared a waye for him
which passeth by ouer Jonas, that he might
haue shewes aboute his backe, so that he might
glad of the waye by. And Jonas was exceeding
glad of the waye by. And when upon the next
morrowe against the spring of the day, the Lord
opened a waye, whiche more the waye
by, so that it withered awaye. And when
sunne was by, God prepared a fountaine
toppe: and the same bet ouer the head of Jo-
nas that he feared agayne, and withered was
his soule, that he might dye, and sayde: It is
better for me to dye, then to lyue. And God
sayd vnto Jonas: art thou so angry for the
waye by? And he said: yee, for I am
full of compassion vnto a wayle by, where
I haue laboured in my night, and made it
greater, and I haue laboured in my night, and
made it greater. And when the Lord said: art
thou so angry for the waye by? And he said:
yee, for I am full of compassion vnto a wayle
by, where I haue laboured in my night, and
made it greater. And when the Lord said: art
thou so angry for the waye by? And he said:
yee, for I am full of compassion vnto a wayle
by, where I haue laboured in my night, and
made it greater.

¶ The ende of the prophesye
of Jonas.

THE BOKE OF THE PROPHECY
MICHAES.Of the destruction of Samaria, because of thy
iniquity.

Of the tyrannies against the Israel people.

CAPL

I.

CAPL

II.

This is the word of the Lord
that came unto Michaes the
Bersean, in the dayes of Iotham,
Achaz, and Ezechias kinges of Ju-
dah: which was shewed him wch
Samaria and Jerusalem. Heare at ye people
what the Lord God hath said: O earth, and that therein
saith the Lord God him selfe by his owne
voice: For he hath said from his holie
temple, I will behold, the Lord shall go
out of his place, and come downe, and tread
the high places of the earth. The
mountaynes shall consume under him, and
the high places shall cleave a fentre: I will be as a
watch at the eye, and as the watchmen
watchmen. And at this shall be for the
wickednesse of Jacob, & the sinnes of the house
of Israel.

But what is the wickednesse of Jacob? For
saith the Lord: Which are the high places of
Jacob? Is not Jerusalem? Therefore I shall
make Samaria a heap of stones in the
field: as I say about the vineyard: Let stones be
cast in to the valley, and disfigure her founda-
tions. All her strong holdes shall be broken down,
and all her strong holdes shall be burnt in the
fire: as all her strong holdes. I will say: For
they are gathered out of the house of an
idol, and into an idol house: that they be
not againe. Therefore I will moune and
make lamentation, howl and wail: I will
goe and mourne like the dragons, and take
mourne as the stricken: for their wound is
palmerie: and woe is come in to Iuda
and hath touched the point of my people at
Jerusalem: where not, lett they at
Jerusalem.

And as Ezechias, wilest thy selfe in the
land of the living. Thou that dwellest at Be-
thesda, the fence with thine. The vineyard
shall beock no more for theye sowne: a vine-
yard neighbour shall take from her what the
other shall: and the vineyard shall be
as a flock in the fold, and as the cattell in
their stables: but for at that, the plague shall
come from the Lord, even into the porte of
Jerusalem. The great people of the chariettes
shall leave them: that dwell at Aschis, which
is an avocation of the spirit of the daughter
of Samaria, for in came up the wickednesse of
Israel. Yea the king be comen into the lande
of Samaria.

The house of Israel shall disfigure the
kinges of Israel. And as for the (O thou that
dwellest at Bethesda) I will bring a posses-
sion upon thee, and the plague of Israel shall
come upon thee. Make the balde, & have
the head of thy remnant children: Make
the balde as an eagle for they shall be ca-
ried awaye captives from thee.

O who unto them, that smagge to bee
harmes, and drudge dangerousnes by
their wordes, to performe it in piece
hate: for their power is against God. When
they canst land, they take it by violence, they
and men of their houses.

Thus they appeale a man for his house,
every man for his heritage. Therefore thus
saith the Lord: Behold against this house
holde hath I deputed a plague, whereunto ye
shall not plucke your neckes: Ye shall no more
go to prison, for it will be a precious time.
In that daye shall this temple be broken, and a
mourning shall be made over you on this
manner: We be bitterly desolate, the portion
of my people is translated. When will be
part unto be the land, that he hath taken from
us?

Nevertheless there shall be no man to be-
lieve the thy portion in the congregation of
the Lord. And, holde your tongue (say they)
It shall not fall upon this people, we shall
not come in to confusion, sayth the house of
Jacob: Is the spirit of the Lord to cleave
awaye? as he is minded? Truth it is, my
wordes are soundly unto the flesh: but right
but my people both the contrary, therefore
must I take parte against them: for they
have sowne both roots and clove from the
springe.

Ye have turned your selves to fight, the
women of my people have ye shot out from
their good houses, and taken awaye my ex-
cellent giftes from their children. Yip, get you hence
for here shall ye have no rest.

Because of these I holde they are con-
fused, and shall miserably perishe. It is
a filthy felow, and a preacher of lies, a sold
the that they might be buying a holings
and be drunken: O that were a plague for
this people! But I will gather the in debt,
O Jacob, and drive the remnant of Israel
at together: I will say them one with an other
as a flock in the fold, and as the cattell in
their stables, that they maye be disquitted of
other men. Who so breaketh the gapper, he
shall go before. They shall break up the port
and go in and out at it. Therefore kinge shall go
before them, and the Lord shall be upon the
head of them.

Against the tyrannye of pyennes, and false pro-
phets.

CAPL

III.

Hear, O ye leaders of the house of Is-
rael, and ye leaders of the house of Is-
rael: Shall not ye knowe, what were
lawfull and right? But ye hate the good, &
love the evil: ye plucke of mine neighbour, &
the

the Kedge from their bones: ye eate the flesh
of my people, daye of these thynge: ye breake
their bones, ye chop them in peeces as it were
into a cauldre, and as flesh into a pot. Howe
the tyme shall come, that when they call vnto
the Kedge, he shall not heare them, but will
disface frome them, because that they shoulde
their owne ymaginations they haue dealt to
wonderfull.

And as concerninge the Prophets that
differre my people, thus the Kedge sayeth
agaynst them: Whom they haue sent saying
to bye: upon, then they preache that all that
be will: but if a man put me some thing in
no their mouthes, their preache of waite agaynst
him.

Therefore your vision shall be turned to
night, and your prophesyinge to darkness.
The sunne shall go downe sure those Pro-
phets, and the daye that be darke vnto the.
When shall the vision seeme to be ashamed, and
the soothsayers confounded: yea they shall be
fayne, all the people of them, to sleepe their
mouthes, for they haue not Gods word. As
for me, I am full of strength, and of the spi-
rite of the Kedge, full of iudgement and bold-
nesse: to shewe the house of Jacob their in-
iudgement, and the house of Israel their synne.

Heate this picture of the house of Za-
cad, and ye iudges of the house of Israel: ye
that abhorre the thinge that is lawfull, and
wylt as yet the thinge that is thought: ye
that bypde by Aken into bloodes, and Jerusa-
lem into bloodes: ye iudges, ye guesse
for gyfte: ye priests, ye teache for
law: ye prophets, ye prophete for coun-
sell: yet they are taken as theye that helpe
God, and saye: so not the Kedge and
his Kedge, there can no misfortune happen
vs. Therefore shall Zion (say your sake) be
plowed like a field, Jerusalem that become an
grape of thornes, and the hill of the temple shall
be turned to an hye wood.

Of the callinge of the Gentiles, and conuersion
of the Jewes.

CAP. III.

But in the latter dayes it shall come to
pass that the hill of the Kedges house
shall be set bypder them any mountayns
of hillies: yea the people that please vnto it,
and the multitude of the Gentiles that shall
them thither, sayinge: come, let vs goo vp
to the hill of the Kedge, and to the house of
the God of Jacob, that ye maye teache vs his
wayes, for so the labe shall come out of Syon,
and the word of God from Jerusalem, and
shall yssue sentence amonge the multitude
of the Gentiles, and to reuenge the multitude
of facer couersers: so that of theye: smythes they
shall make plowshares, and speeres of theye
speeres.

One people shall not lyfe by a sword agaynst
an other: yea, they shall no more lerne
to fyghe: but euery man shall lyfe in peace
with his neighbour.

by the sword and under the sycke, and no man
shall feare him any more: for the wordes of the
Kedge of health hath spoken. Where
where as all the people haue walked before
me in the name of his owne God he will
waite in the name of cure God for cure
and cure. At the same tyme sayeth the Kedge,
will I gather by the lame and the one lame
and sicke as I haue challenged: and will geue
vnto the lame, I make of the lame
a greete people, and the Kedge him selfe shall
be there kinge upon the mount: syon, hence
the tyme sayeth for euery man, and vnto the
that thou towar of Aken, thou shouldest
of the daughter Zion: vnto the that I com-
mend the lordship and kingdom of the king-
dome of Jerusalem. Why then arte thou now in
troupe: is there no kinge to thee: is there
no prince that thou arte so payne, as a
woman in her tearye: and none (say the
daughter Aken) be saye, let it come: for as I
labouring with the labe: for now mad they
get the out of the sycke, and vnto upon the
theye feld: yea vnto Babylon shall thou
goe, there shall thou be deliuered, so that
the Kedge will be the same the hand of the
enemies.

Howe also are there many people gather-
ed together agaynst the, sayinge: when shall
on is curdled they shall be our lute upon the
but they knowe not the thoughts of the
Kedge, they understand not his counsel, that
shall gather them together as the sheepe in
the hand.

Therefore get the by, O thou daughter
Zion, and shryde out the crye: for I will
make thy house yron, and thy steele wall,
that thou mayest gernde many people: the
goodes shall thou appoynt vnto thy Kedge
and their substance vnto the talers of their
world.

Of the destruction of Jerusalem.

CAP. X.

After this shall thou be robbed thy lute,
O thou robbers daughter: thy house shall
be lute agaynst vs, and sycke the
lute of the Kedge: a robber upon the lute.
And thou Jerusalem sayest, are theye
mening the children of Syon, but of the
shall come: come, we shall be the go-
uerneur in Israel: whyle out of the lute
bene from the begynninge, and from euery
sycke.

In the meane while be ploughed them in
a season, vnto the tyme that the winter shall
bene: haue bygne: then shall the lute
of his by the be gathered vnto the lute of the
Kedge: the shall stande fast, and greeke in
the strength of the Kedge, and in the strength
of the name of the Kedge: but God is upon
theye be converted, he shall be magnified vnto
so farthest partes of the world.

When shall there be peace, in that the
lute maye come into ouer lute, and be made
in ouer lute. We shall bringe by us
shepherdes and theye payne upon them.

Therof. lib.
Jer. p. 11.

Jer. p. 11.

Jer. p. 11.
L. 11. p. 11.

Jer. p. 11.

Jer. p. 11.

promysent of the Lorde: for why, I haue
asked him, (pt he sit in thy garment and my
rent, so that I haue spore: he will bringe
me forth to the right, & I shall be his spore
son in life.

E And that in myne enuie shall I shew vnto
the, and be confounded, whiche now sayd.

Yhere is thy Lorde God: & myne eyes shall
beholde thee, when the wall shall be broken downe
as the clay in the stretes. Thy tyme will come
that the gappes shall be made vp, and I shall
shall go adioybe: and at that tyme shall they
come vnto the, from Assur vnto the stronge
eyes, and from the stronge cities vnto the
spire: from the one sea, to the other, from the
one mountaine to the other.

Notwithstandinge the lande must be wa
shed, because of them, that dwell therein, and
for the fruits of thier owne Imaginations.
Therefore seest thou people with thy roddes,
the flocke of thine heritage whiche dwell be
to late in the wodde: that they maye be fed
vpon the mounte of charyell. Salas, & A
lab as a founteyne.

Wherof I shew them, lyke as when they came
out of Egypt. Whis shall the brethren be, and
be aduised for all thier power, so that they
shall laye their hande vpon their mouth, and
shewe their eeres. They shall lyche the dust
lyke a serpent, as the voice of the cartes,
that tremble in thier holes. They shall be as
sheepe of the Lorde our God, and they shall
knowe the.

Where is there such a God as thou? that
pardoneth wickednesse, and forgiueth the of
fences of the remnant of Ijre heritage
he heareth not his wrath for euer. And why?
his desire is to haue compassiō: he shall turne
again, and be mercifull to those that put
downe our wickednesse, and cast all ouer
board into the sea: some of the sea. Thou shalt
hope the truth with Jacob, and thy me
er for Abraham, lyke as thou haue
knowne vnto our fathers
longe ago.

The ende of the prophete
of Iheremas,

THE BOKE OF THE
PROPHETE
NAHVUM.

Of the destruction of Samaria, and of the de
uance of Iherusalem.

CAPL

This is the heuy burthen
of Samaria, whiche Iherem
of Sionnes hath wrote as he sawe
it. The Lorde is a glorious God
and a father of vengeance: and
a father of vengeance is the

Lorde, and importun. The Lorde taketh his
gaunce of his enemy, and requereth his
sate for his aduersaries. The Lorde suffereth
longe, he is of great power, and so knoweth
that he leaue no man faultles before him.

The Lorde goeth forth in tempest, and his
feet, the cloudes see the dust of his feet.
When he requereth the sea, he dyeth it vp,
he turneth all the floudes to hope lande. Salas
is desolate, charyell and the pleasure of
banus wasteth awaye. The mountaynes
vnto him, the hills consume. And the
of him, the earth quake, yea the dust
and all that dwell therein. Who maye
before his wrath? Who is hard to styre
his gyrm displeasure? His anger shall
lyke fyre, and the hard rocks dust in
dust before him.

Full gracious is the Lorde, and a strong
holde in the tyme of trouble, he knoweth
that put their trust in him: when the floud
cenneth ouer, and destroyeth the place, and
when the barchentles foloweth still vnto his
enemies. What do ye saye against
the Lorde on this maner? (Zadok, whome
haue once made an iude, thou shalt come
more trouble.) For lyke as the thornes that
siche together, and as the hye strawe, so shall
the dioncesherdes be consumed together, cum
when they be full. There come out of Iheru
as Imagyn myketh, & your vngacious
cell against the Lorde.

Therefore thus sayeth the Lorde: Let the
be as well prepared, yea and as much as they
can, yet that they be betweene deute, and pass
awaye. And as for the, I will deride the, but
not vnto the hope of the. And nowe vnto I
breake the rod, from thy back, and buke the
bonds in Iheru. But the Lorde hath graun
a commaundment concerning the, that there shall
come no more febe of thy name. The carues
and casten Images thou shalt see out of Iheru
of thy God. Thy grace shall I prepare saye
and thou shalt be confounded.

Of the destruction of the temple of the
Samaritans.

CAPL

Behold, upon the mountaynes cometh
the of him, that bringeth good from
the, & praye thy peace. O Iheru, hope
thy

THE BOKE OF THE PROPHECY
ABACVC.

Of the prophet against Israel,

to save the people.

CAP. I.

I.

Of the vision of the prophet, against the
proudness, and idolatry.

CAP. II.

II.

Hob. xlii. a

Hob. xlii. a

Hob. xlii. a

Hob. xlii. a

Hob. xlii. a

Hob. xlii. a

Hob. xlii. a



This is the heave
burden, which the pro
phet Abacucd se. **A**
Lorde, how longe shal
I crye, and thou wilt
not heare: how longe
shall I complaine be
fore the furye, wherof
thou wilt not helpe?

Why litted thou me to weepfull and la
ment? Tremmy and violence are before me:
poines overgoeth righte: for the law is to be
in press, and there can no right iudgement go
forth. And why? the ungodly is moze set up
then the ryghteous: this is the cause, I whome
iudgement pleureth. Wholde amonge the
heirren, and loke west: wherby at it, and be a
ballast: for I wyll do a thyng in paure time
to whiche though it be to be pen, yet shall not
be late.

For so, I wyll saye by the Caldees, that
theye and theye people: which shall go as
hynde as a lamb, to take possession of dwe
lling places, that be not their owne. Theye
and theye people shall be as a prey, and theye
people shall be as a prey, and theye people shall
be as a prey, and theye people shall be as a prey.

Theye shall come by greates heapes from farre,
theye shall come by greates heapes from farre,
theye shall come by greates heapes from farre,

Theye shall come by greates heapes from farre,
theye shall come by greates heapes from farre,
theye shall come by greates heapes from farre,

Theye shall come by greates heapes from farre,
theye shall come by greates heapes from farre,
theye shall come by greates heapes from farre,

Theye shall come by greates heapes from farre,
theye shall come by greates heapes from farre,
theye shall come by greates heapes from farre,

I lorde upon my watch, and let me be
my bulwarke, to lette me be my bulwarke
I say unto me and wherof answered I the
gode me that thy prophet saye. And the lorde
answered me, and sayde: Where the wynde
playneth, up the tables, that whole shal
be, in mye rege: for the vision is set face
to a crime, but at the last it shal come to pass
and not saye. And though he saye, yet maye
thou saye him, for in wep heare he wyll come,
and not be slacke. Wherby, to be to myll me
by hys soule shall not profice: the lorde
shall saye by his sayde, as the wynde
reyneth the hynde, then to the people
shall saye and not endure, he sayeth by
the wynde by the as the will, and is an un
able as death. All theye in gabryele be to
him, and heareth vnde him all people.

But shall not at the last come by a pome
against om, and make him to a wynde
saye: Who vnde him that heareth by other
mens goodes: how longe wyll he last? him
kille with thise slaye: I do to be in vnde
theye stand by, that shall byre, and awake,
shall teare the in peeces: yet thou shall be
thyre piere. Wherby thou shall saye many
theye then, wherof shall the remnant of
the people saye the: because of men bloude,
and for the wronge done in the lande, in the
cite and vnde all them that dwell therein.

Who vnde him, that continually geth
well gotten goodes into his house: that he
maye set his melle an hyght, to escape frome
the power of misfortune. Who had theye
for the same of thye own house, for that he
saye to moche people, and he saye
offended: so that the verye stone of the wall
shall crye out of it, and the crye that I
behold: the toyces of the byldyngs shall
crye. Who vnde him, that byldeth his house
with bloude, as maye saye the cite with
brightnes. Shall not the Lorde of
the wynde this to passe, that the toyces of
the people shall be drent with a great crye,
and that the toyce wherby the people
have theye them kille, shall be late: for
the sayde shall be full of knowledge of the
Lorde honoure, like as the waters of the
crite the.

Who vnde him that glist his myght
byncke, to geve hym wherall byldyng
for his dyconesse: that he maye be his
wyrtes. Wherof with hym shall the
flych, in heade of honoure.

Wherof thou also, yet thou shalt be
all: for the ruppe of the Lorde, yet thou
shall compass the about, and shall
inge in the cite of the wynde.

knowing that thou hadst done in Tybours, shall
remember thee, & the wile brothers that make
the wayes, because of mens bloud, & for the
many bone in the land, in the city, and vnto
all wayes as thou hast therein.

What helpe then wilt the pynge to, whom
the man hath fashioned: & the wayes
the pynge, wherein because the craftsman
pyneth the reed, therefore maketh he domme
pyneth? Who vnto him that sayth to a pece
of stone: asyle, and to a domme stone: stande
by? what miltitacion may such one quier
knowe, it is aspye ouer with golde and sil-
uer, and myer is no byrd in it. And the Loyde
who helpe temple is he, whom all the voyles
haile thee.

*Chapter of the Prophesse Abacuc for the igno-
rants.*

CAP. I.

IIL

CLord, when I herd speke of thee, I was
asleep. The voyles that thou hast ra-
m in hand, shall thou perseuere in his
war, O Lord; and when the time cometh, I
shall beate it. In thy depe wrath thou thin-
kdest vpon mercy. God cometh frume The-
man, & the holy one from the mount of Sion.

Isaiah.
The gyngers conuerty the beames, and the
earth is full of his people. His wynde is as the
floure, and beames of lighte goe oute of his
mouth, there is his power byd. Destruction
perth before him, and burning cressettes go
downe frume. He standeth and murthereth the
earth. He shaketh, and the people: consume a-
waye, the mountaynes of I. The voyles sal to some
pyneth, and the wyles are fayne to bowe the
knee, for his goynges are eueral pynge and
war.

I knowe that the paupers of the Egipt-
ians, and the tiewes of the lande of Shabon
were beate for weepynge. Shall thou not an-
grye, O Loyde, in the waters? And as yet the
wyt in thine handes, and the dyptitude in
thee? Yes, when thou sattest vpon thine
throne, and when thy charities had the vido-
w. Thou shewest the bowe openly, like as

thou haddest promysed with an othe vnto the
euer. *Isaiah.*

Thou dydest denye the masters of the
earth. When the mountaynes sawe the, they
were ashyde, the water became weat awaye
the depe made a noyse at the pynge by of
thyne hande. The sunne and moone reioy-
ned byt in their habitation. Thyne auctor
went out of thyngenge, and the wyers as the
wynde of the lightening. Thou treadest downe
the lande in thyne anger, and dydest reuenge
the wyers in thy dyptitude. Thou camst
forth as vnto the people, to helpe thyne an-
grynes. Thou inuokst domme the heath, the
house of the vngodly, and thou couerdest his
foundacions: euen vnto the necke of bym.
Isaiah.

Thou cursedst his seyntes, the Laptaynes
of his men of water, which come as a flou-
re vnto to scatter me abrode, and art glad
when they maye eate vp the poure secretlye.
Thou makest awaye for thyne hoies in the
fir, euen in the mude of great waters. When
I heare this, my boipe is vexed, my lyppes
tremble at the voyce therof, my bones cor-
rup, I am ashyde wher I stande. O that
my gyte were in the dape of tremble, that I
maye not goe by vnto our people, which are al-
wey prepared.

For the fygge tree shall not be grene,
and the vynes shall beate no frute. The laboure
of the olyue shall be but losse, and the lande
shall byngne no com: the shepe shall be ta-
ken out of the fold, and there shall be no ca-
stle in the halles. But as for me, I will be
glad in the Loyde, and will exorte in God
my salpoure. The Loyde God is my strength,
he shall make my feete, as the feete of
byrdes: and he which gucth the
vntoyse, shall byng me to
my byrd place, sing-
ging vpon my
psalmes.

(2)

The ende of the prophete
of Abacuc.

Isaiah

pp.

THE BOKE OF THE PROPHECYE
SOPHONY.

¶ Chyrenynges agaynst Iuda and Jerusalem,
by cause of theyr Idolatrye.

CAPL. I.

In this is the voyde of the
Lorde, whiche came into Ho-
plong the sonne of Achaz, the
sonne of Ezechiah, the sonne of
Sennacherib in the time of Iosiah the
sonne of Ammon kynge of Iuda.

I will gather vp all thynges in the lande
(sayth the Lorde) I will gather vp men and
beest. I will gather vp the fountes in the ayre,
and the ryuer in the see (to the greate decaye
of the wyche) and will brekely destroye the
men out of the lande, saythe the Lorde.
I will dreche oute myne hande vpon Iu-
da, and vpon all such as dwelt at Jerusa-
lem.

¶ Thus wyl I roote oute the remnant of
Iuda from this place, and the names of the
Kernynes and Breddes: yea, and such as
vpon theise house tapps wyl crye and haue
them selus into the holle of beuen, whiche
twer by the Lorde, and by theyr whiche
also: whiche shal be a chace from the Lorde,
and neyther shal aske after the Lorde, ne regard
hem.

¶ We dyll at the presence of the Lorde God
for the daye of the Lorde is at hande: yea the
Lorde hath prepared a daye of vengeance, and
called his grise there, and thus wyl it hap-
pen in the daye of the Lorde daye of vengeance:
I wyl spyle the pynces, the kynnes chylde,
and all such as weare strange cloythynge. In
the same daye also wyl I spyle all those
that recade oute the the wyche so proudlye,
whiche spyl their Loides house with robbery
and falschode.

¶ At the same tyme (sayth the Lorde) there
shall be herbe a great crye from the wyche,
and a howllynge from the other parte, and a
great mydder from the other parte, and
dwell in the myll, for all the merchant
people are gone, and all theyr that were laden
with wyche, are robd out.

¶ At the same tyme wyl I seeke thowth Ieru-
salem with lantrenes, and visyte them that
continue in theyr dygges, and lape in theyr
hertes: I wyl, the Lorde wyl haue neyther
good, nor myll. Thy goodnes shall be spoy-
led, and theyr houses laped made: they shall
burye houses, and not dwell in them: they
shall plante vnrueynes, but not digne the
wyche thereof. For the grete daye of the Lorde
is at hande, it is hert up, and commeth on a
pace. Forwile is the tynge of the Loides
daye, then shall the greant crye out: for that
daye is a daye of mathe, a daye of trouble
and heuynesse, a daye of utter destruction
and mysfere, a daye and glomyng daye, a clou-
dyng and thowme daye, a daye of the noye of
grospectes and thowme, agaynst the strong

cityes and highte towres.

I will bringe the people into such trea-
cion, that they shal goe about like blind men
because they haue synned agaynst the Lorde.
Their bloude shall be shed as the wyche, and
their bodies as the myne. For the daye of
myne ne their golde shall be habile to buye
them in the worstfull daye of the Lorde, the
hole lande shall be consumed as the wyche,
the fyre of his gelaunte: for he shall come
cleane vpon the oute of all theyr that dwell in
the lande.

¶ He wyl returne to Ierusalem, prophesyng
the one destruction, and so the other destruction.

CAPL. II.

Come together and gather you, O
warde people: by the thinge goe
that is concluded, and so the tyme
past awaye as the dulle: O ye that
tooth of the Lorde come vpon you, yea
in the daye of the Loides daye of vengeance,
come vpon you. Aske the Lorde all ye
meche brether vpon eache, yet that wyche
dare his iudgemente: like righte wyche, the
holpynesse: that ye maye be defendid in the
worstfull daye of the Lorde. For the wyche
shall be destroyed, and Ierusalem shall be layd
wast. And they shall call oute Iudas at the noondaye,
and Ierusalem shall be plucked by the
wre.

¶ Who bnto you that dwell vpon the se and
ye mydderous people: the waste of Ierusalem
shall come vpon you. O Ierusalem thou lande
of the phylistines, I wyl destroye the, so that
there shall no man dwell in the any more:
as for the se coast, it shall be destroyed
and the se folde: yea it shall be a spoyl
for such as remaine of the toun of Ierusalem,
to se the ther vpon. In the house of Ierusalem
shall they crye towarde night: for the
Lorde God shall visyte them, and turne away
their captiuitie. I haue breke the wall of Ierusalem,
and the wall of the wall of the wall of
Ammon before they haue themselves
to my people, and magnified them
with the builders of their lande. Therefore
as truly as I Ihus (sayth the Lorde) shal
the God of Ierusalem: I wyl breke the
house, and Ammon as Gomora: canst
thoume hedges, false pyres and a pynfull
wyche.

¶ The residue of my folke shall spyle the
the remnant of my people shall haue them
in possession. Thus shall I buye them
for their pyre, because they haue traie to
themselves with the Lorde of holles people,
and magnified them selfe about them.
The Lorde shall be gynn vpon them, and
destroye all the goodnes in the lande. And
the tyme of the breken shall wylde tyme
where they be in his place.

¶ Ye Moyses also shall praye with me
for Ierusalem.

THE BOKE OF THE PROPHECIE
AGGEYS.

¶ The time of the prophete of Aggeus. In which he was called to build the temple againe.

CAPL

XX

CAPL.

I.



ЗЕРСНІДЖІЛ

3

Deleuze and Guattari

2

— 200 —

for this

Liberté

අනුබන්ධ (3)

The District

Հոգեբան

THE BOKE OF THE
PROPHETE ZA-
CHARY.

¶ The moneth the people to returne to the Royde,
and to stablish the worshipfull of their fathers;
the peregryneth Chyrd and the Apostles.

CAPL.

1.



¶ In the eighth mo-
neth of the eighth yere
of kinge Darius, came
the word of the Lord
vnto Zachary the son
of Barachias, the son
of Iddo the Prophete
saying: the Lord hath
been sore displeased at

your fore fathers. And saye thou vnto them:
thus sayeth the Lord of hostes, I minne you vnto
me (sayeth the Lord of hostes) and I will
make me vnto you, sayeth the Lord of hostes.
Ye be not yet like your fore fathers vnto whom
the Prophetes cryed a long tyme, saying: thus
sayeth the Lord God of hostes, Turne you
from your rill wayes, and from your wicked
pynagracions. But they wolde not heare, ne
regarde me, sayeth the Lord.

¶ What is now become of your fore fathers
and the prophetes? are they yet still aluys?
But they not my wordes and statutes, which
I commaunded by my seruantes the pro-
phetes) touch your fore fathers? Upon this
they gaue answer, and said: like as the Lord
of hostes becometh to us vnto be, according to
our owne wayes and pynagracions, euen so
hard he becometh to us.

¶ Upon the xxiii. day of the xi. moneth, whiche
is the moneth Shebat, in the second yere
of Darius, came the word of the Lord vnto
Zachary the son of Barachias, the son of Iddo
the Prophete, saying: I came by night, and
lo, there sate one vpon a red hysse, and those
sat among the myrre trees that were beneth
vpon the ground: and behynd him were thre
eys, speckled, and wyghte hysse. When sayd he:
O my Lord, what art thou? And the angell
that talked with me, sayde vnto me: I will
telle the what thou art. And the man that be-
amonge the myrre trees answered and said:
These are they whom the Lord hath sent to
goe to worke the myrre. And they answered
the angell of the Lord that stood among the
myrre trees, and said: We haue gone from
the myrre, and beholde all the myrre do well
at this, and are carelesse.

¶ Then the Lordes angell gaue answer, and
said: O Lord of hostes, how long wilt
thou be vnto us? to Jerusalem, and to the
city of Iuda, with whom thou hast ben dis-
pleased, because they haue sinned against thee?
The Lord gaue a louynge and comfortible
answer vnto the angell that talked with
me. And the angell that talked with me,
sayd vnto me. I praye thee, and speake: Thus
sayeth the Lord of hostes: I am exceedinge
griuous.

¶ Zachary then from this daye forth and a-
fter, namely from the foure and twenty daye
of the eighth moneth, vnto the daye that the
foundation of the Lordes temple was layde:
which is this, is not the seed yet in the barne?
¶ And he was not for bynes, the figge tree, the pome-
granate, and olue trees vnto yet vnfructfull
yet from this daye forth, I will make them
to fructifye.

¶ Moreover the four and twenty day of the
moneth, came the word of the Lord vnto
Aggeus agayne, sayinge: Speake to Zeroba-
bel the pynce of Iuda, and say: I will make
both heuen and erth, and ouerthrowe the seat
of the kingdomes: yea and will ouerthrowe the high-
nes of the kingdomes of the heathen. I will ouer-
throwe the charactes, and those that vnto
them, so that both he and man shal
fall downe, euerie man to his owne de-
struction. And as to thee, O Zerobabel,
(sayeth the Lord of hostes) thou shalt be
called: thus sayeth the Lord of hostes, I will take the
(sayeth the Lord) at the same tyme
and make the as a scale, for
I haue chosen thee,
said the Lord
of hostes.

(1)

¶ The ende of the prophete
of Aggeus.

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gelous ouer Ierusalem and Syon, and lose
displeased at the cartelle heauit: for wher
as I was due a letic anger they epe they
did that I might bestrope the. Wherefore thus
saith the Lord: I will touch the agone in
merce to water Ierusalem, so that my house
shall be dryed in it, sayde the Lord of
hostes: yea, and the plummet shall be lapde
aboue in Ierusalem, sayde the Lord of
hostes.

D Like also, and speake: Thus sayde the
Lord of hostes: My reyes shall be in good
prosperite agayne, the Lord shall per com-
force syon, and reioys Ierusalem. Then spake
I to mynes eyes and saue, and beholde, toure
doynes. And I said vnto the angel that tal-
ked with me: what be these? he answered me
that: These are the doynes whiche haue leaue
me Iuda, Iherusalem, and Ierusalem abide. And
the Lord sayde vnto me: thou shalt see. Then
said I, what wilt thou see? he answered me
and sayd: those are the doynes, whiche haue so
drawn Iuda abode, that no man build lyke
to his dyed: but these are come to stay them
away, and to call out the doynes of the Gen-
tyles, which lye by their doynes ouer the lande
of Iuda, so that they be abode.

¶ The renewinge of Ierusalem and Iuda.

CAPL

II.

E I left myne eyes agayne and loke; and
beholde, a man with a measure lyne in his
hande. Then sayde I: wherfore goest thou?
And he sayd vnto me, to measure Ierusalem,
that I may se how long and how wyde it is.
And beholde the angel that talketh with me
went his way first. Then went there out an
other angel to mete him and sayd vnto him:
thinke to this young man, and saye: I her-
seim that he is measured without any wal, for
the very multitude of people and cattell, that
shall be therein. For I will sayde the Lord
will be walled with a wall of fyre round about
and myll be honoured in her.

B O que pou sooth, O he from the land of the
South, sayde the Lord, by whom I haue sat-
tered in to the four wyndes vnto heuen, sayde
the Lord. Haue thy selfe, O syon: thou that
dwellest with the daughter of Babylon, for
thus sayde the Lord of hostes: with a glo-
rious power shall he sent me out to Iherusalem
which spoiled you: for who is toucheth you,
that I will touch the apple of his own eye. Beholde
I will like by myne hand ouer them, so that
they shall be spoiled of thys twice as they touch
them, and ye shall knowe that the Lord of
hostes hath sent me.

E We glad and exioys, O daughter of syon
for so, I am come to dwell in the myddell of
the, sayde the Lord. At the same tyme there
shall maner Iherusalem cleare to the Lord,
and shall be my people. Thou wilt I dwell
in the myddell of the, and thou shalt knowe
that the Lord of hostes hath sent me vnto
the. The Lord shall haue Iuda in posses-
sion.

for this parte in the holy ground, and then
chose Ierusalem yet agayne. It shall be build
up first before the Lord, for he is the first
of his holy place.

¶ Of the lawe and hygh estate of the Lord, where
the figure of Iesus the priest. A prophete of Ihesus.

CAPL

III.

A And he shewed me Iesus the hygh priest
standing before the angel of the
Lord, and I saue that at his right
hande to cress him. And the Lord sayd vnto
me: The Lord reponeth the (thou shalt
see) the Lord that hath chosen Iheru-
salem reponeth the. Is not this a wonder taken
out of the eye?

Then Iesus was clothed in his lawe, and
reposed before the angel: which I sawe. And
he sayd vnto those that stood before him
take awaye the foule clothes from him. And
vnto him he sayd: Beholde, I haue taken
awaye the shame from the, and myll beche-
ritye thyng of feynment. He sayd moreover,
set a fayne myrrer vpon his head. So they set
a fayne myrrer vpon his head, and put on
clothes vpon him, and the angel of the Lord
rode there.

Then the angel of the Lord rethorned to
to Iesus, and spake: thus sayde the Lord of
hostes: If thou wilt walke in my wayes,
and kepe my watche: thou shalt rule my
house, and kepe my cottes, and I will give
the place among the that stand here. And
to Iesus thou wilt preside, and they shall
be as the will before the, for they are man-
nyng people.

Beholde, I will bring forth the myrrour of
my reserue: for so, the done that I haue sayd
before Iesus: vpon one done shall he re-
pose myne eyes. Beholde, I will beche-
ritye the Lord of hostes, and take awaye the shame
of that lande in one daye. Then shall I
man call Iesus the myrrour vnto the, and
vnto the fygge tree, sayde the Lord of
hostes.

¶ The veyson of the golden candlesticke, and the
symples therof.

CAPL

IIII.

A And the angel that talked with me, I
came agayne, and showed me by, as a
man that is sayed out of his sleep, and
sayd vnto me: Wherest thou? And I sayd
I haue looked, and beholde a candlesticke
of golde, and a bolle vpon it, and the same
lampe therein, and vpon curre lampes be-
hides. And two olue trees were, one vnto the
right syde of the bolle, and the other vnto the
left syde.

So I answered and spake to the angel
that talked with me, sayng: O thou
sayde, what are these? The angel answered me
and sayd: The candlesticke is Iesus the
myrrour, and the bolle is the lawe, and the
curre lampes are the lawe, and the olue trees
are the lawe.

so my layde. He answered and sayde thus
to her: This is the worde of the Lorde be-
ing to Zorobabel, sayinge: Neether thow nor
bell of men, nor thowme strengthe, but thow
come my spytite, saythe the Lorde of Hea-
vens. What eric thou, thou greute moun-
teyn, before Zorobabel: thou must be made
out. And he shall bygge vp the pyllre stone,
in the men shall crye vnto him: goode lorde
good lorde.

therefore, the word of the Lord came
to me, saying: The handes of Zorobabel
have layde the foundation of this house, his
handes that also finish it, that ye may knowe
that the Lord of hostes hath sent me

in that hath bene disguised a Ircle frame
in Wall more, when he leeth the frame
merg'd in Zoroabels hand. The Ircen eyes
the Lambes which see the Ircen the hole
hoyle. Then answered I, and sayde thus
I say: And the Ircen two Ircen types upon
the Ircen and leste type of the candle Ircen
I (sayd) more; and sayd then him I wote
the Ircen two Ircen Ircen (with the Ircen
the Ircen golden Ircen) Ircen then Ircen
in the Ircen: he answered and sayd: Ircen
and then not wote the Ircen: And I sayd, no
my Ircen. Then I sayd: he the Ircen the Ircen
Ircen Ircen the Ircen before the Ircen
in the Ircen Ircen.

(The *byrron* of the flying boat, signifies the use of thurs and such as abuse the name of God. By the *byrron* of the measure, is signified the buying of Judea to Babylon.

CAPL

v.

10 I feared, me I fayne by myne eyes
 and looke, and beholde a fying boie. And
 he fays unto me: what feek thou? I an-
 swered: I fea a fying boie of twenty cubits
 in lenger, and fea cubices deede. Then fays
 he unto me: this is the curfe that goeth forth
 from his holc entree: for all ftewes hall be
 alight with this boie, and all ftewes hall
 be alight according to the fame. I wil bring
 it forth (fayde he) to the doore of Hooches:
 that it hall come to the doore of the thefe,
 and to the doore of him that faileth fwerth
 by my name: and hall remayne in his houfe
 and confume it, with the pynde and bones
 thereof.

¶ Then the sungen that talked with mr. wolfe, and saye vnto me: lyfte vp thyne eyes and loke, what thyng is that goeth foorth. And I saye, what is it? He answered: this is a measure goinge oute. He sayde moreouer: Turne thou away (that dwel vpon the hole crosse) to looke vpon. And beholde, there was lyfte vp a statue or leade: and lo, a woman fat in the myddell of the measure. And he sayde this is an holy sacrifice. So he caried her in to the myddell of the measure, and thys was the temple: and vpon it an hole.

Then lift I up mine eyes, and looked; and behold there came out two women, and the wind was in their wings (for they had wings like the wings of a fowle) and they lift up the measure betwixt the earth and the heaven.

Then saide I to the aungell that talked with me: whither wyl these beare the measure? And he saith vnto me: in to the land of Synear, to builde them an house, whiche when it is prepared, the measure shal be set there in his place.

¶ By the four charyttes, he describeth the properties of the four kingdoms.

CAPL.

VL

Moreover I stained me, saying by myne
eyes and looke: and because they came
fourte charactres out from beastes in
tyllens, whiche tyllens were blacke in the
tyllens charact were redde hoyle, in the seconde
charact were blacke hoyle, in the thyrde charact
were myrre hoyle, in the fourth charact were
hoyle of dyvers colours, and strange. Then
spoke 3, and sayd unto the sungeill that tal-
ked with me: O Lode, what art thou? The
sungeill answered and sayd unto me: These
are the four tyndes of the heauen, wherby
become saythe to stande before the synne of
all the erth.

That with the blacke boye wente in to
the lande of the North, and the wyfpe
followed them, and the speiald boyes wente
forth towaite the South. These boyes were
deefte stronge, and wente out, and soughte to
go and take their fowener ouer the hole reth.
and he sayd I get you hence, and go thowye
the wyfde. So they wente thowye ouer the
wyfde. And they be upon me, and spake to
me, saying: bebold: reth: that go toward
the North, shall I will me toward in the North
countrey.

And the words of the Lord came unto me, saying: Behold I the prophets that are come from Babylon: namely Belshazzar, Nabiel, and Zedek: and come thou also the same way, and go in to the house of Jezabab the son of Sophany. And take gold and silver, and make crowns thereof, and set them upon the head of Jezus the son of Jezechiah the high priest and scribe unto him: thus saith the Lord our God: Jezechiah the man before me is the branch, and he shall bear fruit for his fathers, and he shall be the father of the king, and he shall be the temple of the Lord. And the Lord shall be praised be shall be upon the Kings come, and pause the domination.

A pfeit that be also upon his throne, and a peaceable counsell shall be before them continually. And the crowne shall be in the temple of the Loyde, for a remembrance unto Jerem, Tobiah, Iosia, and Ben the sonne of Sophony. And Iuris be the face of, shall come and builde the temple of the Loyde, that ye may knowe how that the Loyde of Goodes.

300.111. 1051

hath sent me unto you. And this shall come to pass, ye ye will harken diligently unto the words of the Lord your God.

¶ The estimation of salvage without mercy. the despoiling of charity, and the obstinacy of the people.

CAP.

VII.

I happened also in the fourth year of king Darius, that the words of the Lord came unto Zachary, in the fourth day of the seventh month, which is called a fast, what time as Susanna and Hegemochel and seven men were in them sent unto Bethel for to pray before the Lord: and that they should say unto the Priests which were in the house: *¶* The Lord of hosts, and so the Priests, should I weep in the fifth month, and abstinence as I have done now: create mercy?

Ml. Ch. 7. 2. b

¶ Then came the words of the Lord of hosts unto me saying: *¶* Speak unto all the people of the land, and to the priests, and say, when ye fasted and mourned in the five and seven months (I know your fasts and your fasts) ye ye fast unto me? When ye ate also and drank, ye ye eat and drink for your own sakes? Are not these the words which the Lord speak by his Priests as afore time, when Jerusalem was inhabited and welthie, ye and the cups round about her: when their drinker men, borne to wards the South, and in the plains round about.

¶ And the words of the Lord came unto Zachary, saying: Thus saith the Lord of hosts: *¶* Execute true judgement, have mercy and lowly kindness, every man to his brother. Do not oppress, the fatherless, the stranger, and poor in justice: and let no man imagine evil against his brother in his heart.

Nevertheless, they would not take heed, but counted their backs, and stopped their ears, that they should not hear: yea, they made their backs as an adamant stone, lest they should hear the voice and words, which the Lord of hosts said in his holy spirit by the Priests as afore time.

¶ Wherefore the Lord of hosts was here to visit them. And thus it came to pass that he spoke as he spoke, and they would not hear: thus it they cried, and I would not hear: (saith the Lord of hosts) but I decreed them among all Nations, whom they knew not. Thus the land was made to be desolate, that there transpired no man in it neither to do good, nor that pleasant land was like a lapid waste.

Jerem. 2. b

¶ Of the return of the people unto Jerusalem, and of the mercy of God towards them. 20. 2000. work. The calling of the Gentiles.

¶ And the words of the Lord came unto me saying: Thus saith the Lord of hosts: *¶* I was in a jealousy over Jerusalem. I have been very jealous over her because of her displeasure, thus saith the Lord of hosts: *¶* I will comfort me againe unto Jerusalem, and will dwell in the midst of Jerusalem: so that Jerusalem shall be called a faithful and true city, the hill of the Lord of hosts, ye an holy hill.

Thus saith the Lord of hosts: *¶* There shall per old men and women dwell againe in the streets of Jerusalem: ye and such as good youth dwell in their houses for ever age. The decrees of the curse also shall be full of young men and damsels playing upon the streets.

Thus saith the Lord of hosts: *¶* Is the rebuke of this people chyncke it to be impossible in these days, should it therefore be impossible in my sight, saith the Lord of hosts? Thus saith the Lord of hosts: *¶* Behold, I will bestow my people upon the land of the East and West, and will bring them againe, that they may dwell at Jerusalem. *¶* They shall be my people, and I will be their God in truth and righteousness.

Thus saith the Lord of hosts: *¶* Let your hands be strong, ye that now have these words by the mouth of the prophets which be in these days, that Jerusalem is layde upon the Lord of hosts house, that the temple may be builded. *¶* Is why? before these days, neither men nor could we have any thing, neither might any man come in and out in truth, for none: but I let every man go against his neighbour.

Nevertheless, I will now increase the number of this people no more as afore time, saith the Lord of hosts, but they shall be a seed of peace. The hyrcanite shall growe fruite, the ground shall give increase, and the heavens shall give their dew: and I will cause the remnant of this people to have all these in possession, and it shall come to pass, that they shall be as ye were a curse among the Heathen: (saith the house of Judah and the house of Israel) when I will I deliver you, that ye shall be a blessing: hence now, but let your hands be strong.

For thus saith the Lord of hosts: *¶* I have as I decreed to punish you, what time as your fathers provoked me unto wrath, saith the Lord of hosts, and have not. *¶* I am I determined now in these days, I will do well unto the house of Judah and Israel, therefore cease ye now: *¶* Show the things that ye shall do, are these: *¶* Speak every man the truth unto his neighbour, execute judgement truly, and graciously: with good purpose of heart, none of you imagine evil in his heart against his neighbour, and have no false oaths: for all these are the things that I will, saith the Lord.

to the holle, like as pester plague was. Carry
one that remyneth then of al þ people, whiche
came agaynste Jerusalem, shall go vp to
lye, to worship the kinge (euen the Lorde of
hades) and to kepe the feast of tabernacles.
And loke what generation vpon earth goeth
not vp to Jerusalem, say to worshippe the
kinge (euen the Lord of hoodes) vpon the
same shall come no rayne. If the hyned of egipt
go not vp, and come not, it shall rayne
vpon the merdore.

D This shall be the plage toherewith þ Lord
wylt synge all byrden, that come not vp to
kepe the feast of tabernacles: yea this shall be
the sennye plage of Egypt and the sennye plage
of all people, that go not vp to kepe þ feast
of tabernacles.

At that tyme that the synnyng gores of the
hoodes be holy vnto the Lorde, and the her
tels in the Lordes house shall be like þ
baskets before the aulter: yea all the
kettels in Jerusalem and Ia
sa, shall be holy vnto
the Lord of ho
des: and
all

they that scape of synnges, shall come take of
them, and dryghte theym there
in. And at that tyme there
shall be no mo Lanes
nites in þ house
of the Lord.

¶ The ende of the prophesy of zachary,



THE BOKE OF THE PROPHETE MA- LACHI.

¶ A complaint agaynste Itrael and her pson.

CAPIT.

L



þe heuy burthen
which þ Lord threm
agaynste Itrael by the
synge. I haue sent you
sayd the Lord of ho
des: toherin shall they
loued be? Was not
Ieu Jacobs worship
sayd the Lord: yea
haue I laured Jacob and hated Egipt: yea
I haue made his hilles waste, and his hering
a wilderness for dragons. And though I haue
sayd thus, yet are they not repented, but wyl go byrd
up agaynste the place that be waste: yea
they say the Lord of hoodes: what they byrd
shall be vnto þ house: so that it wyl call a
curst lande, and a people, whom the Lord
hath euer bene angrye withal.

Your eyes haue seene it, and ye powerfully
must confesse, that the Lord hath brought
the sand of Itrael to greate honour, whiche
not a sonne honourde his father, a a seruant
his master: If þ be no mo a father, what is
myne honour? If þ be the Lord, what am
I feared? sayd the Lord of hoodes.

How to you psones, that wylt my name,
and yet saye: wherfore haue we helplesse thy
name? In this, þ ye offer vncleane thing
myne aulter. And of ye wylt say: wherfore
haue we offered any vncleane thing vnto the? In
this that ye saye: the aulter of the Lorde is
not to be regarded. If ye offer the bynde, is
not that supil? And if ye offer the lame and
syche, is not that supil? Ye offer it vnto the
pyence, shall he be content with the, or ac
cepte the personne, sayd the Lord of hoodes?

And now make youre prayer before God
that he make haue mercy vpon vs: for such
things haue we done. Shall he regard our
personne, whiche ye sayd the Lord of hoodes?
Yea: what are we amongst you, that wylt
do so moche as to shut the doore, or to kille
the spix vpon meane after for nought? I haue
no pleasure in you, sayd the Lord of hoodes
and as say the meane offerings, I wyl not re
cept it at your hande: for from the ryng
up of the sonne vnto the goinge downe of
same, my name is greate amongst the Chene
ces: yea in euerye place shall theye sacrifice
be done, and a cleane sacrifice: yet shall ye
vnto my name: for my name is great among
the byrden, sayd the Lord of hoodes. And
ye haue byrdal, whiche it in that ye saye, the al
ter of the Lord is not to be regarded, and the
things that is set there vpon, not moche to
be careu.

Now saye ye: It is but laboure and trespasse
and

THE PROPHECY OF MALACHI.

Will not open the windows of heaven to you, and pour you out a blessing with plenteousness. Yet I shall remove the comfort from your sides, so ye shall not ease up your hearts of your ground, neither shall the vine increase her harvest in the time, sayth the Lord of Hostes: In so much that all people shall say that ye be cursed, for ye shall be a plenteous land, sayth the Lord of Hostes.

He speaks harder words against me, sayth the Lord. And yet ye say: What have we spoken against thee? Ye have said:

It is but in labour, to serve God: What profit have we for keeping his commandments, and for walking humbly before the Lord our God? Therefore may we say, that the people are happy, and that their vine shall bear much ingolden, see ye up: for they tempt God, and yet escape.

But keep that curse God, sayth our Father to an edge: the Lord compasseth and heareth it. Yet it is before him a memorial both to you, for such as trust the Lord, and remember his name. And in hope that I will make (sayth the Lord of Hostes) they shall be mine olive plantation: and I will cause them, like as a man remembereth his olive tree, that both him it will. Turne you therefore, and observe what difference is betwixt the righteous and ungodly: betwixt him that serveth God and him that serveth him not.

For make, the day cometh that shall burn as an oven, and all the proud, yea and

all such as do wickedly, shall be consumed: and the daye that is to come, shall burn them up (sayth the Lord of Hostes) so that it shall leave them neither root nor branch.

But unto you that feare my name, shall that same of right continue, sayth the Lord: and shall be under his wings: ye shall increase and multiply as the fat calves. Ye shall make houses the ungodly: for they shall be like the ashes under the sole of your feet, in the day that I shall make, sayth the Lord of Hostes. Remember the name of the Lord my servant, because I am tempted to him in words: for I stand, with the statutes and commandments.

Ye shall see. Behold, I will send you Elias the Prophet: before the coming of the day of the great and fearful day.

He shall turn the hearts of the fathers to their children, and the hearts of the children to their fathers.

There, that I come not to visit the earth which ye love (sayth the Lord)

THE ENDE OF THE PROPHECY OF MALACHI: AND CONSEQUENTLY OF ALL THE PROPHETS.



THE VOLVME OF
THE BOKES CAL-
LED APOCRIPHA.

CONTEYNED IN THE COMMON

translation in Latyn, whiche are not founde
in the Hebrew nor in the Chalde,



THE REGISTRE THEROF.

The thirde booke of Ecdias.
The fourth booke of Ecdias.
The booke of Tobiah.
The booke of Judith.
The rest of the booke of Hester.
The booke of wysdome,
Ecclesiasticus,
Baruch the Prophete.
The songe of the.iii. children in the oven.
The story of Susanna.
The story of Bel and the Dragon.
The prayer of Manasse.
The fyfte booke of the Machabees.
The seconde booke of the Machabees.



THE THYRDE BOKE OF
ESDRAS.

of Josias halberth possener. After his death is Te-
mon his sonne made kynge in his deade: whom
the kynge of Egypt puteth oute, and setteth in
his sonne Joachim. Jerusalem is destroyed, and
Jehoiachin taken.

CAP. I.

I.

AD Josias helde
the feaste of Easter in
Jerusalem unto þe Loȝe
and slew the ydolour
the fourteenth daye of þe
first moneth. he set the
priestes also in order: ac-
cording to their charge
counseil beinge as-
sented in long garmentes in the temple of the
Loȝe. And he spake unto the Levites the ho-
milyters of Israel, that they shulde hy-
melize them selves unto the Loȝe, to set the
wyl arke of the Loȝe in the house that king
Salomon the sonne of Dauid hadde buyled
and sayde: Ye shall no more beare the arke
vpon your shoulders. Nowe serue your Loȝe,
and take the charge of his people of Israel,
after your villages and your tribes: accord-
ing as kynge Dauid the kynge of Israel
hath ordered, and according as Salomon
his sonne hath commaunded: prepared: þe Ioh-
nathai was seuerer in the temple, accord-
ing to the ordering and distribution of the
synnall men, which are appointed out of
the tribes. Asyll the ydolour, and prepare offi-
ce for your brethren, and do according to þe
commaundement of the Loȝe, which he gaue
unto Moyses. And unto the people that was
with Josias, he said: xxx. thousand shepe, lam-
bes, hyndes and gores, and thre thousand oxen.
These the kynge (of his synnall libeallite)
gave unto the people, according as he had pro-
mised: and to the priestes for the ydolour
was given two thousand shepe, and an hundred
and thre score Jeronias and Amarias, and
synnall brethren, and Walsias. These
also Josias gave them to the ydolour,
two thousand shepe, and fyve hundred bul-
locks.

And when these thynges were broughte to
the priestes and the Levites, theye good-
ly praised hym, and had the vntuned byrd
synnall the tribes. And after the ordering
of the synnall men in the tribes, theye as-
sented unto the Loȝe in the sight of the peo-
ple, according as it is written in the boke of
Isaie, and so they radde the Easter lamber,
as according to the lawe for the synnall con-
fession and the other, theye broughte them in herde
and puttes, and set them before the people in
the way, and ascerward before them (Isa-
ie) and the priestes. For the priestes offered
the feaste, wherby the synne was repayed, but
the Levites prepared for them feasts and for
the synnall the synnall of Jacob. The syn-

ners also the children of Asaph, none in thery
ordre, according as Dauid had willed. So the
Asaph Zachary and Jotham, which were
appointed by the king: Moreover the porters
and the keepers of the dore and the dis-
ciples, so that none went out of the synnall
and service for their brethren (the Levites) pre-
pared for them. These were all thynges pre-
pared, that belonged to the offering of the
Lamb. In that day theye deid the ydolour,
and offered synnall thynges before the face
of the Loȝe, according to the commaundement
of kynge Josias.

So the synnall of Israel which were then
present, held an honorable Passouer, and þe
feast of Pasche theye held dayen long. For the
Passouer was not kept in Israel from the
tyme of the Prophet Amari. And at the hy-
ges of Israel heid not sache an Easter as this
which kynge Josias helde, and the priestes, the
Levites, the Jewes and all Israel, or all that
dwelt at Jerusalem. And in the xviij. yere
of the reigne of Josias was this Passouer
kept. And with a perfect heart kept kynge Josias
as after all his wayes before the Loȝe, and
the thynges that were in synnall of him in tyme
past, concerninge those that synned and
were vngodly agaynst the Loȝe before all
people, and that sought not the wyrd of the
Loȝe vpon Israel.

After all these actes of kynge Josias, when
the king of Egypt went by and came to
warre against him, a Josias went
to meet him. Then sent the king of Egypt
unto Josias, saying: what haue I to do with
the king of Juda? I am not sent of the Loȝe
to fight agaynst the, for my warre is vpon Egi-
ptians, go thou thy waye home agayn in al
the haste. And Josias wolde not tene agayn
vpon his charre, but undertoke to fighte a-
gaynst him, and harkened not unto the word
of the Prophet, which he tolde him oute of
the mouth of God, but synned a bakward
agaynst him in the feild of Megiddo. And the
synnall prepared to kynge Josias. When the
kinge was in his synnall: Curre me awaye
out of the battayle, for I am sore wounded.
And immediately his synnall took him a-
way out of the feild of the battayle. The car-
riage vpon the seconde charre, came to Jerusa-
lem, and was buried in his fathers sepulchre.
And in all Jery theye mourned for Josias, and
the rulers also with their wyues made lamen-
tacion for him unto this daye. And this was
done ere this in Israel.

These thynges are written in the boke
of the actes of the synnall of Juda. Nowe
the all the actes and wyrdes of kynge Josias,
his synnall regall and maner, his synnall
standinge in the lawe of God, and what he
did: þe synnall which hee not wrote in
the boke of the synnall of Israel and Juda.
And the people toke Jeronias the sonne of
Josias, and made him kynge in steed of Je-
his father, when he was xviij. yere olde.

And

And he reigned ouer Iſrael iii. monethes. And the kynge of Egypt put him downe, & he died not reigned in Ierusalem, and caried up a rate of the people: namely an hundred talentes of ſyluer, and one talent of golde. The kynge of Egypt alſo made Ioaſchim his brother kynge of Iuda and Ierusalem. As for them of Iuda, counſell with the king him ſelfe and Zaccarias his brother, he toke them & caried them away prifoners in to Egypt. And the next prifone old was Ioaſchim, when he was made king in the ſanct of Iuda and Ierusalem.

III. RE. xlii.

He did cut before the Loide. After this Nabuchodonosor the kynge of Babylon camyn, bound him with bandes of yron, & caried him vnto Babylon. Nabuchodonosor alſo toke all the vessels that were halowed in the temple of the Lord, and all the coperneis, & caried them vnto Babylon, and broughte them in to his owne temple at Babylon. Of his beueltie and vngodlyneſſe it is written in the booke of the aſſaſ of the kynge. And Ioaſchim his ſon & reigned in his ſtead. He was made king being xiiii. yere old, and reigned but the monethes and ii. dayes at Ierusalem, and dyd cut before the Loide. So after a yere Nabuchodonosor ſent and caried him be bound vnto Babilon with the vail vessels of the Row, and made Gedecias his brother kynge of Iuda and Ierusalem, when he was xxi. yere old, and he reigned xi. yere.

II. RE. xlii.

And he dyd cut alſo in the ſight of the Loide, and caried not for the wordes that were ſpoken vnto him by the Prophete Jeremie, at the mouth of the Loide. And where as he hadde made an othe vnto king Nabuchodonosor, he made none him ſelfe, and ſet from him, heuing a ſtroke necke and brec, and tranſgreſſed all the ſtatutes and ordinaunces of the Lord God of Iſrael. The rulers alſo and beames of the people of the Row did morde cruel, & became vngodly moue them for they then, beinge ſet in all inace of abominacions: yea and whith the holy temple at Ierusalem. And the God of theſe ſtatutes ſent his meſſengers vnto the, to ſumme them backe and to call them agayne from their ſynnes, for he wold ſayne haue ſpared them, for his holy tabernacles ſake. Nevertheless they had his meſſengers in deriſion: and loke what God ſpake vnto them by his Prophetes, they made but a ſpoof of it. This diene on ſo longe, till the Loide was wrothe with his people for theſe vngodlyneſſes, and till he cut the kynge of the Caldres to come by, which ſent theſe pouer men with ſynners: yea euen in the compaſſe of theſe holy temple and ſpared no booke, neyther pouer men nor old, neyther mayden nor; yonges man: but they were all deliuered in to the power of the kynge of the Caldres, and at the holy vessels of the Loide, and the kynge reſcaues toke them, and caried them vnto Babylon. As for the houſe of the Loide, they bent it, & brake downe the walles of Ierusalem, ſet fire vpon towers, deſtroyed all the noble buyldings, and brought them to nauight, and the people that were not ſayne with the ſword, they caried vnto Babylon.

Thus became they prifoners and bondmen of the kynge of Babylon, till they were reſcued and caried for the ſecond tyme. & when the wordes of the Loide were fulfilled, which he promysed to be by the mouth of the Prophete Jeremie, and till the Loide had beſetle: namely all the tyme that ſay was, hadde it ſelfe and quyetneſſe. Ixxx. yeres.

¶ Thus ſpake Iheremie to the Jews to returne to Ierusalem, and redempty them the vessels of the temple. After theſe are there letters come to Gedecias, whiche accuse the Jews for they had not the eyes: and ſo the buyldings of the temple, the ſecond yere of Darius.

CAP.

II.

¶ Now when kynge Cyrus reigned ouer the Perſians, and when the Loide woulde perſeuere the wordes that he had promysed by the mouth of the Prophete Jeremie: the Loide caried by the ſpyte of Cyrus the kynge of Perſians, ſo that he caried the captiues to be proclaimed throught out the hole realme, ſaying: Cyrus the kynge of Perſians & the Loide of Iſrael that the Loide hath made me kynge, alſo and commaunded me to buyde him on hand at Ierusalem in Iuda. If there be anye now at your people, the Loide be with him, and goe up with him to Ierusalem. And alſo theſe wordes coulde aboute the place, whiche they, wherger it be with golde, with ſyluer, with yfres, with beſtes and neceſſarye uerell, and all other copiers that are brought with a free will to the houſe of the Loide at Ierusalem.

¶ Then the princepsall men out of the tribes and bylagges of Iuda and Iudaſſa came by, ſo did the pryees alſo and the Levites (whom the Loide had commaunded to goe up and to buyde the houſe of the Loide at Ierusalem. And they that were about them, buyde them with all inace of golde, and ſyluer, and carell alſo, and with many lpyceall gyftes, & this dyd many one, whoſe mynde was ſet in by the Loide. ¶ Kynge Cyrus alſo buyde to buyde the vessels and ornaments that were deliuered vnto the Loide: whiche Nabuchodonosor the kynge of Babylon had caried away from Ierusalem, and dedicated them to the poult and ymag: and deliuered them to the pryees as his reſcaues, and by them they were deliuered to Shalmanazeſ the deputy of the kynge. And this was the number of them: Two thouſande and ſoure hundred ſyluer bowls, theſe ſyluer baſens, theſe baſens of golde two thouſande and ſoure hundred. A thouſand of ſyluer, and a thouſande byſſe. All the vessels of golde and ſyluer, were ſoure thouſande eight hundred and lx. Theſe were nomyned vnto Shalmanazeſ, and them that were come agayne with him to Ierusalem out of the captiue of Babylon. Now in the tyme of theſe ſet aſſeſſes the kynge of Perſia, theſe were: Darius, and Artaxerxes, and Artabanus, and Artabanus.

himme, Baltheumus, Sime' his the knyght, and others that dwelte in Samaria and in other places vnder the dominion thereof, wrote a letter vnto kynge Artaxerxes, wherein they complained vnto the kynge of them in Juyde and Iherusalem. The letter was made after this maner.

A Sory the seruantes, Kathimus the knyght wyter, Sabellus the scribe, and other iudges of the countie in Alosyia, and Phenices. Be it knowne and manifest to our Lorde the kynge, that the Jewes whiche are come up fro yee vnto vs in to the rebellious and wychevish wyte, began to buyde agayne, and the wallis aboute it and in betwixt the temple a newe fownde of this wyte and the wallis thereof he let up agayne, they shall not onely refuse to paye tribute and taxes, but also rebel wyte againste the kynge. And so for much as they tak this in hande now about the temple, we thoughte it reason, to cōpneke no scone of it, but to throwe it vnto our Lorde the kynge, and to certifye him thereof: to shewnt that yf it please the kynge, he maye cause it be soughte in the tobes of alde, and thou shalt fynde suche warninge wyttell, and shall vnderstande that the synners alway be rebellious and disobedient, that it hath subdued hynges a cōtrye, and that the Jewes which dwel therein haue erred a rebellious, obdurate, unfaithfull, and hynging people, for the which cause this city is walled. Wherefore now we certifye our Lorde the kynge, that if this city be buyded agayne, and the wallis thereof set vp new, thou shalt haue no passage in to Alosyia, and Phenices.

P Then wrote the kynge to Kathimus the knyght wyter, to Baltheumus, to Sabellus the scribe, and to the other officers and dwelers in Siria and Phenices, after this maner: I haue red the copye whiche thou sentest vnto me, and haue commaunded to make diligent searche, and haue founde that the contrarye copye certifieth hynges, that the same people are disobedient, and haue caused much warr, and that theyge hynges haue espayed in Iherusalem, whiche also haue raysed wyte of Siria and Phenices. Wherefore I haue commaunded those people that they shall not buyde the city, that they make no warr, and that they procede no farther with the buylding: for so muche as it mighte byde cause of warr and dispaciale vnto kynge.

Nowe when Kathimus and Sabellus the knyght, and the culers in the same towne, sawe the wyte of kynge Artaxerxes, they toke them together, and came in all haste to Iherusalem, with an hoste of hosmen, and with much people of foote, and forbad them to buyde. And so they leste from buylding of the temple, vnto the seconde yere of kynge Darius.

[Darius maketh a test. The thre sentences of the pynge men, of whiche the kynge is dedde.]

CAPL.

IIL

Kynge Darius made a greete feast vnto his seruantes, vnto all his court, and to all the officers of Arabia and Persia, yea to all the deputies, and culers that were vnder him from Arabia vnto Ethiopia, an hundred and xxviij. countreys. So when they had eaten and dyonken, beinge satisfied, and were gone home agayne. Darius the kynge went in to his chambeire, layde him downe to slepe, and to awake.

Then the thre pynge men that kepte the kynge prison, and watched his bodye comyned amonge them sence, and toke one to an other: let euerye one of vs take some charge, and loke whole sentence in wyte and moze excellent then the other, vnto him that kynge Darius graue great graces, and clothe him with purple. We shall graue him bestels of golde to byrke in, clothes of golde and coneynges, he shall make him a costly charer, and a byble of golde, he shall graue him a bonet of wyche syde, and a cheyne of golde about his necke: yea he shall be the seconde and principall next vnto kynge Darius, and that bingame of his wisdom, and that he called the wise hyngman.

So euerye one wrote his meaninge, skaled it, and layd it vnder the knyges pylowme, and sayd: when the kynge awaked, we wyll graue him oure wytegraces, and loke whiche wayde the kynge and his chiefe lordes iudge to be the moost wysly spoken, the same shall haue the vantage. One wrote: Whene is a stronge thyng. The seconde wrote: The kynge is stronger. The thre wrote: Women haue yet more strengthe, but aboue all thynges the truth beareth awaye the victorye. Nowe when the kynge was woken vp, they toke theyr wytegraces, and deliuered them vnto him, and so he toke them. When sent he forth to call all his chiefe lordes, all the deputies and culers of the countreys of Arabia and Persia. And when they were set downe in the counsell, the wytegraces were red before them. And he comaunded to call for the yong man, that they mighte declare their meanings the sence by mouth. So when they were sent for and came in, the kinge said vnto them: Wherbye we aue made be to vnderstande what the thynges are that ye haue wyttell.

Then began the synn (whiche hadde spoken of the strengthe of wyne) and sayd: **A** ye pynge men, wyne is manerfulle stronge and ouercometh them that dynke it: it dyspaceth the mynde, and buyngeth both the poore man and the kynge to dorage and vanitie. Thus darbe it also with the bondman and with the free: with the poore, and with the free: it maketh a woe theyr vnderstandyng, and maketh them carelesse and merye, so that none of them remembereth anye beupnells, dette, or dutye: It causeth a man to thynke also that the thyng whiche be dothe is donell and good: and remembereth not that he is a kynge, nor that he is in auncient, and that he ought not to do such thynges.

See. 4. Wyte

Agayne, when men are dyspynge, they
foget all frendshipp, all brotherly saydful-
nesse, and loue: but as sone as they are dys-
pynge, they dyspynge out the sweete and wyllyght:
and when they are laph downe fro the wyne,
and to risen up agayne, they can not tel what
they say: Iudge ye now, is not wyne the wyl-
dnes? If so we wolde ris take in hande to wyl-
dne thynges: And when he had spoken this
he wylde his tonge.

¶ The declaracion of the two last sentences of the
yonge men, propounded in the Chapter before: of
whiche, the first is that beynge searche the byp-
tyse in all dyspynge, is most commended and allowed.
Whiche wyllyngnesse is to all the rulers under him,
that they shoulde aske Zorobabel to the dyspynge
of Jerusalem.

CAPL.

IIII.

Then the seconde (whiche had sayde that
the kynge was dyspynge) began to speake
saying: O ye men, are not they the dy-
gent and moode excellent, that conquere the
lande and the se, and all that is in the se, &
in the earth: shew in the kynge loyde of all
these thynges, and hath dominion of them all:
and loke what he commaundeth, it is doone.
If he send his men forth a warfare, they
goe, and beake downe wyllowes, walles, and
cottes. If they are slayne, and see (other men)
them killen, and overpasse not the kynge's
word. If they get the victory, they bring the
hym all the spoyle. Alpheuys the oyle that
medle not wyllyngnesse and fyghting, but in
the grounde: when they ripe the kynge tel
bure to the kynge. And if the kynge alone do
but commaunde to kill, they kill, if he com-
maunde to forgyue, they forgyue: if he com-
maunde to imple, they imple: if he bid byne
awaye, they byne awaye: if he bid byne
to burles, they burles: if he bid commaunde
to beake downe, they beake downe, if he com-
maunde to plance they plance. We common
people and the rulers are obedient unto him.

¶ And the kynge in the meane season fetyeth him
downe, eateth and drynke, and taketh his
rest: then hepe they walche rounde about the
kynge, and not one of them dare geete him
out of the waie to do his owne busynesse, but
must be obedient unto the kynge at a word.
Judge ye now, O ye men, how shoulde not
goe farre about, unto whom men are thus o-
bedient: And when he had spoh this, he bid
his tonge.

¶ The thyrde, whose name was Zorobabel,
whiche had spoken of women and of trauers,
began to saye after this maner: O ye men, it
is not the great kynge, it is not the multitude
of men, neither is it wylde: excellen: Who
is it then that hath the lordshipp ouer them?
I haue not women boyme the kynge and al the
people that rule those thynges: I haue not wo-
men boyme them, so brought they up, that plant
the vines wherout the wine cometh: They
make garments for all me, they geue honour
unto all men, so without women can not men

trve. If they gather gold and syluer, & al
precious thynges, and is a saye we fauoured the
man, they leane all together and curse they
eyes onely unto the woman, & saye vpon her
and haue more desire unto her, then vpon a sil-
uer and gold, & any maner of precious thing.
A man leaureth his father that brought him by
he leureth his own natural country & dwelleth
vnto the woman: yea he receybeth his life by the
woman, and remembereth neither father, any
mother, ne country. By this the ye muche
knowe that women haue the mynd more free.
¶ Dothe it greeue you? A man taketh his
sweete, and geeth his wyfe to be a lord, to byll,
to carter, to sayle vpon the se, and keth a
lyon, and geeth in the archer's: and when he
hath shellen, discreued and robbed, he bring-
geth it unto his loue. Agayne, a man leureth
his wyfe better then father or mother: yea,
manye one there be that come out of they
wyffes, and become bondmen for they wy-
ues fathers: many one also haue perished, and
haue bene slayne, and be so spredd because of
women.

And nowe bless me, I haue a kynge,
whiche is great in his power, and all landes
stande in awe of him, and no man dare lay
hand vpon him: yet this I feeleth I haue (the
daughter of the great kynge) Barabas: the
kynge's concubine, sat by the kynge vpon
his right hande, and toke of his robe from
his brea, and set it vpon her owne brea, and
smoke the kynge with her left hande. Shew-
ouer the king loke vpon her to open mouth:
if he laughed vpon him, he laugheth also:
but if he toke any displeasure with him,
the kynge was fayne to flatter her, and to geue
her good wordes, till he hadde gotten her fa-
uour agayne.

¶ O ye men, are not women then strong?
Great is the earth, and bys is the heuyn that
do these thynges. ¶ Then the king and the prin-
ces loke one vpon another. So be began to
speke of the truth. O ye men, are not women
longer? Great is the earth, bys is the heuyn,
fynesse is the course of the sunne, he compas-
seth the heuyn rounde about, and fetyeth the
course agayne to his owne place in one day.
Is he not excellent that hath this? Yea great
is the true, and stronger then all thynges.
All the earth calleth vpon the truth. I haue
plafeth it, all workes make and rememb-
er it, and much it is no vnglourious thing. What
is vnglourious: the kynge to vnto byne, wo-
men are vnglourious, all the children of men
are vnglourious, yea all they: whether are
vnglourious, and there is no trauers in them,
in they vnglouriousnesse also shall they be
dispreped and prephete. Is for the trauers?
comenureth, and is almost strong: it leureth
and conquereth, for euerymo wyllow with-
oute ende.

¶ The trauers accepteth no pretence, it
purreth no difference betwixt it right & wylde,
betwixte the negyue & the posyue, but setteth
eyght vnto every mon, whether they be wylde
or good, and all men are laught by it with
all in the woyses of it. In the wylde men: of
the

there is no brightness thinge, but strength,
honor and power, & mainly so; evermore.
willed be the God of truth.

And thus that he beid his charge, and all the
 people eate and drank: & Cæsar in the fruite,
 all about all. Then sayd the heryd unto him,
 sike wylt thou sayt, more than is appoynted
 in the wyppynge, and I shall gyue it the,
 for thou art founde wyfyt ther comynge
 agayne: thou shalt be wyfyt me, and of my
 brethren. Then sayd he vnto the kynge: I
 wyppynge the pynfulme seems vnto theyn
 that be in the temple: in the daye whiche
 thou shalt to the kynghome: to buyde up
 thyselfe, and to fere agayne all the be-
 lieuers and wyse that were charyn arope oute
 of Iherusalem: to buyde the Lxxij. sayntes whiche
 be sturres in Babylon, and wylde haue rithen
 to sturme agayne euen then. And the mynyde
 was to buyde up the temple, whiche the Lxxij.
 sayntes bident wher Iherusalem was destroyed
 out of the Calcees. Thus onely (so sayn) is
 the mynyde that I wyppynge, this is the mar-
 tyr, whiche I shall gyue the. And thus he
 raioued for the wyse whiche thou wylt
 saye alone mouth heit made in the heryd

¶ When Darius the kyng dooeth by, and biffed him, and wrote a letter vnto all the xpians and hebreues, to let them the Lyones and nobles, what they woulde conuey him forth, & all them that woulde goo on wylde him. He wrote a letter vnto all the hebreues, that they woulde be readye to receiue him, and to take him to Babylon. They shoulde haue receiued him from Babylon, and vnto Jerusalem, to buriell the city with all. He wrote to wote vnto all the hebreues that were gone out of his realme in to Turky, becaus of the freedom, that no other nation had. He wrote vnto them to take him, and to buriell him, becaus they had bene taken out of his free and his realme. And he wrote the hebreues to wote vnto the ciues and villages of the Jewes which he had taken in to Turky, and that they shoulde receiue him, and to take him to the burying place of the temple, vntill he came that he were buried, and to the burying place of the byroffingenes, as it is commanded in the law. And he wrote vnto them that they woulde come from Babylon to buriell him, and haue free libertie, they and their children and all the people.

He wrote the garments also and commanded
that the holy garment should be given them
when they ministered, and wrote that com-
munications should be given to the 7 eunuchs
till the day that the house were finished, &
Jerusalem builded up, and commanded that
all they that watched the cup should have their
portions and wages.

Be sure ever also at the vessels that Cyrus
had separated from Babylon, and at that Cyrus
had given in commitment, the same
things be also that it should be done and sent
into Jerusalem. Now when this voice man
had gone forth, he turned his face toward Je-
rusalem, and prayed the king of heave and earth
of the comfort of the victory, of the comfort

Wysdomme & clerenesse, and I am thy seruant.
Blessed art thou whiche has giuen me wys-
dome: the wyl I praye, O Lord, thou God
of our fathers.

And he took the letters, and burnt in Babylon, and when he came there, he told this unto all his brethren that were at Babylon, and they praised the God of their fathers, that he had given them self defence, and liberty to goe by, and to build Jerusalem, and the temple (which is there called after the name of the Lord) and they rejoyced with instruments and giuaticke seven dayes longe.

¶ They that returne to Ierusalem are nombred.
They begin to laye the foundation of the temple,
but are sicke by the means of creepes, and so is the
supplendour dimmed of by the space of two yeres.

CAPL

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After this week the principal item of all our thinking, even in the kitchen, is whether there are any more of the world's great heroes and heroines, particularly American ones, who are still alive. I have already asked Bob Heinemann, who I believe is the last living member of the original group, to do me a favor. I am going to ask him to write a list of the names of the heroes and heroines of the American Revolution, and to tell me whether or not they are still alive. I am going to ask him to do this for me because I am sure that he is the only one of the original group who is still alive. I am sure that he is the only one of the original group who is still alive. I am sure that he is the only one of the original group who is still alive.

These will be filled by young people sent by our churches and other benevolent societies, and in the meantime that the Government should be urged to take prompt action to protect the Chinese in the Philippines, and to prevent the Chinese from being treated as a conquered people.

While the majority of those applying to join the ranks of the United States Coast Guard are young men, the service is open to women, too. The Coast Guard is a branch of the U.S. Navy, and its members are subject to the same discipline and regulations as the Navy's other branches. The Coast Guard is a branch of the U.S. Navy, and its members are subject to the same discipline and regulations as the Navy's other branches. The Coast Guard is a branch of the U.S. Navy, and its members are subject to the same discipline and regulations as the Navy's other branches.

[illegible]

Table 1 Demographic characteristics of study population

| | N (%) | n (%) |
|-------------------------|------------|-----------|
| Age group (years) | | |
| <60 | 79 (8.3) | 10 (12.7) |
| ≥60 | 881 (91.7) | 69 (87.3) |
| Gender | | |
| Male | 960 (99.9) | 79 (100) |
| Female | 0 (0) | 0 (0) |
| Ethnicity | | |
| Chinese | 960 (99.9) | 79 (100) |
| Other | 0 (0) | 0 (0) |
| Marital status | | |
| Married | 950 (98.9) | 77 (97.5) |
| Single | 10 (1.1) | 2 (2.5) |
| Education level | | |
| Primary school or below | 10 (1.1) | 2 (2.5) |
| High school or above | 950 (98.9) | 77 (97.5) |
| Occupation | | |
| Government employee | 10 (1.1) | 2 (2.5) |
| Private employee | 950 (98.9) | 77 (97.5) |
| Retired | 0 (0) | 0 (0) |
| Income (US\$) | | |
| <1000 | 10 (1.1) | 2 (2.5) |
| ≥1000 | 950 (98.9) | 77 (97.5) |

from the dayes of Ahasareth the king of As-
siria, which brought vs thither. Then Zo-
babel and Jesus the rulers of the orphans
of Israel sayd vnto them: It is not meet
that ye shoulde buyde the temple of our God
with vs: we ouer selues alone will buyde
vnto the Lorde, yf he as Cyrus the kinge of
the Persians hath commaunded vs. (Esdas)

But the bestien in the lande lapde their
selues agaynst those that were in Jemye,
heide vp the buydringe from them, layde
waie vpon them prayles, stoppede suche as
brought any thing to the temple, and
bynded those that made them passage,
that the buydringe shoulde not be so pur-
chased: and this continued so longe as kinge Cyrus
lyued: and so they put of the buydringe for
the space of two yeres, vntill the captiue of
kinge Darius.

Now in the seconde yere they came to the
temple of God at Jerusalem. In the second
month begonne Zoobabel the sonne of
Salathiel, and Jesus the sonne of Josede:
these brethren the prestes and Leuites, and
all they that were come vnto Jerusalem out
of the captivity of Babylon, and layde the
foundation of the temple, in the newe moneth
of the second month in the second yere: that
they were come in to Jemye and Jerusalem.
And they appointed the Leuites (that were
above x. yeres olde) vnto the keepinge of the
Lorde: so Jesus and his sonnes and his bre-
thren all the Leuites stode to gether, and
performed the laue and ordeynance in the
bushe of the Lorde.

And the prestes stode, and had their gar-
ments and trompettes, and the Leuites, the
sonnes of Asaph habde: cymballes, quynge
claukes and psalter vnto the Lorde. accord-
yng as Dauid the kinge of Israel had or-
deyned. And the songe that they ded sing vnto
the Lorde, was after this maner: O king
vnto the Lorde, for he is gracious, and his
pathes vpon Israel enuironeth for sure. And
all the people blaw out with trompettes, and
sing with loude voyce, praisinge the Lorde
together in the exchequing vp of the house of
the Lorde. There came also some amonge the
prestes and Leuites the rulers and elders,
according to the trybes and kindredes: such
as had ben the house afore: to the buydringe
of the temple with greute crye and greute
mummg, many also with trompettes and
psalter: in so much, that the trompettes
myght not well be hearde for the murmure
and mummg. For the common people blew
loudly vpon the trompettes.

Then came the enemies of the trybes of
Juda and Beniamyn, to knowe what that
respectinge and noyse of shalmyng myght
be. And they spued that it was they which
were come agayne out of captiuitie, and
buyde the temple vp a newe vnto the Lorde
God of Israel. So they went to Zoobabel
and Jesus, and to the rulers of the villages
and sayde vnto them: What we desire to
doe vnto you? for we heare ye haue heard your
Lorde, and we walke after the same maner,

(Aggeus and zachary prophete. They buyde the
temple without let of hyndrance, by the comma-
ndement of Darius.)

CAP.

VI.

And withstandinge in the seconde yere
of the reigne of Darius, Aggeus and
Zachary the sonne of Abda prophesied
vpon them in Jemye and Jerusalem, in the
name of the God of Israel. Then Zoobabel
the sonne of Salathiel and Jesus the sonne
of Josede stode vp, and begonne to buyde
the house of the Lorde at Jerusalem, when the
prophetes of the Lorde helped them.

At the same time came Silennes the vnder
Shect: in Syria and Phenices, with the id
loydes and his companions, and sayde vnto
them: Who hath bydden and commaunded
you to buyde the house, to make the rest of
all order thynge agayne? And who are the
wooke men, that buyde them? Resethiles
the eibers of the Jewes had suche grace of
Alou that they wold not be let (though they
were prouoked thereto) but buyded on still,
vntill the tyme of kinge Darius was certifi-
ed: of an answer receyued from him. The
letter said: these men ben vnto kinge Darius,
in so after this maner.

Since the vnder Shect in Siria and
Phenices, and the lendloides with their co-
panions, wold be ordeie rulers in Siria &
Phenices, sende their Salutation vnto Da-
rius the kinge. We receiue your Lorde
the house, that we came into the lande of Jemye
and went to Jerusalem: where we founde
them buydringe the great house of God and
the temple, which grace coasts free Rome and
with goodly contriue for the walling: yet they
in the greeke had with the woike, and byde
one a yere, and it gorth forth more: so
in the humber, and with greute diligencie
they buyde it up.

Then when the eibers, who had come
in with them to make vp the house and the
building, and this we do to the intent that
the woike might be the better: we wrote a
letter to the name of Darius that was the

hers of the woe. So they gave, as this answer: these are the fruitless of Falsity, which made heaven and earth: and as for this house, it hath been builded up by asote time by great and mighty king of Israel. But when our fathers provoked God with iniquity, and spinned against the God of Israel, he gave them over in to the power of Nabuchodonosor king of Babylon the king of the Chaldees, which brake downe the house, and burned it, and caried away the people prisoners in to

to Babylon. And therefore, in the first place, that hence it was signified that Babylon, which was the heathen world, and commanded to burn up this house againe: and also the signification that Nabuchodonosor, ceasing a way from Jerusalem unto Babylon, and appropriating vnto his owne temple, should build a fourth agayne, which was the Temple that Zerobabel was to build againe the vnder the heathen commandments: them that they shoulde bring thole same offerings agayne to Jerusalem, as to the temple, to be burnt in the fourth, to build a temple agayne in his owne place. And the Samaritanes lapide the foundation of the Temple about at Jerusalem, and euer since haue they burned it, yet it is not razed. And therefore, by hence, for they saym that it good, that it be sought out, and the temple of the kinge of Persia: it may be founde there, that it was build with pynell and content of King Cyrus, and for our Lord the kynge of the world, let him myrre vnto us by there.

[illegible]

It thus being remoued also, that they
 shall buye the house of the Lord whole
 and haue opened them, to heape their
 come out of captivity: till this house of
 the Lord be destroyed: and out of the tribu-
 les and railing that is prae-lye rapied by in A-
 sia and Pontus, dyngently to gyue them
 a certayn fumon to the offering of the Lord
 and the sems to be deliueed vnto Tobia-
 bel: soe that he the most that maye opene
 out, canities, lambis, and coe: saile, wyne
 and oyl, and that continuallye sauee peo-
 ple.

[illegible]

The first step in the process is to identify the problem. This is often done by the customer or the salesperson. The next step is to analyze the problem. This is often done by the salesperson. The third step is to develop a solution. This is often done by the salesperson. The fourth step is to implement the solution. This is often done by the salesperson. The fifth step is to evaluate the results. This is often done by the salesperson.

¶ The temple is finished and dedicated : and the feast of unleavened bread is holden.

CAPL VIK

Then he kenne the vnderstanding in A-
lophila, and Pharyseis, and the other
Rabbi and lordes with theyr companyens,
abrope the thinges that hyngre Darius had
opened, were dyggent in the holy bookis
and were felow driuers with the elders
of the Jewes. And so the wyche of the Sannys
sey went forth and prospered, when Aggeus
and Zacharie murthered.

And they performed all things that
the commandment of the Lorde God of
Israel, and after the deuyce of Lyons, Dru
us. and Artaxerxes kinges of persia.

[illegible]

And the childe of Israel (with those that
were come out of captiuitie) beheld the pictures
of the xliij. daies of the tyrrie moneth, when
the pictures and the xlviii. were sanctified.
They that came out of captiuitie, were not
all sanctified together: but the xlviii. were
all sanctified together. Also all they that
came out of captiuitie, spyled & ended lambs,
foxes; they dyed, for the pictures and for the
sculues. And the childe of Israel: that came
out of captiuitie, and escaped from all the he-
dominacions of the heathen, leude he was, and
had the seale of vntuersed upon his

light in the house of the Lord our God, & grow to meate at all times of our myrrours. And when we were in captivite, we were not forsaken of the Lord our God: but he made for us things of Bethesda gracious and favourable unto us, so that they gave us victuals and meate, yea and leave to buyle by the temple of our Lord God againe, to repair the wasted places of Zion, & to dwell in Jerusaleme. And now, O Lord, what shall we say, damage all these things in possession? For we have broken the commandements, whiche thou gavest unto us by the hande of thy seruantes the prophetes, saying: We land that ye go vnto, and that is your part for an heritage to haue in possession, is despoiled with the vncleannes and filthynesse of the heithen, and with their abominacion haue they polluted it all together.

Where shall we not toyme your daughters vnto their sonnes: nor may your sonnes vnto their daughters? Whosoever ye shall neuer see he make pear to you, & ye may increase & eat & be till the land: that ye may vnder the inheritance of the land vnto your children for evermore. As for the thing which we have broken, whiche thou gavest unto us by the hande of thy seruantes the prophetes, yet hast thou gaue us a rote, & we are come againe into our owne land: and we are to mych that we haue broken thy statutes and commandments againe, & mingled our selues with the vncleannes of the outlandish heathen. O Lord, ake thou an eye vnto us? Wilt thou rote be cleane out? that our rote and name remaine no more? O Lord God of Israel thou art true, for our rote endureth vnto this present daye. And becoule, now we be before thee in our synnes, now can we not stand before thee in them.

And when Esdras with this prayer had knowledged the synne, weeping, and lamente upon the grounde before the temple, they gathered vnto hym from Ierusalem great multitude of men and women, of young men and maidens, for there was a very greete weeping and mourning in the congregacion. And when Jeronias the sonne of Jehiel one of the chiefe of Israel cryed, he sayd vnto vs: we haue sinned against the Lord, because we haue married outlandish women of the heathen. Nowe art thou our all Israel: we will conuert us ofte therefore vnto the Lord, that we shall put awaye all oure synnes, whiche we haue taken of the heathen with their children: yfhe as it is appointed before our face elders. Stande by then, & praye to the Lord: and declare it plainly vnto vs, weeping to the name of the Lord: for the matter belongeth vnto vs, & we will helpe thy quyte thy selfe manly. So Esdras arose, and toke an orde of the rulers of the Iudites and of the Rulers, and of Israel, to do after his saynges: and they swaie.

After Esdras had read the lawe, the people put awaye their mourning: and when requierly they stood vnto his own dwelling.

Then Esdras rode by from the court of the temple with out, & went in to the chamber of Jonathan the son of Sababus, and remained there, and eat no meate nor drinke bynde, for the multitude of the wechernes of people. And there was made a proclamation in all Jerusaleme and in Ierusalem out of captivite, that whosoever came not to Ierusalem within two dayes, shal be as touching to the iudgement of the wise iudges of counsell: his goodes shal be taken from him, and be excluded from the congregacion of the captivite. And in this daye were all they of the tribe of Iuda and Ben Iamin gathered together at Ierusalem, the xx. daye of the .ii. moneth. And the hole multitude sate cemblyng in the court of the temple, for it was winter. So Esdras arose by, and sayd vnto them: ye haue done vngodlyly, in that ye haue taken outlandish wyues to marrye, and so to increase the synnes of Israel. And now knowledg the same, and give praye vnto the Lord God of our fathers, and performe his word, departinge from the heathen of the land, and from the outlandish wyues. Then cryed the hole multitude with loude voyce, and sayd: yfhe as thou hast spoken, so will we do: but for so muche as the people are many, and the wynter here, we may not stand without the house againe, this wynter is not a tyme, that can be synned in a daye or two, for we be many that haue synned in these thynges: & tyme therefore, that the rulers of the multitude s all they that dwell with vs, and as many as haue outlandish wyues, the wyues also and bawdes of euery place may stande in the tyme appointed, vnto theye loke by the iudges of the Lord in his iudges.

Then Jonathan the sonne of Eliel, and Esdras and Thocanis receiued charge of this matter, & Thocanis and Arias and Sababus helpe them thero. After this, all theye rode by that were come out of captivite. And Esdras the prest toke vnto him the principall men from amonge the fathers accordinge to their names, & in the next mone of the tenth moneth theye came together, to examine this matter. And in this matter was a declaration (concerning the men that haue outlandish wyues) vntill the next mone of the first moneth. And of the prestes that had mych their selues with outlandish wyues, there were founde: of the sonnes of Jehiel the sonne of Josedech and his brethren, Eliazar, Eleazar, Joribus, and Joadus, whiche offered their selues to put awaye their wyues, and to offer a ram for their ignominie. And of the sonnes of Semmari, Malles, and Elie, and Jered, Arias. Of the sonnes of Josedech, Amos, Jethamen, Jethamen, Judas, Jothan, and Elias. And of the Rulers Jothan, Semes, and Amos, Arias, Jethamen, and Jethamen. Of the singers of the temple, Eliab, & Athanas. Of the priests

Where thou therefore our wickedness note
in the ballance, and there also that dwelle
in the world, and so shall thy name be no
where founde, but in Iſtael. O where is
there a people upon earth, that hath not
france before the? O what people hath he
heire the commandements? Thou waiſte
ſpeake that Iſtael by name hath heire the
preceptes, but not the other people and ſpea-
ken.

¶ The Angel reſponſed Eſdras, becauſe he ſeemed
to enter in to the profounde judgement of God.

CAPL

IIII.

¶ **A**ſh the angel that was ſente unto
me (whoſe name was Iſtael) gaue me
an auiſwer, and ſayd: Thy deet hath
taken to worke vpon it in this world, and
thou thyſelfe to compaſſe the waye of the
breth. Then ſayd I: Yea my Loide. And he
auiſwered me and ſayd: I am ſent to ſerue
the thy waye, and to let forth thy ſpilitude
his before the: whereof yet thou canſt declare
me one, I wyl ſerue the alſo the waye thou
gaueſt to ſe, and I ſhall ſerue the which
thou ſaydeſt beſt cometh. And I ſayd: Tell
on my Loide. Then ſayd he vnto me: So the
waye, where me the waye of the ſyre, as
meaſure me the blaſt of the wynde, as call me
againe the daye that is paſt. Then auiſwer-
ed I and ſayd: What man ſhould be able to
doe that? Why requieſt thou ſuche of me?
And he ſayd vnto me: If I ſhould aſke thee,
how deepe dwellinges are on the ſee? Or how
gerate water ſprynges are vpon the ſpyra-
ment? Or who great water ſprynges are in
the drynynge of the deſert? Or whither are
the out goynges of Paradiſe? Peraduenture
thou wouldeſt ſaye vnto me: I knowe whence
hath come ye into the wynde nor ſpilitude of
I. I canſt ſhew vnto thee beſt. O whereſo
nowe haue I aſked the but onely of thyre and
thynde, and of the daye thou me whither thou
halt be ſerued, and from thence thou canſt
not be ſerued: and yet canſt thou gree me no
auiſwer of them.

¶ He ſayd moreover vnto me: Thyne ſonne
thynges, and ſuch as are growen up with the
can thou not knowe: how ſhouldeſt thou
then be able to compaſſe the waye of the
ſyre, and now our waye in the corrupt world
to vnderſtande the corruption that is ſudent
in my ſight? Then ſayd I vnto him: I
knowe better me better me: at all, then thou
ſaye in my ſight, and ſuch, as not to knowe
whereſo: he anſwered me and ſayd: I wyl
in a word, and the teſtis ſhall ſay a deuce and
ſayd: Come let vs go, and ſpyd agaynſt the
ſee, that it maye depart awaye before vs, and
that we maye in the preſent more world. The
floures of the ſee alſo in like maner ſhall ſay
deuce as ſayd: Come let vs go up and ſpyde
agaynſt the teſtis of the world, that we may
make our lande the wynde. The thought and
deuce of the world was but wynde, and no

ſpynde moſte, for the ſyre came and con-
firmed the world: The thought of the floures
of the ſee came Iſtael to the world, for the
ſon ſtoode up and ſapped them. Yet thou maye
iudge nowe betwene theſe two, whom maye
beſt thou iuſtifie, as to whom wouldeſt thou
beſt? I anſwered and ſayd: Carry it to a
ſolp thought that they beſt your wynde.
For the grounde is gree vnto the wynde, and
the ſee alſo hath his place to beare his deuce.
Then auiſwered he me and ſayd: Thou haſt
gyuen a righte judgement, why wouldeſt thou
not the ſyre alſo? For ſo he as the grounde is
gyuen vnto the world, and the ſee to the deuce: I
beſt: even is the thought that dwell vpon earth
vnderſtande nothing but that which is vpon
earth: and he that dwelleth aboute the world,
maye onely vnderſtande the thynges that are
aboute the deuce.

¶ Then auiſwered I and ſayd: I beſeeche
the Loide, let me ſerue vnderſtande thynges: for
that was not my mynde to be curious of thy high
thynges, but ſuch as me thyſelfe maye vnderſtand
namely, whereſo that Iſtael is blaſphemy
of the deuce, and ſo wouldeſt thou cauſe the people
(whome thou haſt had ſerued) to be gyuen
to me purſued of vngodly men: and maye
the lawe of our fathers be brought in queſtion,
and the wyſdomme counſaillours come to
queſtion, and we paſſe awaye out of the world as
the geſtoppeth, and our ſpye is a deuce. For
we are not worthy to be ſerued. Then ſayd
he to me: Thou haſt vnderſtande, which he cal-
led vpon thee: O of thy thynges that I
aſke of thee.

¶ Then auiſwered he me and ſayd: The more
thou ſeeketh, the more thou ſhall meare,
for the world beſteth ſhall to poſſe awaye,
and can not compaſſe the thynges, that are
promyſed: for the thynges in thyne to come,
for this world is full of vngodly men and
vnderſtande.

¶ But as concerninge the thynges whereof I
thou aſked me, I wyl tell thee. The curſell is
ſerued, but the curſell ſhall not be
come. If the curſell nowe that is ſerued, be
not ſerued vnto deuce, and yet the place
where the curſell is ſerued, paſſe not awaye,
then can not the curſell come that is ſerued
with good. For the come of curſell ſhall
be ſerued in the deuce of man ſerued by
gynnyng, and how more vngodly ſhall
be brought vnto this time? and how much
ſhall be preſent thynges ſhall be come
the deuce?

¶ Where nowe by thy ſelfe, when the curſell
of curſell is ſerued, thou ſayd: I beſeeche
the Loide, let me ſerue vnderſtande thynges: for
that was not my mynde to be curious of thy high
thynges, but ſuch as me thyſelfe maye vnderſtand
namely, whereſo that Iſtael is blaſphemy
of the deuce, and ſo wouldeſt thou cauſe the people
(whome thou haſt had ſerued) to be gyuen
to me purſued of vngodly men: and maye
the lawe of our fathers be brought in queſtion,
and the wyſdomme counſaillours come to
queſtion, and we paſſe awaye out of the world as
the geſtoppeth, and our ſpye is a deuce. For
we are not worthy to be ſerued. Then ſayd
he to me: Thou haſt vnderſtande, which he cal-
led vpon thee: O of thy thynges that I
aſke of thee.

¶ Truth is
a deuce: and

and the Seraphim gave them answer, and
sayed: When the number of the stars is
written in you: for he hath wept the world
with the multitude: in measure and number hath
he measured the time, and moueth it not, but
with the same measure be fulfilled. Then an-
swered I and sayd: O Lord, Loide, how are
we all full of synne, and for our sakes perdo-
nauer it is not that the name of the right-
eous shall not be filled, because of the iniqui-
ties of them that dwell upon the earth.

So he answered me, and sayde: So on the
daye to a woman with cyphas, and also of
her when she hath fulfilled her synne man-
dred: for she shall be maye kepte the byrd a-
way longer within her. Then sayd I: O Lord
can she not. And he said vnto me: In her
secret places of saules are like the piup
chamber of a woman. For lyke as a woman
rest sauleth, maketh hable when the time
and necessity of the byrthe is at hande: So
is she the hable to deliuer it that is co-
mited vnto her. Take heed thou thyself to
thyself, and be thou as the from the beginning.
Then answered I, and sayde: Y I have
founde fauour in thy sight, and yet it be pos-
sible, and yet I be mete therfore, shewe me the
whether there be more to come then is past,
or more past then is for to come? What is
past I knowe: but what is for to come, I
knowe not.

And he sayd vnto me: Stande by vpon the
right syde, and I shall expounde the mys-
teries vnto the. So I stood, and beheld an
other woman ouen wente ouer before me,
and it happened that when the Lamb was
gone by, the smoke hadde the byppe vnder.

After this there wente ouer before me a ho-
lye cloud, and sente vnto me the eagle with
a flame: and when the flame came vnto
me, the wyppes remained vntill. Then sayd
he vnto me: Lyke as the eagle is more then
the wyppes, and as the fyre exceedeth the
smoke: euen so the measure of the thynges
that are past, hath the byppe hande. Then
went the byppes and the smoke about: and
I prayed and sayde: Escape I lyeke (thynges that
be) vntill that tyme: O what shall hap-
pen in those dayes? He answered me, and
sayde: As for the tokens wherof thou askest
me, I may tell the of them in a paece: but as
touching the fyre, I may not shewe the, for
I am not sent therfore.

¶ And the Angel comen together.

CAPI. V.

¶ Next hereafter, as concerning the tokens
marked this. Wholde, the dayes shall
come, that they which dwell vpon the
earth shall be in a great nombre, and the world
shall be full of them, and the lande shall
be barren from sayd, but iniquity shall haue
the wyppes hande. Lyke as thou hast seene now,
and as thou hast seene long ago. And the land

that thou hast seene to have waste, shall then
be full of people. But yet God graunte the sa-
lute, thou shalt se after the thyngs I haue
said, that the sunne shall forsynge thyne a rayn in
the nyght, and the more the tymes in a day,
and blowe shall blow out of west, and of east
shall gunt the wyppes, and the people shall be
inquiet: and euen he shall rule, whome they
hope not that dwelt vpon earth, and the foules
of the ayre, and the serpentes of the earth: and
the beasts, and the beasts of the field, and the
beasts of the sea, and the beasts of the land, which
many shall not knowe, but they shall all beere
the wyppes thereof.

¶ There shall be a confusion also in many pla-
ces, and the first shall be sent agayne, and the
world broken shall go their way, and in-
ferious women shall beare monstres, and salt
waters shall be found in the sweet: one hand
shall fight agaynst another: then shall all be
lost and vnderstanding be byd and put as in
to their secret places, and shall be sought of ma-
ny, and yet not be founde: then shall vniuersi-
ties be full, and voluptuousnesse shall be the byp-
pe hande vnto carnall. Some lande also shall
rise after another and saye: I sought after you
know the way? And it shall say, no. At the same
tyme shall men hope, but nothinge shal they
the byd labour, but their wyppes shall not
prospere.

¶ To shewe the such tokens I had said, and
yet thou wilt pray agayne, and wepe as now,
and shall see dayes, thou shalt heare yet grea-
ter thynges. Then I awaked, and a fear-
fullnesse went thorow al my body, and my minde
was led and careful, so that I almost for-
gote to breath. So the angel that was com-
e to talke vnto me, helpe me, comforte me, set
me by vpon my feet.

And in the secunde night it happened, that
Sathiel the captain of the people came
vnto me, sayinge: Whence hast thou bene?
and why in thy countenance do thou? And
told thou not that Israel is committed vnto
the in the lande of the: captiuitie? And
then and eat, and forsake vs not, as the wypp-
er that leaureth his flocke in the handes of
wicked moles. Then sayd I vnto him: O
thy wyppes fro me, and come not nye me: and
be heid it: and as I sayd, so went he by the way
fro me.

¶ And so I talked seven dayes, mourninge
and weeping, lyke as I told the angel: com-
mended me. And after seven dayes, it hap-
pened that the thoughtes of my heart were
decreased vnto me agayne, and my synne
received the spyrte of vnderstandinge. And
I beganne to talke with the moste hygh
agayne, and sayd: O Loide, Loide, of the
woodde of the earth, and of all the trees
thereof, thou hast chosen the one onely byn-
pax, and of all landes of the world thou
hast chosen the one pye: and of all flowers
of the ground, thou hast chosen the one lily: and
of all the depthes of the see, thou hast chos-
en the one pye: and of all the depthes of the
earth, thou hast chosen the one lily: and of all
the foules that are created, thou hast nomi-
nated the one wypp: and of all the catell that are made
vnto the.

thou hast provided the one Spirit, and among
all the multitudes of folks, thou hast got-
ten the one people, and unto this people wilt
thou send a thouganc a linc that is pro-
ud of all.

And nowe, O Layde, why haſt thou giuen
 this one people ouer this manye? and vpon
 one towne thou haſt prepared other, and
 why haſt thou watered the one onely people
 amonge manye? whyche create theſe people
 ſea whyche haue euſt withſtande thy promiſſe,
 and neuer beneſed thy countenances? And
 though thou wouldeſt enuoye vnto the people
 yet ſhouldeſt thou purſue them with thyne
 owne handes.

[illegible][illegible]

And 3rd he bebold, O Rede, thy art thou
 nre bringt them that base no end: and what
 shall they doo that base bene before me, o
 me that be none, o thy that shall come af-
 ter be: And of saye into me: I wyl: I there
 my iudgement bring to a spage. Aske as I
 there is no lackenoffe of the la, turn so to there no
 faultnesse of the fynde. So I aunswered and
 saye: Couldst thou not make those that
 have bene made, and that be none, and that
 are say to come) in one, that thou mightest
 shewe thy iudgement the sooner? Then an-
 swered be me and saye: The creature mape
 not laste about the maker, neither mape
 the world holde them at once, that shall be
 created.

And I sayde: Howe shall thou saye then
unto thy spouse, that thou sayest: my
love, haue made the creature sayinge as once,
and the creature doeth it: euen so might thou
also heare them that be present at once. And
he sayde unto me: Aske the cyphidim of a
woman, and saye vnto her: If thou bryngh
forth the cyphidim, why doest thou it not
rather, but one after an other? I praye the
there: to bryngh forth ten cyphidim at once. And
I saye: I can not, but make two or three after
an other.

When sayd he vnto me: Euen so haue I
spurne a chydred vnto the earthe, forsa-
ke that be sowne vpon it by piceles of tyme.
As lyke as a sounge chylde maye not byge
for the the chynge that bringe to the age,
euen so haue I ordeyned the woelde whiche I
make.

[illegible]

The Jungle intrudeth *Edgar, and growth in
and were 104,000 strong.*

CAPL.

VL

And of Septe into me. In threþing
þing when the grounde was made:
þe firste the world was, as euer the
dye blew, befor it thowndre and lighte
ned, as euer þe foundations of Paradyse were
laid, before the floure Rome was leyd, as
euer þe mayde pures were dyligently
by for the innumerable multitude of angels
were gathered together, as euer the sym-
bol of the crosse was liffed up, afore the
measures of the symoniac were named, as
euer the cyphers in Spayn were born, and
as euer the prelat priors were forged into
the, as euer the innocences of Iugent that now
were put asyde, before they were slain in
name: gather sapire for a recital: com
þyð þe confouse and punysh all thele chur-
ches, and they all were made thowm me-
ritore none other, by meall they becom, as
be none other.

910

the Sodomites, and Spokes for the fathers that sinned in wyldeenes, & he that came af-
ter them for Israel, in the tyme of Achas, and
for Samaria and Dauid for the destruction, and
for Salomon for them that came in to the San-
ctuary, and Elias for those that received raine
and for the deere, that he myght lyue: and Je-
reham for the people in the tyme of Senna-
cherib: and diuers other in lyke maner, which
haue prayed for many.

Then notes synging the corrupte is grozt
up, and mychance increaseth, and the cryg-
ing haue prayed for the dyngodif, wherefore
shall it not be so now also?

he answered me, and sayd: This present
lynge is not the tyme that remyneth wylde
maner in it, yett yett haue they prayd say
wylde. But the dape of dome shall be the tyme
of thy tyme, and the be gynnynge of immor-
talityte to come, wether at corrupcion, be-
cause, al be luptuouines is lowed all in-
terest (when away rightounesse growne, &
and the better sponge by. Then shall no ma-
be able to lute by in that is decayed, nor to
oppose him that hath gotten the bytome.

And answered then, and sayd: This is my pray-
er, and lett say right that it had ben better, not to
haue greden the earth vnto Sodom: eis woul-
d it had greden him, to kepe him frome wylde
maner. For what praye we to let of men now

in the present tyme to lyue in beynes, and
after that to lette say punishment? O thou
then, what hast thou done? For thou hast
it wylde that sinned, thou arte not fallen
now, but for all that come of the. For what
praye we it vnto the, if there be promysed
in an immortall tyme, where as we medle
with decaye wylde: and that there is pro-
mysed be an euill. synging hope, where as we
medle with decaye and bypne: that there
medle with by: be wylde of health and
beynes, where as we haue lyued euill: and
that the wylde of the hert is herte to de-
stroye them, which haue ledde a pacient lyfe
where as we haue wylde in the moste wylde
maner of all: And if there shall be wylde
synging, wylde teute embueth for cure,
wylde in beynes and medicine, where as
we shall not goe in: for we haue wylde in
wylde places: And that the face of the
wylde haue aldeyned, that lyne aboute the
beynes, where as our face shall be blacke and
decaye: For wylde we lyued and vnder
wylde, we comyded not, that we shoulde
wylde, therefore after deat?

3 Then answered he me, and sayd: This is
the conseruacion thought of the bytome,
where man hath vpon earth: that if he be o-
wylde, he shall lyue as thou haue sayd.

But if he gette the bytome, he shall receyue
the synging that I saye. For this is the lyfe,

whiche Spokes spake vnto the people, wylde
be bytome, saying: Doe the lyfe, if thou want
to lyue. And because they belyued him not, re-
turned the Spokes after him. So now we
wylde haue spoken vnto them, that beynes
wylde nor each vnto them to chey deat.

And lyke as toge is for to come once those,

that haue suffered them selues to be enseru-
med in saluacion.

And answered then and sayd: I knowe wylde,
that the earth is mychfull, in that he hath
medle vpon them, which are not yett in the
wylde, and vpon those also that walke in
his lawe: and that he is pacient and longe
synging, to wylde those that haue sinned in
they wylde: and that he is lybereall to geue
where as it requyred: and that he is of great
mercy, for he multiplyeth his lounge ben-
nedictioun to those that are present, and
that are past, to the wylde that are for to come.
For if he multiplye not his merces, wylde
shall not be made lounge, wylde those that
dwell therein: For geue also, for if he geue
not of his goodnesse, that they wylde haue
done euill, myght be saide, the ten thousand
partes of men shoulde not be made lounge.
And if the wylde forgave not those that be
healed with his wylde, and if he woulde destroye
the multitude that sinned, there shoulde be
dey fewe left in an innumerable multitude.

¶ Spokes prayeth God, rather to lute byn his
wylde mercy, than to lette say of the people.

CAPL VIII.

And he answered me, sayinge: The
wylde hert make this wylde for
maner, but the wylde to come for
I will tell thee a mychfull, Sodom: as we
I thou shalt see the earth, it shall lute vnto the,
that it geue moche moulde, where of ear-
then bytomes are made, but lyte of it that
gold cometh of, then to it with wylde
of this wylde. There be many created,
but fewe shall be pfectured. Then answered
I and sayd: Then I wylde by thy wylde
soul: I deuyne the wylde wylde, for thou
arte agreed to hearken and to geue care, and
wylde to prophete: thou shalt no longer
space geue, but only to lyue. O wylde
wylde thou shalt geue thy reason: I saye, that
we may pray before the, and that thou in thy
geue the vnto our byte, and buyd our
wylde, saying, that thou: may come frute of it:
and that euery one wylde to corrupte, and
decaye the state and place of a man, in
lyte?

For thou arte alone, a wylde arte one wylde
manthp of thy handes, lyte as thou gaue
sayd, and lyte as the body is fashioned nowe
in the earth, and thou geue the m-
byte, and thy creature is pfectured in lyte
wylde: and it moneth bothe thy wylde:
the lyte creature, which is fashioned in the
but the thing that pfectured and that is
pfectured, shall bothe be herte to gett: and
when tyme is, the lyte shall be bytome to the
thing, that is hege and geome in lyte.

For thou hast commanded the bytome to
mullie vnto the frute: the thing which geue
is created and fashioned, may be mullie
a tyme: and thou shalt bytome and oped
it with thy mercy, byngest it by wylde
spoke.

use God, yea and that wittingly, for they
ye. for like as the thinge that I haue spo-
ken of is made ready for you: euen so is thist
and papper prepared for them. For it was not
but they whiche be created, haue deified the
name of him that made them, & are birthed
into him, whiche prepared vs for them.
And therefore is my iudgement now at hand.
Wherbynges haue I not shewed vnto all
men, but vnto fewe: namely vnto the, and
suche as be lyke the.

Then answered I and sayde: Beholde
Lorde, now hath the shewen me the multi-
tude of thy tokens, whiche thou wilt begin
to be the last: but at what tyme and whā
thou hast not shewed me.

¶ And thus hath vsponne shewed vnto hym.

C A P I.

I X.

HE answered me then and sayde: Be-
lieue thou the tyme diligently in it self
when thou seist that one part of the to-
kes cometh passe, whiche I haue tolde the
before: so shall thou vnderstande, that it is
the very same tyme when the byghed wilt
begynne to wylde the world, which be made.

And when there shall be sene earthquake
and dyuice of the people in the world, then
halt thou well vnderstande, that the moost
part of those thinges, from the dayes
that were before the, euen from the beginning.
For lyke as all that is made in the world,
both a beginning and ende, and the ende is
manifest: euen so the tymes also of the byghed
haue playne begynnynges in wondres and
tokens, and the ende in waynyng and in te-
rem. And euerie one that shall be saued, and
shall be able to escape by his waynes, and
be lyke, when ye haue desired, shall be
perfect from the sayde perils, and shall se
my waynes in my lands, and within my bo-
wes. For I haue desired me from the world.
Then shall they be in carefulnesse, whiche
now haue abused my waynes: and they that
haue called them out despitously, shall dwell
in paine.

For lyke as in theyr lyfe haue receyued be-
nyfite, and haue not knowen me, and they
that haue shoyred my lawe, whyle they
had yet freedom, and when they had yet open
view of amercement and conuersion, and
whilst they had despyed it: the same must
worke after death in payne. And therefore
will be punished: as hath the righteous shall
be saued, and whiche the world is, as lyke
the world, and when it is. Then answered I
and sayde: I haue said all before, and now I
desire, and wilt thou also brendre, that
there be many mo of them whiche persyde,
then shall be saued, lyke as the flood is grea-
ter then the dryppes.

And he answered me, sayyng: lyke so the
world is also the sebe: as the flowers be
like the colours also: such as the workma-
nship is also the work: and as the husband

man is him self, so is his husbandrye also,
for it was the tyme of the world. And when
I prepared for them that are now, or cure the
world was made, when they should dwell,
then was there no man that withstood me.
Now when rusy one was, and the make
also in the world whiche is now prepared, &
the moneth that ceaseth not, and the lawe
whiche is unsearchable, theyr maners were
corrupt. So I considered the world, and be-
holde, there was perill, because of the thought-
les that were come in to it. And I saw, and
spaced them greatlye, and haue kept me a
wyne dry of the grapes, and a plant from a
mong many gineacions. And the multitude
perisheth then, whiche are gooden in in payne,
and let my grape and wyne drye be kepten
my plant: so with great labour haue I made
it up.

¶ Heuerelesse if thou wilt take vpon the
yet seuen dayes mo (but thou shalt not fall
in them) go thy waye then in to the felde of
flowers, where no house is buylded, and rate
only of the flowers of the felde, fast not flitt,
drynke no wyne, but eate flowers only. And
vnto the byghed continually, so wilt I come,
and talke with the.

So I went my waye, and came in to the
felde which is called Arafat (lyke as he
assuained me) and there I sat among the flow-
ers: and ate of the berries of the felde, and
the meate of the same satisfied me. After se-
uen dayes, I sat vpon the grasse, & my berie
was vnto within me lyke as afoze, and I o-
pened my mouth, and began to talke before
the byghed, and sayde: A Lorde, thou that de-
test the self vnto be, thou hast declared and
opened thy self vnto our fathers in the world-
nesse, in a place where no man dwelleth, in a
bared place, when they came out of Egypt,
and thou spakest, sayyng: I reare me at Arafat,
and mark my waynes thou seer of Jacob.
Beholde, I sawe my lawe in you, and I be-
lieue sure in you, and ye shall be honoured
in it for euer. For our fathers which receyued
the lawe, kepte not, and abused not the op-
minacions and statutes, and the feute of the
lawe was not declared: for it might not, for
wher it was thine. For they that receyued it
persyded, because they kepte not the thinge
that was toben in them.

It is a custome when the ground receyue
seed, or the see a wyne, or a vessel meate and
drynke, that when it persydeth or is broken,
wherin a thing is toben, or wherin any thing
is put: the thinges also persyde as a wyne,
whiche are toben or put therein. But thus
it hath not happened to: for we that haue
receyued the lawe, persyde in some, and our bre-
thren also receyued the lawe: notwithstanding
they the lawe persyde not, but remayned
in his labour.

And when I considered these thinges in
my myne eyes, and vpon the right side, I
saw a woman, whiche mourned sore, made
great lamentacion, and wept with loud
noyse: for her clothes were rent in peeces, &
she

Gen. xiv. D
xviii. A
Deut. xiii. B

Exod. xxxiv. E

Gen. xli. A
11. Gen. xli. B

11. Gen. xli. B

hes and sayth vnto the most myghty. I wolde
 this therefore: that they which be left behynd
 are moys which then they that be ded. ¶ This
 is the meaning of þe viijten. Wher as thou
 sawest a man coming by from the depe of
 the see the same is he whiche God the hyghest
 hath kept a grent season, whom by his owne
 selfe shal deliuer his creature. ¶ he shal odye
 them that be left behynd. And wher as thou
 sawest, that oute of his mouth there came a
 blast of wynde, fyre, and thowme, & how that
 he lyfte vp neyther swerde nor weapon, but
 that the rushing in of hym destroyed þe hole
 multitude that came to fyghte agaynste hym:
 it signifieth, that the dayes come, when God
 wylly deluere them that are vpon earth, and

¶ **E** that dwell in the earth. And one shal under-
 take to fyghte agaynste an other, one citty a-
 gainst an other, one place agaynste an other,
 one people agaynste an other, and one realme
 agaynste an other. Wher this cometh to passe
 then shall the tokens come that I shewed the
 before. And then shall my sonne be declared,
 to whom thou sawest clyme by as a man. And
 when all the people heare his voyce, turrey
 man shall in theyr owne lande leaue the ba-
 taylor that they haue one agaynste an other, &
 an innumerable multitude shall be gathered
 together, as they þe wyllyng to come & to
 ouercom hym by fyghtyng. But he shal stād
 vpon the top of the mount Syon. Hewerhe-
 lestt Zion shall come, and shal be shrowd, be-
 inge prepared and buylded for; all men, lyke
 as thou sawest the byl grauen for; without
 any handes. But my sonne shal rebuke þe peo-
 ple that are come for: theyr wickednes, with
 the tynpelt, and for: theyr euill synnecyary-
 onis: and theyr paynes wherewith they shal
 be punisshed, are lykened vnto þe flamb, and
 without any labour shal be destroyed them,
 euen by the late, whiche is compared vnto
 the fyre.

And wher as thou sawest, that he ga-
 thered an other peaceable people vnto hym:
 those are the ten tribes which are carryed a-
 waye prynces out of their owne land, in the
 tyme of Sengs the hyng, whom Salmanaasar
 the hyng of Assyria toke prisoner and caried
 them ouer the water, and so came they in to
 an other lande.

But they gaue them this counsel, that they
 shold leaue the multitude of the Iherusale, and
 to goe forth in to a farther cōtrey, where ne-
 uer man myght dwell: that they myght there
 hope thei: liues which they neuer kept in
 theyr owne land, and so they entered in at the
 narrow passages of the water of Desubnates,
 and God shewed tokens for: them, and helde
 still the flood till they were past ouer: for
 the which that cōtrey there was a grent waye
 namely of a yere and a halfe iourney, for: the
 same region is called Meseth.

¶ And dwell they there vnto þe latter tyme:
 and when they come forth agayne, the hyst
 shall folde still the springes of the streame
 agayne, that they maye goe thowder, therefore
 shall theyr multitude with praye. And

they that he left behynd of the people, are
 those that be founde with in þe byrden, when
 he destroyed the multitude that be ga-
 thered together, he shall desubnate his people
 ermayne, and then shall he shewe them grete
 wonders.

¶ Then sayd I: O Lord, Lord, shewe me
 this, therefore haue I (ene the man coming
 by from the depe of the see) And he sayd vnto
 me: like as thou canst vnderstande oute, so
 knowe these thynges that are in the depe of
 the see, euen so mayst thou not se my son, of those
 that be with him, but in the tyme of the daye.
 ¶ This is the interpretation of the dynt that
 the thou sawest, therefore thou onely art here
 lightened: for; thou wast forsake these owne
 lawe, and applyed thy diligēce vnto mine,
 and sought it. ¶ by lyte hadde thou byred in
 byrden, and hadst called vnderstandyng thy
 mother, and therefore haue I shewed the, the
 treasure of the byrd. After these dayes I wyl
 shewe the more, and talke with the at more
 large, yea heur and wondrous thynges wher
 I declare vnto the.

¶ Then wrote I for: the in to the fyber, gy-
 uing prayse and thanke greatly vnto God
 bycause of his wonders whiche he dyd in
 tyme, and because he gouerneth the same,
 and such as is in tyme, and there I set the
 dayes.

¶ Godd appeareth vnto Edres in the bulde, and
 sheweth hym what he shal do.

CAPL XIII

¶ **V**pon the theij daye I sat vnder an oak
 tree, then came there a boye vnto me
 out of the bush, and said: Greeting be
 vnto me. And I said: here am I Lord, and stode
 vp vpon my feete. ¶ Then spake he vnto me: in
 the bulde dyd I appere vnto Moyses, and
 talke to him, when my people sored in Egypt
 and I sent him, and led my people out of E-
 gypt, and brought him vpon the mount Syon
 where I helde hym by me a longe season, and
 tolde hym my wondrous woordes, I shewed
 him the secrettes of the tymes and the end, &
 commaunded him, saying: these woordes shal
 thou declare, and not hyde them.

And nowe I sape vnto the, that thou shal
 by in thyne derte, the dyntes that thou hast
 sent, and the interpretations whiche I haue
 shewed the: for; thou shalt be receyved of al
 thou shalt be tourmed, and remaine with my
 counsell, and with such as be Iherusale, and
 the tymes be rebid, for: the world hath lost
 his youth, and the tymes begyn to waxe old,
 for: the tyme is drawen in to thine part
 tes, and ten partes of it are gone already,
 and halfe of the tenth parte: yet cometh
 north there that, which is after the half of the
 tenth parte.

¶ Therefore prepare and odye the tyme, &
 reforme the people: comforte such of them
 as be in trouble, and tell now of the destruc-
 tion, let go from the mortal thoughtes, and

Edres. xiii. a

Edres. xiii. a
 folio. l. b

folio
 l. b. xiii.

b

awys

change the burthens of man, put of the myrthe
nature: laye vp in some places the thought
that are moost heuy vnto the, and haue y
to fyre from these fyres: for suche ruyll and
wylchomelle as thou hast nowe sene happen,
shall theye haue yet moche worse. for the tyme
that the world: and the tyme is, y more
hall fynde and wylchardnesse increaseth, in
that that dwel upon earth. for the truthe
is first awaye, and selynge is harde at
hande: for nowe halseth the vison to come, y
theye had sene.

¶ Then answered I and sayde: Wholde
I praye, I will go as thou hast commaunded
me, and reforme the people which are pre-
sent. But they that shal be borne afterwarde
wyl theye resist: or rebuke them? Thus
the world is set in darkness, and they that
dwel therein are without light: for theye are
in dyble, by cause no man knoweth y thinges
that are done in the, or that shal be done.
¶ I haue founde grace before the, sende the
thy ghost into me, and I shal wyte al that
thou hast done in the world: since the be-
gynnyng, which was to wyte in the lawe,
that men maye fynde the path-, and that
theye whiche wyl lyue in the latter dayes,
maye lyue.

¶ And he answered me, sayinge: Good thy
were, gather thy people together, and saye
vnto the that theye sear the not so. xi. dayes,
but loke thou gather the manye bore trees,
and take with the Barca, Dabzia, Sclimia,
Echuanus, and Assial: these fyue whiche are
wyl to wyte swetly, and come hether, and
I shall syght a can die of vnderstandynge in
myr herte, whiche shall not be put out, tyll
the thynges be performed, whiche thou shalt
begyn to wyte. And then shalt thou declare
some thynges openly vnto the perfecte, and
some thynges shalt thou syght secretly vn-
to the wyse. ¶ And moze to this thou shalt thou
wyte to wyte.

¶ Then wolde I for the (as he commaunded
me) and gathered al the people togither, and
sayd: Heare these wordes, O Ieruel: your
fathers from the begynnyng were straun-
gers in Egypte, from thence they were de-
liuered, and receyued, the lawe of lyfe, whi-
che theye kept not, whiche ye also haue trans-
gessed after them. Then was this land and
the lande of Syon parted among you by lot
to possesse. But your fathers and ye your
selues also haue done vnyghtounesse, and
haue not kept the wayes whiche the highest
commaunded you. And so, so much as he is a
righteous iudge, he take from you in tyme the
thyng that he hath gyven you. And nowe are
ye here, y your brethren amonges you. ¶ He
sayd so, that ye wyl subdue your elme
vnderstandynge, and reforme your herte,
ye shall be kepte alyue, y after deathe shall ye
enoye receyue. for after deathe shall the
iudgement come. when we shall lyue a-
gayne: and then wyl the names of the righ-
tous be manifest, and the names of the vny-
godly which theye doo: cles, shall be decla-
red. Let: as man therfore come nowe vnto

to me, we aske auge quessyon of me these fo-
ty dayes.

¶ So I toke the fyue men (as he commaun-
ded me) and we went in to the felde, and re-
mained there, the next daye voyce call-
ed me, sayinge: Esdras, open thy mouth, and
drynke that I gyue the. ¶ Then opened y
mouth, and beholde he reachid me a full cup
whiche was full of water, but the colour of
it was lyke fyre. And I toke it and dranke.
¶ And when I had dronken it, my herte hadde
vnderstandynge, and wylsome grace in my
herte: for my spirit was kepte in remem-
braunce, and my mouthe was opened, and thus
no moze. ¶ The byrd gaue vnderstandynge vnto
the fyue men, that theye wrote the byrd thin-
ges of the nyght, whiche theye vnderstode not.
¶ But in the nyght theye ate byrd: as for me, I
spoke in the day, and held my tong by nyght.
¶ In forty dayes theye wrote also hundreth and
four booke.

¶ And it happened when the forty dayes
were fulfilled, that the byrd spake, sayinge:
¶ Be syde that thou hast wyten, speake o-
penly, that the world: and vnto the theye may
rede it. But the the: for: and can I se, that
thou mayst shewe it only to suche as be wyse
amonges the people. for in theym is the
springe of vnderstandynge, the fountayne
of wylsome, and the streame of knowlege.
And I dyd so.

¶ The punishment that the people shall haue,
whiche God commaundeth Esdras to shewe vnto
them.

CAPL.

XX.

¶ Beholde, speake thou in the eares of my
people the wordes of the prophete, whi-
che I will put in the mouth, sayeth the
Lorde. I canse them to be wrytten in a letter,
for it is the truth, feare not the imaginaci-
on against the, let not the vnfaithfulness of the
trouble the, that speke against the. for al the
vnfaithful shal dye in theye vnfaithfulness.
¶ Beholde, sayeth the Lorde, I will byrge pla-
ges vpon y world: the word, hunger, deth
and destruction, for wickednes hath the byp-
per hand in all the erth, and theye: shameful
wordes are fulfilled.

¶ And so sayeth the Lorde: I will holde
my tongue no moze vnto theye: wyche dnest,
whiche theye doo to vngodlye: myrther wyl
I suffer theym in the thynges that theye deale
withall so wyche dnest.

¶ Beholde, the innocent bloude of the trou-
pied creeth vnto me, and the soules of y righ-
tous complayne continually: and therfore
sayeth the Lorde: I wyl surely avenge, and
receyue vnto me all the innocent bloude from
amonges them.

¶ Behold, my people is led as a flock of shepe
to be slayne, I wyl not suffer them nowe co-
dwel in Egypte, but wyl byrge them out
with a mighty hand, y a stretched out arme,
and syghte it wyl places as asore, and wyl
I

Act. ii.

De. i. x.

deſtroy all the land of it. Egypt ſhall mourne and the foundations of it ſhall be ſmitten in the place: and punyſhment; God ſhall bring upon it.

10 ¶ They that crye the ground ſhall mourne: for they ſces ſhall be deſtroyed choſow the blaſphemy and haile, and an horrible ſcerre. Wo to they woode, and them that dwell therein, for the ſwerde and they deſtruction diſtinctly, and one people ſhall ſtande by to ſpyte agaynſt an other, and ſwerdes in their handes. For men ſhall be ſluffed, ſome ſhall be violence unto others: they ſhall not regard their hyme, nor ſuccure the wayes of theyr boynges and handlynges in theyr power. A man ſhall deſyre to go in to the ci-ty, ſhall not be habie. For becauſe of theyr pyde, the ci-tyes that be brought in feare, the houſes ſhall ſhake, and men ſhall be aſtayed. A man ſhall haue no piere upon his mygh-tye, but one ſhall prouoke an other unto battayle to ſpyte theyr goodes, becauſe of the hongert of bread, ſo becauſe of the great trouble.

11 ¶ Beholde, I gather and cal togethere all the hynges of the earth, which are from the by-rynges, from the South, from the Eaſt and Libanus, to come unto them, and reſtore the things that they haue euen them. Whye as they ſee yet this haue vnto my choſen, ſo wil I do alſo, and recompence them in their boſome. Thus ſayth the Lord God: my right hand ſhall not ſpare the ſynners, and my ſwerd ſhall not reſt ouer them that ſpeke ſe-ment bloud vpon earth. The fyre is gone out from his wyath, and hath conſumed the ſou-erayns of the earth, and the ſynners ſhall be ſlawn that is hyndred. Wo to they them that ſynne, and hepe not my commandementes, ſayth the Lord. I will not ſpare them. Godd your wepe you chylde of violence, beſide you my ſauethaſe, for the Lord knoweth all them that ſynne agaynſt hym, and theyr ſoueraynetye he them into deathe and deſtruction. For now are the plagis come vnto the woode, and ye ſhall re-ſpyce in them, for God ſhall not deſpyce you, becauſe ye haue ſpned agaynſt hym.

12 ¶ Behold, an horrible viſion cometh from the Eaſt, where generations of Dragons ſhall come out, and the people of the Arabes, with manye charcttes, and the multitude of them ſhall be as the wynde vpon earth. Thus all they whiche hear them ragynge in their wyath, they ſhall be aſtayed: and as they wyde bores out of the woodde, ſo ſhall they goo out, and with greates power ſhall they come, and ſtande ſightynge with them, and ſhall waite the porcyon of the lande of the Affrians.

¶ And then ſhall the Dragons haue the by-rye handes, not remembryng theyr byrde, and ſhall tourne about ſwaragynge togethere in greates power, to perſecute them. But they ſhall be aſtayed, and hepe ſpyce at theyr power, and ſhall flee: and one out of the lande of the Affrians ſhall beſeige them, and conſume one of them, and in their holle

ſhall be ſcerre and dyede, and ſtreyt amonge theyr hynges.

¶ Beholde cloudes from the Eaſt and from the South, vnto the South, and theyr byrde horrible to loke vpon, full of wynde and ſoyne. They ſhall come one vpon an other, and they ſhall ſmyte at the great ſtrete vpon earth, and they ſcerre, and the ſmoke ſhall be from the ſwerde vnto the byrde, and the ſmoke of man vnto the camelles lyfte. And they ſhall be greates ſcarefulnes, and remembryng vpon earth, and they that ſee the wyath ſhall be aſtayed, and a trembling ſhall come vpon them.

¶ And then ſhall there come greates rayns from the South, and from the North, and parte from the weſt, and from the ſouther wynde from the Eaſt, and ſhall ſure them by agayne, and the cloude whiche he rayned by in wyath, and the ſcerre to cauſe ſer-tye to the Eaſt and weſt wynde, ſhall be deſtroyed: and the great cloudes ſhall be lyfte by, and the myghty cloudes full of wyath, the ſcerre, that they may make all the earth aſtayed, and them that dwell therein, and that they maye pour out ouer all places in horrible ſcerre, fyre and haile, and ſcinge trees, and many waters: that all ſhies may be full, and all eyeres, and they that dwell vnto the ci-tyes and wallis, mountaynes and bylles, all trees, wood, and the greates of the mebowes, ſhall their frute. And they ſhall goo ſtedfaſt vnto Babilon, and make her aſtayed, they ſhall come to her ſeige her, the ſcerre and all wyath ſhall they pour out vpon her.

¶ Then ſhall the duſt and ſmoke goo by to the heauen, and all they that be about her, ſhall betwaele her: and they that re-mayne vnder her, ſhall be ſcraped vnto them that haue pur her in feare. And thus ſhall they conſort the liſte alſo vpon the hope of Babilon, and are a woſtyng of her per-ſon. Wo be vnto the thou wyath, becauſe thou haſt made thy liſte ſure vnto her, and haſt deſtroyed thy daughters in boe: dom, that they myghte triumphe and pleaſe thy louers whiche haue alwaye deſpyed to conuertye boe dom with the: thou haſt ſolowed the abo-mynable ci-ty, in all her wythes and inu-erſions.

¶ Therefore ſayth God: I will ſend piſges vpon the, widothod, pourtie, hongert, wa-tes, and peſtilence, to waite thy houſes with deſtruction and deſt, and the glory of thy po-uer ſhall be by-ryd by as a flower, and the ſer-tye which thou haſt ſet ouer the. Thou ſhalt be ſer-tye as a poore wyſe: thou art played and deſtroyed of women: ſo that the myghty and lo-uer ſhall not be habie to receyue the. With I to hake the: ſayth the Lord. Neſow howd not alwaye ſtyme my choſen, re-ſtoring the ſtroke of thy habes, and ſaid ouer thy deſt, when thou waſt brought in: ſet ſo: the deſt-tye of thy countenance.

¶ The reuenge of the boe: dom that he re-compented in the boſom, therefore ſhall thou be requited.

Lyke

THE BOOKE OF
TOBIAS.

Tobias being taken prisoner, forsooth not a flake offered. The merry and isayre of Tobias, and the manner of him in his youth. He taketh his way to wife, by whose he hath a sonne named Gabiel. He succorith & sell for money. He and his wife saye to die, but after the death of Semnach he recovere againe.

CAP. I.

I.

Tobias was of the tribe and kin of Issachar, which lyeth in the high countreys of Galilee about Nazareth the more calward the west hauyng the crye of Shephar up the left syde.

Though he was taken prisoner in 7 dayes of Salmanaſar king of the Assyrians, nevertheless beinge in captivity, he forsook not the waye of truth: In as much that whosoever he myghte get, he wroght to buye with his felow prisoners & his wife, that were of his kynred. And though he was pynge the al in the tye of Joseph, yet he was not he behaued him selfe continually in his wokes. And when al the other went to the golden caluſe, which Jeroboam the kynge of Israel had made, he him selfe abode with all these companyes, and gat hym to Ierusalem vnto the temple of the Loyde and there worshipped the Loyde God of Israel. In this waye he offered of all his tye felows and tyeſen, so that in the tyeſe yere he withdrew all the tyeſen vnto the deuergers and caruſers. These and such lyke thynges he receyved to the laud of God, while he was yet in pynge.

But when he was a man, he took out of his house tyeſe called Anna, and of her he begot a sonne whom he called after his own name, and taught him from his youth up, to feare God, and to reſtayne from all vyce.

After when he with his wyfe, his sonne and with all his kynred was come in captivity vnto Ninus, what time as they alate of the meates of the heiden, he kepte his house, and was neuer defiled in their meates. And so for much as he was myndfull of the wyte in all his deed, God gaue him fauoure with the presence of Salmanaſar the king, whiche gaue him power to go whete he wolde, and to haue he libertye to doo what hym lyke.

So went Tobias vnto al them that were in captiue, and comforted them, and gaue the byme of exhortations. And when he came to Ninus a crye of the wydes, hauyng ten talents of syluer, of the thynges wherewith the kynge had donoured him, a lorde amogre a great companye of people of his kynred, and Gabiel (which was of his own kynde)

beinge in necessity, he gaue him the same wyte of syluer vnder an hand wyteyng.

After a longe season when Salmanaſar the kynge was dead, and Semnach his sonne reigned in his steade, which had the chyldren of Israel. Tobias went buye the wyte out all his kynred, and comforted them, and gaue of his goodes to euerie one of them as much as he myghte: he fed the hungrye, clothed the naked, and buryed 7 dead and dead. And that diligently.

And when Semnach the kynge came againe and fled out of Ninus (wherewith he was pynge him for his blasphemy) and in his waye, he sawe many of the chyldren of Israel. Tobias buryed they bodies. And when it was tolde the kynge, he commaunded to slay him, and toke awaye all his goodes. Semnach tolde Tobias with his sonne & with his wyfe, fled his waye, and was byd naked, for there were many that sought hym. But after 3.10. dayes, the kynge was slayne of his own sonnes. Then came Tobias againe to his house, and all his goodes restored vnto hym.

Tobias byddeth such of his frendes as feare God, to a booke of feare. He receyved of his frendes, he receyved God more then the kynge. He becometh a booke, by the prayer of God and the cause of God. His kynfolkes moke hym.

CAP. II.

II.

After these thynges vpon a solemne daye of the Loyde, Tobias made a good feast in his house, and said vnto his sonne: Go thy waye and buye byd some of our tyeſe, such as feare God, that they maye make mery with vs. And when he was gone, he came againe, and tode his father, that one of the chyldren of Israel lape slayne from the steade. And immediately he laye from his table, left the feast, came to the wyte, toke hym and bare hym pynge in to his house, that when the sunne was downe, he myghte safely burye hym. And when he had bydd the coſe, he ate his meate with mourninge and feare, rememberinge the wordes that the Loyde sayd by the prophete Amos: your tyeſes shall be turned to sorrowe and heuynesse.

But when the sunne was downe, he went with his wyfe and buryed hym. Then at his next daye he proued hym saying: It is not longe, since it was commaunded to slay the wyte of this matter, and haſte ſcare awaye the danger of death, and buryed thou the dead againe: Semnach the kynge feareng God more then the kynge, toke the bodies of the slayne, byd them in his house, and buryed the at mynnyng.

It happened vpon a daye, that he had byd the wyte, and was wery, came home, and layed hym downe by the wall and dyed.

And

Isteel haue thou, for thou art the some of a
right vertuous and iust man, and of one that
fervently loveth God, and giveth greates almes. And
blessing haue they: his wife, and your eldres that
ye maye be your chyldren and your chylders
thyng, unto the thyng and fourthe gene-
ration, and that your name maye be blessed of
the God of Israel, whiche cryngeth woulde
without ende. And when they had sayde: A-
men, they wente to the feaste, but with the
feare of the Lord, helde they the feare of the
marriage.

Tobias and his wyfe are sad for the taryance of
their sonne. Raguel kindly agayne Tobias with
his wyfe.

CAPL. X.

NOWE whyle yonge Tobias made long
taryinge by reason of the marriage his
father was full of care and hevynesse,
and thought what shoulde be the cause, that
my sonne taryeth so longe: & why shoulde
he be kepte so long there: peradventure Sa-
rah is dead, and no man wyll give hym the
money. & thus began he to be very sorrowfull
he Anna his wyfe with him, & began to wepe
bothe together, because their sonne was not
come agayne unto them at the daye appoynted.
As for his mother, she wept with discom-
fortable teares, and said: Who is me, my son
whiche hath ayled vs to sende the awaye in to a
strange country: thou lydest of our eyes, &
staile of our age, & comfort of our life, thou
hope of our generation: Seeing all the thinges
that we have are onely of the, we shoulde
not have sent the awaye from vs.

Then Tobias comforted her, & said: hold
thy tongue, and be not discomforted, our son
is bol and sound: the man that we sent him
withall is saythfull younge. Forerhellesse
he might in no wyse be comforted: but day
ly went out, looked about, and went about all
the strettes, whereby he thought he shoulde com
agayne, that if it were possible, he myght se
him consuming a face of.

Ant Raguel sayd unto his son in law: &
they here, & I shall send a messenger unto thy
father Tobias, to tel hym that I art in good
helth. Tobias said unto him: I am sure that
my father and my mother come every daye,
and that they here is any.

So when Raguel perceived Tobias with
many wordes, and wolde in no wyse here
hym, he delivered Sara unto hym, and the
halfe parte of all his good: in treasurers, &
handmaydens. In shepe in camels, & in hys
and moche money. And to sente hym awaye
from him with peace and ioye, and sayd: the
holye angell of the Lord be with you in
your iourney, and bying you forth safe and
sound, that ye maye fynde all thinges in
good case with your eldres, and that myne
eyes maye se your chyldren afore I dye. So
the eldres comforted their daughter, & blessed
her, and let her go, & they sent her to honoure

her father & mother in law, to loue her hus-
band, to rule well her household, to hope her
house in good order, and to shew her self
fauour.

The yonge Tobias leavyn his wyfe and household
in the myd wepe, cometh teryfully with the messenger.
The dyeme of his mother, loyng after her sonne.
He is ioyfully receyved of his father and wyfe.
Sara cometh seven dayes after.

CAPL.

XI.

As they note three yonge howndes
agayne, upon the .x. daye they came
to Charran, whiche lyeth in the halfe
waye towarde Ninive. And the angell said:
Mother Tobias thou knowest howe thou
hast left thy father: therefore let it please the
me two wyll go before, and let the howndes
with thy wyfe and the cattell come forth and
safely after vs. And when Tobias was con-
fident that they shoulde go before, Raguel sayd
unto hym: Take of the gail of the sylk with
the, for it shal be necessary. So Tobias toke
of the gail, and they wrote theyr waye. But
Anna the mother of Tobias sat dayly by the
waye (she vpon the top of an hyll, from
whence she myghte se faare aboute her. And
whyle she was waytynge there for her com-
myng, she looked asafar of, and moat she pre-
served her sonne comyng, and ran and told
her husband, sayng: Beholde, thy son com-
meth. And Raphael sayde unto Tobias: As
soone as thou comest in to the house, imme-
diatly two: they the Lord thy God, and give
thanks unto hym: then goo to thy father &
hysse hym, and shewe his eyes our wylde
gail of the sylk, that thou hast brought with
the. For be sure that his eyes that they may
be opened, and thy father shall se the lyght
of heven, and that reioyce at the lyght of the.
Then the dogge that had bene with them in
theyr iourney, came before, and came as a
messenger, and wagged with his taylor:
gladly.

So the blynd father arose, & began to run
and hobbled with his fete, & gaue a streame
his hande, ran to meet his son, receyved hym
and blessed hym and his wyfe, and began to
wepe for ioye.

John when they had trospised a chandel
God, they set downe. Then the Tobias of
the sylk gail, & uncovered his fathers eyes:
and cryed half an hour, and then began the
blessyngh to go out of his eyes, like as it had
ben the wyfe of an eagle, which is it
as take and dyeth from his eyes, and immedi-
atly he receyved his lyght.

Then they praised God, he and his wife, &
all they that met him. And Tobias said: O
Lord God of Israel, I give the prayse and
thanks, for thou hast chastened me, & made
me bol. And I knowe do I se my son Tobias.
After seven dayes came Sara his com-
myng also bol and sound, with all her hous-
hold and cattell, with camels & moche money
of his

but blessed that they be that buyld the vp. 2s
fo; the, thou shalt reioyce in thy chyl dren,
fo; they all shall be blessed and gathered to-
gether vnto the Lord. Blessed are they all þ
loue the, I be glad of the peac. Praise thou
the Lord, o my soule, fo; the Lord be our God
hath deliuered his city Ierusalem from all
her troubles. I wyl counte my selfe happye
yf my selfe remaine to se the cleanness of Je-
rusalem.

Σποραδική

¶ The gates of Ierusalem shall be buyd by Saphyr, & Samarage, and all the compass of her wailes with pious stones. All her streets shall be pauid with wyte marble stone, and in all her streets shall Almyra be lone. Is sayd be the Lord, which hath created her, that his kyngdome may be vpon her for evermore. Amen. And to Tobias made an end of his calyng.

¶ Tobias propheseth the destruction of Nine. His return to Raguel, after the death of his father and mother.

CAPL. XIII.

[illegible][illegible]

ଉତ୍କଳ ବିପ୍ଳବ

ආරක්ෂක අංශය

2004 年 4 月 10 日

And the hole lande of it that hath ben waste,
shal be filled, and the house of God that was
burnt in it, shal be builded againe, & all such
as feare God, shal returne thither: & the hee-
then also shall forsake their idols, & come to
Jerusalem, & dwell there, and all the kinges
of the erth shall be glad of her, and wor-
ship the Lord God of Israel.

And therefore my children, heare your fa-
ther: Serue the Lord in righteousness, ^{the righteous}
after his will, and do the thing that pleases ^{the righteous}
hym. & commaund your children that they be
right: give almes, be myndfull of God, and
euer to be thankfull vnto hym in truth, and
with all their power. Heare me therefore my
children, & abyde not here: but in today
so eare ye haue buryed your mother beynde
me. gette you frome hence. for I se, that the
wickednesse of it shal bring it to destruction
and ende.

After the death of his mother, Tobias be-
parted away from his mother, with his bre-
thren, and with his siblings, and
came again to his father and mother in late
and found them both and in a good age, and
took the care of them. And he closed their eyes
and was buried with all his family, and
saw the fifth generation and children of his
brother. And when he was, near, years of age, he
died in the fear of the Lord, and his bre-
thren buried him: And all his poster-
ity continue in a good life, and his
consecration: To that they were
loved and accepted both of
God and men, and of all
the people of the
land.

(2)

**The ende of the booke
of Tobias.**

for they wold not folow the goddesses of their
fathers that were in the lande of the Chal-
dees, & so foule they the customes of they
fay fathers: whiche had many goddesses) and
worshipped one God, that made heauen and
earth: which also commaunded them y they
shoulde go from thence, and dwell at Babilon.
Now when there came a dreech in to the hole
lande, they went homewards to Egypt, and there
they dwelt foure hundred yeres, in the which
they multiplied so greatlye, that they
dide might not be nombred. And when y king
of Egypt oppressed them, and lubbred them
in bawling of his types, with inbawling of
clay and byrche, they cryed vnto God theyr
Lorde, which punyshed the hole lande of E-
gypt, with dyuerse plagues.

Now when the kynge of Egypt let them
go theyr way, and the plague ceased, and then
folowd after them, to take them, & to bring
theym agayne in to his seruyce, whyle they
were theynge awaye, the God of heauen ope-
ned the see, so that the water stode fast, vpon
bothe the sydes as a wall, and thes wente
thow the bottom of the see: diue thod. In
the which place, when an innumerable peo-
ple of Egyptians folowd vpon them, they
were so ouerwhelmed with the waters, that
they remained not one, to tell them that
came after, how it happened. So when this
people was past the thowtwe the red see, they
came vnto the wyldernes of the mount Sy-
nay, wher neuer man myght dwell afore, and
wher the sonne of man had neuer setled.

There were the better wayes made for
them, that they myght bypasse, and forer
yeres had they made from heauen. Where
is euer they went, without bowe and arrow,
without bulke or fardell: the God fought
for them, and caused them to haue the vica-
ry. Yet no man was able to hurt this peo-
ple, except it were so, that they departed by
lack of fustie from the wayshyppinge of the
Lorde theyr God. But as oft as they woz-
shipped any other besyde theyr God, he gaue
them ouer to be spoyled, to be slayne, and to
be put to confusion. For whether as oft as
they were loy for departing from the woz-
shipp of theyr God, the same God of heauen
gaue them power and strenght to withstand
theyr enemyes.

Wherfore they slewe the kynge of the Ca-
nane, Amurites, Hethites, Gethites, &
others, and Amozites, and all the myghty in
beiden, and toke theyr landes and cyties in
possession: and so long as they synned not in
the sight of theyr God, it wente well with
them, for theyr God battel vngodly-
nesse. For in the tymes past when they wente
out of weare, which God had gyuen them,
that they shoulde walke in it, they were de-
shoyed in bracke battayles of many nacy-
ons: and many of them were caryed awaye
prysoners vnto a strange countrye. But now
they haue turned them selues agayne
vnto the Lorde theyr God, and are come
agayne agayne out of the countreys wher
they were caryed awaye: and thus haue they

reuerenced the Lord their God, and thus they
are in the land of the Chaldees, wher they
dwelt afore, in the which land they were
oppressed.

And wherfore they have made the way
of the Lord their God, and thus they
are in the land of the Chaldees, wher they
dwelt afore, in the which land they were
oppressed.

And wherfore they have made the way
of the Lord their God, and thus they
are in the land of the Chaldees, wher they
dwelt afore, in the which land they were
oppressed.

Which is committed into the hands of the
wise by the Lord. He is not to be feared, but
the fearer of the Lord. The prayer of the people.
Which is committed into the hands of the
wise.

CAP.

VL

When they had lefte of speaking, Ho-
lofernes toke fere indignacion, and fard
vnto Achior. For so much as thou haue
prophecied vnto vs, sayinge: that the people
of Israel shall be defended of theyr God, I
will beue the, that there is no God but
Saburodonosor. Yet when we see them as
as one man, thou also wylt crye with the
chouen of the wyrd of the Assyrians, and all
Israel shall be destroyed with the, and then
thou shalt see, that Saburodonosor is the
Lord of the hole earth. When thou the word
of myngd god go thow to thy sydes, and
thou shalt fall downe before amonge the
mountes of Israel, and shalt not come to
thy self agayne, but be utterly destroyed
with them.

But yf thou thynkest thy prophete to be
true, wylst thou then chagge the colour:
wylst thou asfayed? Whynest thou that
my wordes are not able to be presumed?
But that thou mayst know, that thou shalt
see the thynges with them, beholde, from
this houre forth I sende the vnto myn
der people, that when the punishment of my
wyrdes, whiche they haue wroughte de-
fended, shall be vnto them, thou mayst be pu-
nished with them.

So Holofernes commaunded his serua-
ntes to take Achior, and to cary him vnto the
city.

Jabith vs

a

Jabith vs

thulls, and to deliuer hym into the handes of the chyldren of Israel. Then Holofernes leuyned toke him, and bounde choiothe the playne seide. And when they dyed nye vnto the mountaynes, the syngre castles came out agaynst them. Hured beleste they gat them away by the syde of the mountayne, a boiste Achis hande and fote to a tree, and so leste hym bound with wythes, and cunche agayn vnto thei Lynde.

That woth than hyngre the chyldren of Israel wente downe from Bethulls, came vnto him, loosed hym, & brought him in to Bethulls, set hym in the myddel of the people, & stith hym woth the matter was, that the Assyrians had let hym bounde.

¶ Thus the sonne of Achis, of the tribe of Symeon, and Chasimil (which is also called Gethoniel) were the principall leaders at the same tyme. Howe when Achis stode in the myddel of the Senatours, and beset them at he tolde them, what answer he gaue Holofernes, to the thyng that he asked hym, and how Holofernes people wolde haue slayne hym for saying: and how Holofernes hym selfe was wynth, and commaunded hym for the same cause to be deliuered vnto the Assyrians: that when he surcume the chyldren of Israel, he myght commaunde Achis also to be put to death with dyuers tormentes, because he sayde: the God of heauen is thei defender. And when Achis had playnly tolde out all the thynges, all the people fel downe vpon thei faces, praillyng the Roibe, and poured out thei prayres together vnto the Roibe,

Judith. b

with a generall complaint and weeping, and sayde: O Roibe of heauen and of earth, be holde thei pythe, and take vpon our lawfull, and carrie thei law in hande with thei sayntes, and make it to be knowne that thou sojakest not those, which holdeth them fall by re, and how that thou byngest them towe, card plesome of them felices, and make thei good in thei owne strength.

Judith. b. f

¶ So when the weeping and prayre of the people (whiche they had made the hole daye longe) was ended, they comforted Achis, sayinge: The God of our fathers, whose power and strength thou hast praysed, shall so reward the, that thou walte rather in thei dedication. When the Roibe our God stith shall geue his seruantes this lybertie, God be also with the amonages us: so that yf it please the, thou wilt thyne maynt dwell with vs.

¶ How when thus had ended the counsell, he toke him into his house, and made a great supper, called the elders to it, and so they reserued their situes after the saydng. And afterwarde was all the people called together, which made thei prayres all the myght longe in the congregacion, and besougne the God of Israel for helpe.

¶ Bethulls is besieged of Holofernes. The people requyrt helpe of God. They of Bethulls wolde geue ouer the citie for want of water. The prayer of the people with teares and lamentacion.

The nyste day, Holofernes commaunded his hoste, to go by agaynst Bethulls. There were an. L. and. cc. thousande fryghtyng: men on fote, and two hundred the thousande bysness, besyde the purposing of them that were to ride: and came to rest on euery side out of the countreys, and dyed to hithe he had taken. All thei prepared them felures vnto the battayle agaynst the Assyrians, and came on by the hyl (the way to the toppes that loketh ouer agaynst Bethulls), from the place whiche is called Bethma, vnto Achismon that lyeth toward Bethulon.

¶ How when the chyldren of Israel sawe so great a multytude of the Assyrians, thei fel downe flat vpon the ground, thairweyldis vpon thei wythes, and prayed with one voyce, that the God of Israel wolde stithe his mercy vpon his people, and so they toke thei incensous, and set betwixte the mountaynes in the nyste place, & kept thei weyres daye and nyght.

¶ But whyle Holofernes was gone agaynst, he founde the water springe, whiche from the South syde was conueyed in to the ctyte by a condeite: this commaunded he to be directe an other way, and so out thei ran vnto in fumble. There were welles also not farr from the welles, whiche they dyd excelle, more for pleasure then for necessity.

¶ Then went the Ammonites and Gadites vnto Holofernes, and seide: The chyldren of Israel truste theyche in thei nyght nygros, but haue taken in, and kept thei myntaynes and bylles. That thou wyldest surcume them, therefore without the strength of any battayle, set me to kepe the welles, that they dyd no water out of them: so I walke thou distress them without farrer, as in the lesse they shall be so feble, that they wylde be farrre to geue ouer the ctyte, whiche they thynte not hable to be wonne, so I maye as it stith in the mountaynes.

¶ Their wordes pleased Holofernes well, & he sent all his men of warre, and he let an. L. min at rater well rounde about. And when thei watch had endured the twente dayes, for thei stithes and all that had water, sayd they that dwelte in the ctyte of Bethulls, so that in the hole cryg they had not byrthe ynough for one daye, for the people had water gyft them dayly in a meakure.

¶ Then came the men and women, yonge preloines and chyldren all vnto Phis, and sayde all with one voyce: God be wyche be thyng be and the, for thou haste dealt cruelly with vs: thou wouldest not speake prayse with the hyng of the Assyrians, therefore haue God solde vs in thei handes, and there is no man to help vs, where as we are bounde downe before thei eyes in this a grete destruction.

¶ Therefore gather nyme together all the people that be in the ctyte, so that we may alle the

Exodus

Sumaria
and, xxi. 1.
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1. Chap. xxi. 1.
1. Chap. xxi. 1.

against God, perished of the deceiver, and were thus or forgotten. And therefore should not we undertake to be avenged, for if thing that is done unto us: but to consider, that all their punishments are farre less then our finnes and misdoings. Wherupon also that this correction cometh unto us (as to the servants of God) for amendment, & not for our vexation.

C Then said Othas and the others unto Judith: All that thou speakest, is true, and no man can reprove thy wordes. Wherefore thou sayest now therfore unto God, for thou art an holy woman, and fearest God. And Judith said unto them: Whinge ye knowe, that my husbande is of God, then praise my counsell and beuice, for it is of God: and beuice God, that he will byngne my counsell to good ende.

Then haue I beuiced: Ye shall stand this night before the porte, and I will go forth with this my mayden: praye ye therfore unto God, that he will graciously remember his people of Israhel, within four dayes, as ye came before. As for the thinge that I go in haue withall, aske ye no questions of it, for I open it unto you my self: do ye nothing els but praye unto the Lord your God for me. Then Othas the pyntee of the people of Iuda sayde unto her: So thy maye in praye, the Lord be with thee, that we maye be aduanced out our enemies. And so they went from her againe.

C The prayer of Judith for the byrdyn.

CAP. I.

IX.

Gene. xxi. 1.

Gen. xxi. 1.

Now when they were gone they waye, Judith went in to her owtstap, put on her praye smocke, fastened althes upon her heere, fell downe before the Lord, and opened vnto him, saying: O Lord God of my father Joseph, whiche gauest him a sword for a defence against that enemye, and that used by olde and wysdomme, and that sayde to the byrdyn, and put her to byrdyn. Thou that gauest they wyues in to a praye, and every daughter in to captiuitie, & all they praye for a spoule vnto thy seruantes, which haue a scale vnto the helpe me wyndome, O Lord my God, I beseeche thee. For thou hast done all thynges from the begynnyng, and also loke what thou hast taken in hand & be wyrd, it came true to passe. For all thy wayes are prepared, and thy iudgements are done in thy curiallunge for knowledge. O loke now vpon the armyes of the Assyrians, for as it was thy pleasure sometime to loke vpon the hoolle of the Egyptians, when they be- yunge in captiuitie. prised vnto thy seruantes, and put they trust in thy charittie boie- man, and in the multitude of thy men of warre. But thou ledest vpon them: hoolle carryinge a threth barbes before them: and when they came in to the depte, the waters ouerwhelmed them.

Thus to Lord let it go with thee, that

trust in thy power and multitude of thy men of warre, in thy charittie, and in thy power, and knowe not, that thou only art the Lord God, whiche belessest women from the begynnyng, and that thou art the Lord. O speke by thyne arme now lyke as thou wert from the begynning, and in thy power byng the power to nought, cause theye myght to fall in thy waye.

They make their boode, that they will be halow and besyde thy hande, and to walk the eternallite of thy name and to call vpon the hoine of thyne aultir with this word. Whinge to passe: O Lord, for I praye as I praye maye be cut downe with this sword (said), that he maye be taken with the inure of his eye in me and that thou mayst smite him with thy lippes of my loue. O giue me a stedfast minde that I maye besyde hym and his strength, and that I maye be thyng hym.

This shall byngne thy name an eternallite remembrance, of the hande of a woman. O uerthym him for, for thy power, O Lord, standeth not in the power of men, neither shall thou any pleasure in the strength of thy lippes. There was neuer proude pryncer pleased the, but in the prayer of the humble and meke hath thy pleasure bene furmer.

O thou God of the heauens, thou maker of the waters, and Lord of all creature, heare me poore woman, calling vpon the purtyng my trust in thy mercy. Remember the couenant, O Lord, and mynister wydes in my mouth, and stablish this dysple in my heart, that thy house maye comfote thy in hoynes, and that all the byrdyn may knowe and vnderstande, that thou art God and that there is none other but thou.

C Judith wether her self to go to Holoforne. The blessinge that the Elders gave Judith. This was in loue with Judith.

CAP. I.

X.

And when the daye left of cryng was the Lord, she rose vp from the place, where she had lye flat before the Lord, and called her mayde, went downe in to her house, lapped the deere cloth from her, put of Iulie the garments of her widowhode, washed her body, anointed her self in precious oyles of sweete sauour, dyed a platred breest, set an honour vpon her heare, and put on her apparell as becometh vnto glabrous, dippes vpon her fete, armettes, spanges, carnyge synger enges, and deckt her self with all her best arraye.

The Lord gaue her also a shepall tra- cept and fayned for all this byrdyn of her selfe was not done for any voluptuous- nes, and pleasure of the flesh, but of a right disfection: a beuice, wherof she had the Lord increas her beauty: so that she was exceeding amiable and wel fauoured in all men eyes. She gaue her mayde also a bottell of wine

apet both oyle, paste, cake bryed and chere,
all went her waye.

¶ Some when she came to the poste of the
cave, the souldie Molas and the others of the
cave hapnyng chere. Whiche when they sawe
her they were astonied, and merueiled greatly
at her beauty, neuertheless they asked no
question at her, but let her go, sayinge: The
God of oure fathers gvee her his grace, and
with his power perswaine all the deuce of
the herte: that Iherusalem maye recouer
the, and that thy name maye be in the nomi-
nes of the holpe and ppythous. And all they
that were there, sayd with one voyce: so be it,
said it. Iudith made her prayer vnto the
Lorde, and went out at the poste, he and her
maye.

And as she was goinge downe the moun-
tayne, it happened that about the fynge of
the cave, the spyes of the Assyrians met with
her, and toke her, sayinge: whence comest
thou? whither goest thou? she answered:
I am a daughter of the Hebrues, and am fled
from them, for I knowe, that they shall be
given vnto you to be spoyled: because they
thought some to helpe the Isrlus vnto you,
that they myght spide mercy in youre sight.
Therefore haue I decyded by my selfe after
this manner: I will go before the people Ho-
lofernes, and tell hym all theyr secretes, and
will shew him, howe he maye come by them,
and wyne them, so that not one man of his
shall scape.

¶ And when these men had heerd her two-
le, and caught her fayre face, they were
astonied: for they wonderd at her excellent
beauty, and sayd vnto her: Thou hast saued
the life by sendinge out this druyve, that
thou wouldest come downe to our Lorde: and
beet hys, that when thou comest vnto
hym, he shall intreate the well, & thou shalt
please him at the best. So they brought her
into Holofernes paupier, and tolde him of
her. When he sawe her, came in before hym, im-
mediately he was overcome and taken with
her beauty. Then sayd his seruantes: why
wouldest thou the people of the Iewes, that
have so fayre women? should we not by rea-
son fight agaynst them for this? So when
Iudith sawe Holofernes sittinge in a Canape,
that was bypensive in purple, syle, gold, fine
appre and precious stones, she looked fall vpon
him, and fell downe vpon the earth. And
Holofernes seruantes toke her vp agayne,
and they Loides commaundment.

Holofernes requyeth of Iudith the cause of her
cominge, whiche greatly hym a subtyl answere.

CAPL

XL

¶ Then sayd Holofernes vnto her: We of
good chere, and frare not in thyme here,
for I neuer burte man, that wold keue
Sabudonors the kynge, as for the pro-
pety: yet they had not begyled me, I wold not
be thus by a spere agaynst them. But tell
me now what is the cause that thou art de-

parted frome them, and wherfore see they
come vnto be.

¶ And Iudith sayde vnto hym: Hyr, wnder
stande the wordes of the handmayden: for
yet thou wilt go after the wordes of the han-
mayden, the Lorde shall brynge the matre
to a prosperous effecte. As truly as Sabu-
dodonors, a Lorde of the land Isruth, as
truly as his power Isruth, whiche is in the
to the pumpnyment of all men that go wold
all men that not onely be subduen vnto him
thou to the, but all the brestes also of Isrlus.
For all people speake of thy pryncer acty-
upite, and it hath ruer bene expostor, no we
thou onely art good and myghty in all this
kingdome, and thy discretion is commended
in all landes.

¶ The thyng is manifest also, that Achioz
spake, and it is wel knowne what thou com-
maundest to do vnto him. For this is plaine
and of a surer, that our God is so worth
with vs, by the reason of oure synnes, that
he hath shewed by his prophetes vnto the
people, how that for they synnes he wold
spue them ouer vnto the enemye. And for
so much as the children of Israel knowe that
they haue so displeased theyr God, they are
loze afraide of the.

¶ They suffer greate hunger also, and for
want of water, they are dead none in a ma-
ner. Wherfore they are appoynted to tye
all the chateell, that they maye brynge the
bloude of them: and are purposed to spere
all the holy argumentes of the God whiche
he hath sayd downe them for touch: to cou-
tyne and oyle. Wherfore nowe that they do
these thynges, it is a plaine case, that they
must needs be destroyed. Whiche when the
handmayden perceyved, she fled frome them,
and the Lorde hath set me vnto the, to shewe
the these thynges. For the handmayden
worshyp God, euen here nowe beyde the,
and the handmayden shall go forth, and I
will make my prayer vnto God, and let that
tell me, when he will reward them theyr
synne: then shall I come and shewe the and
brynge the thow wold the myddell of Iherusalem
so that thou shalt haue all the people of Israel
as the people without a wyrdorde, there: that
not so much as an one dog hath agaynst the
for these thynges are shewed me by the pre-
sidence of God: and for so much as God
is displeased with them, he hath sente me to
tell the these same.

¶ These wordes pleased Holofernes and all
his seruantes, which murmured at the wil-
dome of her, and sayd one to another: there
is not suche a woman vpon earth, in beauty
and discretion of wordes. And Holofernes
sayde vnto her: God hath done well, that
he hath set the bither before the people, that
thou mayest gvee them, into our handes.

¶ And for so much as the promise is good, yet
the God perswaine it, vnto me, he shall say:
God also, and thou shalt be exalted: and ge-
rate in the counte of Sabudonors. And
the name shall be spoken of in all landes.

¶ Holofernes

¶ Holofernes commaundeth that Judith be well interred: And biddeyth her to go out in the night without payre, and obtayneth it. Clagow went vnto her, to moue her to come in to Holofernes to a banquet, and she commaith. Holofernes is dymaken.

CAPIT

XII.

Then commaundeth he her to go in, where his treasure laye, and charged that she shoulde haue her dwellinge there, and appoynted what shoulde be giuen her from his table. Judith answered hym, and sayde: As for the meat that thou hast commaunded to geue me, I maye not eat of it as now: I can despise my God: but wyl I eate of fustie as I haue brought you in. Then sayd Holofernes vnto her: If these thynges y thou hast brought with the sayle, what wyl we do vnto thee? And Judith sayd: As truly as thou lyest my Aoyde, the handmayde shall not sporne all this, tyll God hath brought to passe in my hande, the thynges that I haue desired.

¶ So his seruantes brought her in to the tent, where as he had appoynted. And as she was goinge in, she desired that she myght haue leaue to go forth by nyght and before daye, to let praye and to make intercession vnto the Lord. Then commaundeth Holofernes his chamberlaine, that he shoulde go out and in at her pleasure to praye vnto God eke othe daye.

And so in the night (eason the tent forth in to the valley of Bethulia, and washed her selfe in the well water. Then went she up, & besought the Lord God of Israel, that he woulde prosper her waye, for y deliuerance of his people. And so she went in, and remained cleme in her tent, tyll she coke her meate in the tynnyng.

¶ Upon the fourth daye it happened, that Holofernes made a colluppe supper vnto his seruantes, and sayd vnto Clagow his chamberlaine: Go thy waye, and enioyne this beuettie, that the maye be willinge to consent to kepe company with me. For it were a shame vnto all the Assyrians, that a woman shoulde laugh a man to scorne, that the wote come from him vnlapne with.

Then went Clagow vnto Judith, and sayd: Let not y good doughte be stayed, to come into my Aoyde, that the maye be honoured before hym, that the maye eate and dymche wyne, and be merre with him. Vnto whom Judith answered: Whom am I, that I shuld saye my lorde nape: what is cuer is good before his eyes, I shall do it: and loke what is his pleasure, that shall I thynke vntill doore, as longe as I lyue.

¶ So she stode up, and decked her selfe with her apparell, and went in, and stode before hym. And Holofernes here was choosynge dymchen. So he dynt in desire towarde her. And Holofernes sayde to her: Dymche nowte and be dymme, and be merre, for thou hast lauded launcit before me. Then sayde Ju-

dithe: My, I wyl dymche, for my mynde is merye to daye, then cuer it was in all my lyfe. And she toke and ate and drank before him the thynges that her mayden had prepared for her. And Holofernes was mery in her, and dronke moze wyne, then cuer he had afoze in his lyfe.

¶ Holofernes desired for very dymchens, and Judith curthly of his herbe, & goeth thertwix to her dymme people: of whom she is reuered withre. They grete shonkers vnto God, for their dymchance. Judith spaketh vnto Aoyde, which she wylsh at her tract done to Holofernes.

CAPIT

XIII.

Now when it was late in the nyght his seruantes made hede very maly to his lodgingge. And Clagow ture the shid bye doore, and went his waye, for they were all ouersiden with wyne. So was Judith alone in the chambrye. As for Holofernes he lay vpon the bed all dymchen, & of very his kennes fell a slepe.

Then commaundeth Judith her mayde, to stand with without before the doore and to wayte. And Judith stode before the bed, making her praye with teares, and moue her fynes secretly, and sayde: Strengthen me O Lord God of Israel, and haue respect to the twoules of my handes in this houre, that thou mayest set by thy spye of Ierusalem as thou hast promysed: & graunt that by the y maye preuent the thyng, whiche I haue denked thou wyl y beleue that y haue in the.

And when she had spoken this, she went to the bedheade, and loosed the smythe that hanged vpon it, and byete it out. Then toke she the holde of the beere lockes of his bedd. & sayde: Strengthen me O Lord God in this houre: & with that she gaue hym two strokes vpon the necke, and fustre of his bedd. Then toke she the canopy awaye, and willed the beate to be alofte. Immediately she got her forth, and deliuered for beate of Holofernes vnto her mayden, and had her pat in in her wallet.

And so theris two went forth together at ten theye cullome, as though they wylde praye, and so passed by the bedd, and came thowme the valley vnto the poire of the city. And Judith cryed a faret vnto y watchmen vpon the walles: Open the gates (for she) for God is with vs, which hath shewed his power in Israel. And when they heare her voyce, they called the clores of the citye open. And they came all to meet her with lightes, pongs and albe, for they thought not that she woulde haue come so fount. So they lyghten candles, and gathered about her eache chone: but she went by into an hye place and camed iherusalem to be proclaimed.

When theye maye the Lord our God, Judith sayde: O people of Israel, this is the daye, for ye haue not despyed, nor forsaaken this

that put their trust in hym, & in me his hande
maister he hath performed his mercy, which
he promised vnto the house of Israel: yea in
my hande this same might hath he shewed the
enemy of his people.

And with that the toke forth the hebd of
holocaustes out of the wallet, and shewed it
them, saying: Beholde the hebd of holocaustes
was the captiue of the Assirians, and this is
the enemy wherein he lay in his holocaustes:
where the Lord our God hath shewed him by
the hand of a woman.

But as truly as the Lord liueth his angel
hath sent me, goinge thither, remaininge there,
and cominge thither agayne from thence. And
the Lord hath not suffered me his handmaide
to be defiled, but withoute any filchynesse of
me hath he brought me agayne vnto you, and
with great victory, so that I am escaped
and ye deliuered. O giue thanks vnto hym
mercifully: for he is gracious, and his mer-
cy endureth for euer.

So they prayed the Lord all together, &
gave thanks vnto him. And to her they said:
The Lord hath blessed the in his power, for
thou hast he hath brought oure enemies to
nought. And as thus the chiefe rulers of the
people of Israel, found vnto her: blessed art thou
of the Lord thy God, above all women
vpon earth.

Which be the Lord, the maker of heuen &
earth, which hath giued the right, to mouid
and to smyte of the hebd of the captiue of
our enemies. For this day he hath made thy
name to honourable, that thy prayer shall ne-
uer come out of the mouth of me, which shall
alway remember the power of the Lord, (so-
much hath not spared thus aboute self, but
put it in respect, consideringe the anguyshe
and trouble of thy people, and so hath helpe
thee sal before God our Lord. And all the
people said: Amen, Amen.

After also was called, and he came. The
king Iudith vnto him: The God of Israel
vnto whom thou gapest thyself, he wolde
haue ouercome his enemy, euen he hath this
night (thou) my hand smitten of the hebd of
all this vnto thyself. And that I maye see that
it is, behold this is the hebd of holocaustes
which in his presumptuous pryde, despised
God of the people of Israel, & threatened the
his destruction, saying: woe the people of
Israel is take, I shall cause I also to be slaine
with the sword. When Achio: saw holocaustes
was he fell downe vpon his face to the
ground, very anguyshe and fere, so that he
was dead withall. But after he was come
agayne to him selfe, he fell downe before her,
praisinge her saying: Blessed art thou of thy
God in all the tabernacles of Jacob: for all
the people that hear of thy name, shall praise
the God of Israel because of thee.

The council of Iudith.
The council of Iudith.
The council of Iudith.

The council of Iudith.
The council of Iudith.
The council of Iudith.

Iudith sayd vnto all the people: Wherein
heare me. Hech vpon this hebd vpon our wal-
les, and when the sunne arised, the enemy
man his weapon, and fall out violently: and
as though ye wold go beside them, but to re-
turne vpon them with violence. When the spies in
the tentes it this, they shall of necessity be co-
pelled to the backeward, and to raise vp their
captiue to the battayle. So when their cap-
tains come in to holocaustes paylou, and
spide the dead bodye wasped in the bloude,
they shall fall vpon them, and when ye
perceyue that they do followe them without
all care, for God hath deliuered them vnto you
to be destroyed.

Then Achio: fringed the power of God,
which he had shewed vnto the people of Is-
rael, fell of from his strength byrse, and
put his trust in God, and let him selfe be cir-
cumcised: and so was he nombred among
the people of Israel, he and all his posteritie
vnto this daye.

Now as soone as it was daye, they lighte
vpon holocaustes hebd vpon the walles, and e-
uery man toke his weapon, and to they went
out with an horrible crye. When the spies
saw that, they came vnto holocaustes tent.
And they that were within the tent, came
before his chambrye, and made a great cal-
linge to take him vp, because they thoughte
with the myght to haue captiue him, for there
durst not one of the Assirians kneche, go in,
or open.

But when the Cappaynes and Spyrnes
and all the chiefe in the hynde of the As-
sirians hosts came together, they sayde vnto
the chambrynges: What your waye is, and
what hym vp, for the myght are crepte out of
they: holes, and dare prouoke vs vnto bat-
taye.

Then wente Achio: in to his chambrye,
kneche before the wynde, and clapped with his
handes, so, he thoughte he had ben sleeping
Iudith.

But when he had hearkened perfectlye with
his eares and could: perceyue no thing, he
went nether to the bed, and layt it vp, and then
saw he the dead bodye of holocaustes lying
there without a hebd, watered in his bloude,
vpon the earth. Then cryed he with loude
voyses, and with weepinges rente his clothes,
and went in to Iudiths tent, and founde he
not: And so he lepte out vnto the people and
sayd our woman of the Jewes hath brought
all this vnto holocaustes people to shame, for
holocaustes lieth vpon the ground, & hath
no hebd.

When the chief of the Assirians hebd hebd
that, they rente their clothes, and there fel an
intollerable feare and trembling vpon the,
so that they myndes were sore at raye. And
there was an exceeding great crye in the hol-
ocaustes.

The sight of the Assirians. The pursuit of Is-
rael after them. The pursuit of Is-
rael after them. The pursuit of Is-
rael after them. The pursuit of Is-
rael after them.

The pursuit of Is-
rael after them.

gelded with torments. And when they had granted it, they were put to death.

¶ This the hyng caused to be put in the Cro-
nicles for an euerlastyng remembrance.
¶ Harborthus toot vp the same matter. So
the kyng commaunded þe Harborthus hold
do scrupel in þe court, & to this faythfulness
of his, he gaue him a reward. But Aman the
sonne of Amadeth the Agagite, which was
hold in great honour & reputation in þe kin-
ges court undertooke to hurt Harborthus &
his people, by cause of þe two chamberlaynes
that were put to deeth.

The copye of the letters of Ariarctus, against
the Jewes. The prayer of Euthodius.

CAPL. XIII.

The great veyr detracers which ray-
neth from India vnto Ethiopia, ouer
an hundred and .xxv. landes, in-
deth his frendly salutation vnto all the prin-
ces and deputies of the countrey, which be
subiect vnto his dominie. Wher was made
knowe our many people, and had subuerted
the hole earth vnto my dominion, my mynd was
not with crueltye and wronge to craite my
self by the creation of my power: but purpo-
sed with quiett alwaies and gentleness, to
gouerne these that be vnder my iurisdiction
as fullye softe as the ayre, and as gentlye
to bringe my bryngers vnto my
quillitie, that men maye safelye goe to and
fro on euery hyde, and to trauaile pearce agayne, whi-
che all men desire.

Now when I asked my counsellors how
these things might be brought to a good
ende, there was one by me excellent in wisdom.
Whose good by will, fruit, and faithful-
fulness hath overcome vice, and proud,
(which was also the principal and next to
be to the kinge:) Aman by name: which certifi-
ed by, how that in all landes there was
certe in a rebellious folke that make sta-
tutes and lawes against al other people, and
have alwayes despised the, proclaimed com-
mandmentes of kinges, and how that for
this cause it were not to be feared that such
rule should be continuë by you, and not to be
put downe.

Seeing now he perceiveth the same, & this people alone are contrary unto every man, saying strange and other manner of labors, & withstanding our statutes and ordinances, and go about to flabstiff his contrary matters, that our kingdom of Gods never come to good effect and benefit: Therefore have we commanded, that all they that are appointed in writing, I shew unto you by & man, which is ordained and set out for our business, and the most principal part unto the king, and in manner as a letter) shall with their wives and children be distressed and vexed out with the words of these maniments and admonitions: and that there shall be no more gathered, and no man forced, and this shall

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But the people of Thailand have been caught in a deadly trap, unable to vote for the military, the army, or the army's ally, the royal government.

The prayer of Esther, for the deliverance of her and her people.

CAPL. XIII.

Quene Elther also bring in the kettle
of death, reformed into the Lord
at my dear gorge, we appear, I
on the garments that I have for high
ring and mourning. In the place of penance
ointment, she scattered flowers and drew upon
her head: and as for her body, she washed
and brought it very low, and I glorified
the man that I saw wept for me, and
the with the tearing of his heart, and
also unto the other, and of the
first word.

that the Chinese people and their land can still transform themselves by their own efforts in order to participate in the new era that the international socialist revolution will create before they are absorbed into the capitalist world system. It is important to stress that the Chinese people are not only the most numerous and the most oppressed people in the world, but also the most advanced. It is important to stress that they are the only people in the world who have been able to create a new social system, the socialist system, in their own land. It is important to stress that the Chinese people are the only people in the world who have been able to create a new social system, the socialist system, in their own land. It is important to stress that the Chinese people are the only people in the world who have been able to create a new social system, the socialist system, in their own land.

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Letter (if a

[illegible][illegible][illegible]

Black women have their problems and they're not any different from the problems of white women. Black women must realize that the problems of blackness do not define them and that when they become mothers, a whole new set of problems is theirs, and that these are the problems of all women. Black mothers must be a part of the solution, not just the victims of the problem. Black mothers must be the change they wish to see in the world.

It is a pleasure to welcome the first freshmen to the University of Illinois. We shall be glad to help you in the transition from high school to college life. We shall be glad to help you in the transition from high school to college life. We shall be glad to help you in the transition from high school to college life.

ALL citizens and leaders must become fully and
actively involved with the grassroots movement
to end apartheid, and the responsibility for
achieving justice lies with the people.
Ruthless and Fierce.

The ende of the rest of the booke of Esther.

THE BOOKE OF
VVYSDOME.

How we oughte to searcke and enqurre after
God, and who be those that spake him. Of the
holy ghost. Whiche oughte to speake from the heart
and not from the tongue. page 16.

are worthy of death.

Of the imaginations and desires of the wicked,
and theyr counsell against the faithful.

CAPL.

I.

CAPL.

II.



Set youre affection
vpon wyldome, ye that be
gubornes of the earth haue a
good opporion of the Lord
and like him in the singu-
larite of herte. For he wyl
be folowd of them that tempe

Do not, and appereth vnto such as put theyr
trust in him. But the frowarde thoughtes
they separate from God, and be true (if it be
also) reformed by the wyl. And why?
wyldome shall not entre in to a frowarde
soule, ne dwell in the body that is fawred
with synne. For the holpe which abhorreth
burne natures, and withdreweth hym self
from the thoughtes that are wile howt vnder
fawnyng: and where wickednes hath the
deperchance, he flecth from thence. For the
fount of wyldome is lowpyn, gentle and gra-
uous, and wyl haue no pleasure in him that
speareth ruyll with his lippes. For God is
a wylder of his reynes, a true teacher oure
of his herte, and an hearer of his conge. For
the spyrte of the Lord spelleth the rounde
compass of the wylder, and the same that
sytheth at thynges, he th knowleth also
of the wylder.

Therefore he that speaketh vnwyldomous
thynges, can not be wyld, neither may he re-
scape the iudgement of expoyse. And why?
Inquisition shall be made for the thoughtes of
the wyld, and the expoyse of his wordes
shall come vnto God, so that his wickednes
shall be punished. For the care of glosyph be-
cometh thynges, and the noyse of the glosy-
phes, shall not be hys. Therefore beware
of murmure, whiche is nothyng worth
and eschape your tongue frome slaunder,
for there is no wynde to darke and secrete,
that it shal go for nought: the mouth that
speaketh lye, flayeth the soule.

Of the four owne death in the creature
of our lyfe, be there not four felowes that
the wylder of our owne handes. For God
hath not made death, neither hath he pleasure
in the destruction of the lyfynge. For he cre-
ated all thynges, that they myght haue their
byng: yea all the people of the earth hath
be made that they shoulde haue heath, that
they shoulde be no destruction in them, and
the lyfynge of hell shoulde not be vpon
earth. For eyghtounesse is cruelte and
vnmortall, but vnwyldounesse byngeth
death. Therefore, the vngodly call her
into them, both the with wylder and wylder,
and wyle they thynke to haue a frende of
her, they come to nought: for the vngodly that
accusate with her and take her part:

For the vngodly talke and imagine, thus
among them felowes (but not wyld): Of the
tyme of our lyfe is but thowte and re-
pos, and when a man is once gone, he hath
no more ioye ne pleasure, neither knoweth
any man that turneth agayne from death
so: we are borne of nought and we shall be
hereafter as though we had neuer bene. For
our death is a smoke in our nozdris, and the
wylder as a sparke to moue oure herte. So
for oure body, it shall be very alre that are
quyrted, and oure soule shall dwelle as the
dust age. Our lyfe shall passe awaye as the
trace of a clowde, and come to nought as the
wynde that is byrnen awaye with the beames
of the sunne, and put downe with the heales
thereof. Our name also shall be forgotten by
lyte & lyte and no man shall haue our wylder
in remembrance.

For oure tyme is a very shadow that passeth
awaye, and after oure ende, there is no re-
compence, for it is fast sealed, so that no man
commeth agayne. Come on therefore, let vs
enioye the pleasures that be present, and let
vs loose vs of creature lyfe as in youth. We
wyl fynd oure felure with good wynde and
spynnt, there shall no doubt of the tyme
go by vs. We wyl colour oure felure with
rest: as afore they be wylder. There shall be
no fawnyng, but our lust shal go to the
it. Let every one of you be partaker of oure
holpynesse. Let vs leane vnto them of
oure pleasure in every place, for that is oure
pospon, els get to nought. Let vs oppresse
the poore righteous, let vs not spare the wylder
of our old man, let vs not regarde the
that are gras for age.

Let the same of vnwyldounesse be oure an-
titype, for the thyng that is feble is no
thyng worth. Therefore let vs befaunde the
eyghtounesse, and why? he is not for our mo-
tye, yea he is cleane contrary to oure bynges. For
the wylder is the expoyse of the lyfe, and
the slaunderer vs as the fawnyng of all
natures. He maketh his wylles to haue the
knowledge of God, yea he calleth hym self
Gods sonne. He is the byrmeyer of oure thoughtes:
It groweth vs also to loke vpon hym, for
his lyfe is not lyke the other mens, his thynges
are of another fawnyng. He counteth vs but
vayne prais, he withdreweth hym self from
oure wylder as from felshynesse: he commen-
deth greatly the latter ende of the lyfe, and
maketh his booke that God is his father.
Let vs be then of his wylder be reue, let vs
proue what shall come vpon him: shall we
knowe what ende he shall haue.

For he be the true sonne of God, he
wyl

Job. viii
viii. viii. b
L. Rom. viii. b

1. Cor. xiii. b
viii. viii. b
viii. viii. b

1. Cor. viii. b
viii. viii. b
viii. viii. b

for the Lorde hath taken hym awope. And why? they le hym and despyse hym, therefore shall God also laugh them to scorne: So þe they them selues shall dye here after: (but without honoure) yea in shame amonge the dead by mercurie. For withoute any voyce, shall be buid those that be put vp, & remoue them from the foundacions, so that they shall be layed waste vnto the chere. And they shall moue, and theyr memoriall shall perishe. So they bringe astrayed shall remember theyr synne, and theyr stony wickednesse shall be- wepe them.

The continuance of the egiptious before their penitence. The hope of the vntaynfull to vntu- nable wayne. The blasphemous and scornful: not of the laynde and godly.

CAP. I.

V.

Then shall þe egiptious stande in greate stridfullnesse, as agayne such as haue dwelt extremely with them, and taken awaye theyr labours. When they se it, they shall be vexed with horrible fear, and shall wonder at the benygntie of the soverayn be- trayng for very darkness of mynde, and shal seie within them selues, hanging inwardly fayne, and mourning for deere anguyshe of mynde.

These are they, whom we sometime had in derision, & iested vpon. We foolis thought theyr life very manlye, and their ende to be without honoure. But lo, now they are cou- ched among þe chyldren of God, and their por- tion is amonge the sayntes. Therefore we haue erred from the way of truth, the light of egiptiounesse hath not shyned vnto vs, and the sunne of vnderstandyng, rose not vp vpon vs. We haue wepted our selues in the waye of wickednesse and bestidation. Ach- uise wayes haue tre gone: but the way of the Lorde we haue not knowen.

What good hath one pythe done vnto þe? What prosper hath the pompe of veynelle brought vs? All those thynges are passed awaye lyke a shadow, and as a messenger ren- nysse before: as a thyng that passeth ouer the boare of water, whiche when it is gone by, the trace thereof can not be founde, neither the path of it in the skowles. As a pythe that flyeth thowgh the ayre, and no man can se myt tohm where he is shewen, but only beareth the noyse of her wynges, beatinge the lyght wynde, passinge the ayre thowgh the be- lieuement of her flighte, and flyeth on waghinge her wynges, wher as afterwarde no token of her wyng can be founde. As lyke as when an arrowe is shot at a marke, it passeth the ayre, whiche immediately commeth together agayne, so that a man can not knowe wher it went choiow. Euen so we in lyght manner as soone as we were borne, began immediately to decaye to our ende, and haue thus had no to- ken of vertue, but are consumed in our owne wickednesse.

Such wyndes shall they that haue synned speake in the heil: for the hope of the vni- godly is lyke a dyre chistell flower: as duntþ is blowen awope with the wynde: lyke as thyn from that is scattered abrode with the noyme, lyke as the smoke whiche is dispersed here and there with the wynde, as as the re- membrance of a stranger that tarreth for a hape, & then departeth. But the egiptious shall lene for euermore: their reward also is with the Lorde: and their remembrance by the byghest. Therefore shall they receiue a glo- rious hyngdom and a beuysfull crowne of the Lordes hande: for with his right hand shall he couer the, and with his owne arm he shall be defende them. His gelously also shall eate harnesse, and shall arme the creature to be auctored of the enemye. He shall put on egiptiounesse for a dyed plate, and take sure iudgemēt in steede of an helme. The inuinc- ble wynde of equitie shall be take, his cruelly wyath shall be sharpen for a speare, and the hole compass of the world shall fight with hym agayn the vntowte.

Then shall the thunder boltes go oute of the lightenynges, and come out of the rayn- bowe of the clowdes to the place appoynted out of the harte fonge indignation theyr shal fall chyrche byrnes, and the water of the sea shal be wyath agayn them, and the floudes shall renne roughly together. Yea a myghe- ty wynde shall stande by agaynst theyr, and a hoyme shall scatter them abrode. Thus the myghteous dealinge of them shall byngne all the lande to a wyldecnes, and an wpe- hednesse shall ouerthrowe the dwellinges of the myghty.

The callinge of hynges, byneces, and Iudges: whiche are also exhorted to searce wyldecnes.

CAP. I.

VI.

Wysdome is better then strength, and a man of vnderstandyng is more worth then one that is stronge. Deare theyr fore: we bynges) and vnderstand: I write ye that be iudges of the endes of the earth. Gve eare ye that rule the multytudes, and helpe in muche people. For the power is gi- uen you of the Lord, & the strength from the byghest: whiche shall reye poure woths & stretch out poure vimaginations. Now that ye byngre officers of this hyngdom, haue not executed true iudgment, haue not hepte the same of egiptiounesse, nor walked after his wyll. Boieslyp and that right soene shal be appeare vnto you: for an hard iudgemente shall they haue that beare rule. Wherec is geuentyd vnto the simple, but thre that be in auctoury shal be sope punisshed. For God whiche is Lorde ouer all, shall re- pe no mans priuilege: for he hath made the small and greake, and creeth for all cride, so that the mygheye shal haue the seuer punish- ment.

Unto pou the best: O ye hynges) do ye

Job. viii. 10
Psalm. 1. 1
Isaiah. 40. 1
Iacob. 1. 1

Psalm. 119. 1

Psalm. 119. 1

Psalm. 119. 1

Psalm. 119. 1
Psalm. 119. 1
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Psalm. 119. 1

Psalm. 119. 1
Psalm. 119. 1
Psalm. 119. 1
Psalm. 119. 1

us, and the hays is not to be compared into her: for when the hays cometh myght. But wyrdome can not answer me wyrdome, and selfe myght maye not be with her.

¶ The riches of wyrdome.

CAP.

VII.

Wyrdome reacheth from one ende to an other myghty, and laungyng both the oght all thynges. ¶ I haue loued her and laboured for her euen from my youth by: I did my diligence to marry my selfe with her, for she has J unto her beautie. Who so hath the company of God, commeth by her nobilitie, for the Lorde of all thynges him selfe, lone her. For she is the scholemaster of the nurse of God, and the chiefe out of his house. ¶ If a man wish to be rich in this life: what to rechte then wyrdome, that wyrdeth all thynges? When wyrd saie: understanding wyrdeth. What is it among all thynges, that wyrdeth more then wyrdome? If a man loue herue and righteously, let him labour for wyrdome, for she hath greates vertues. And why? for she teacheth sobriety and prudence, myghty and strength, which are such thynges as men can haue nothinge more profitable in this life.

B If a man desire moche knowledg, he can tell the thynges that are past, and dyfferent thynges to come: he knoweth the industry of moches, and can expounde such sciences. He can tell of tokyngs & monitions, or cure theyr come to passe, and the myre of all thynges & ages. So J purposeth to this maner: I wyll take her into my company, and comen lounyng with her in myrour, for she shall me to counsell, and speake comfortably vnto me in myrour carefullnes and grace. For her sake shall I be wel and honestly taken, amonge the countes and lordes of the realme. Although I be young, yet shall I haue greates understandinge, so that I shall be merciful in the sight of greates men, and the face of wyrdnes shall moue at me. When J holde my tongue, they shall lorde upon me: when J speake, they shall lorde upon me: and if J talke much, they shall lorde upon my mouth.

M By reason of the meane of her, J shall escape immortallite, and leaue behynde me an enclaspynge memoryall, amonge them that come after me. J shall see the people in myrour, and the maynes shall be subdued vnto me. For by the reasonnes shall be a seap, while they do not hate of me: amonge the multitude J shall be counted good, and myghty in battell. When J come home, J shall finde witte: for for her companye hath no byrdence, she selfe wyrd hath no tobyrdnes, but myrour and myrour.

So when J considered these thynges by my selfe, and pondered euen in my brest, how that to be myrour vnto wyrdome is immortalite, & great pleasure to haue her for company: how that in the myrour of her handes

are myrour speakes: how that who so hath company with her shall be myrour: and that he which talke with her, shall come to honoure: I went about seekinge to get her vnto me. For J was a chyld of a type wit, and had a good understandinge.

But when J gerde to more understandinge J came to an understandinge body. For her sake when J perceived that I could not kepe my selfe chaste, except God gaue it me (and that was a paynt of wyrdome also to knowe whose grace it was) J asprented to the Lorde, and brought hym, and with my hole brest J said after this maner.

¶ I praye of Salomon to obteyne wyrdome.

CAP.

IX.

O God of my fathers, and Lorde of myrours (thou that hast made all thynges with thy wyrd, and ordered all thynges vnto thy wyrdome, that he shoulde haue mynion vnto the creature which thou hast made: that he shoulde order the wyrd accorde to equite and righteously, and execute indyement with a true herte) graue me wyrdome whiche to eue about thy seat: and put me not out from amonge the chyldren: for J thy seruant and son of thy handmen am a feble personne of a short tyme, and to yonge to the understandinge of iudgement, and the labours. And though a man be neuer so perfect amonge the chyldren of men, yet if thy wyrdome be not with hym, he shall be nothinge regarded. But thou hast chosen me to be a kyng vnto thy people, & the iudge of thy countes and doughters.

¶ Thou hast commended me to buyde a temple vpon thy holy mount, and an altare in the crye wherein thou dwellest: a lykenesse of thy holy tabernacle which thou hast prepared from the begynnyng, and thy wyrdome with the which knoweth thy wyrdes which also was with the, when thou madest the world, and knowe what was acceptable in thy sight, and right in thy commaundementes. ¶ Sende her out of thy holy draumes and from the throne of thy maiesty, that she maye be with me, and labour with me: that J may knowe what is acceptable in thy sight.

¶ For the knowledg and understandinge all thynges: and she shall leade me safelye in myrour, and preserve me in her power. So shall my wyrdes be acceptable, and then shall J gouerne thy people rightously, & be myrour to be in my fathers seate. For what man is he, that may knowe the counsaile of God? So doo can thynde what the wyll of God is: for the thoughtes of mortal men are myrourable, & our consciences are but vntrustworthy. And why? a mortall and corruptible body, is deuyd vnto the soule and the carth by unlikenesse, on hegeth doo the understandinge that multieth vpon many thynges. For by this can we discern the thynges that are good and evil, and greates laboure haue we to we can sende the thynges which are before our eyes.

¶ Jacob 1.3.
¶ Epist. 1.3.

¶ 1. Reg. 1.3.
¶ 1. Reg. 1.3.

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¶ 1. Reg. 1.3.

**All things be true, except the knowledge of
God. Idolatry and Idols are mocked.**

CAPL. XIII.

Vayne are all men, which haue not the knowledge of God: as weert they that put of thy good things, which are fine: knowe not hym, that of hymt life is curialedge. *Ecclij. i.* For to much regarde of thy riches as are made, as to knowe howe the craftelmen of them: but some couste the fire, some the wind, as ayre, some the soules of the deere, some the water, some the sun and moone, as the reglers of heauen, which rule the earth for goddes. But thoughte they had such pleasure in their beauty, that they thought them to haue ben goddes, yett folde they haue knowne howe moche more fayre he is that made them: for the maker of beautie hath ordeyned all these things. *Ps. l.* They marvelled, at the powere and workes of thym they shoulde haue persueyd thereby that he woulde make these things is myghty over them.

for by the greatness and beauty of the crea-
ture, I make thereof may plainly be known.
Notwithstanding they are the less to be bla-
med that sought God, and would have found
him, and yet mislead, and were for in as much
as they went about in his worship, I taught
after them, it is a token that they regarded
held moche of his worship that are fear, but
be it, they are not holily to be excused. for
their understanding and knowledge was so
great, that they could discern the world of
the creatures, why they did not rather know
of the Lord: be they.

But Unhappy are they, and among I breed
is their hope that call them goddess, which
are but the trophies of men's passions: gold,
silver, and the thing that is found out by cunning,
the similitude of virtues, or any vaine
fame that hath ben made by hand of old. O;
as when a carpenter cutteth doones a tree out
of the wood, and parcell of the bracke of it cunningly,
and so with the one parte maketh a
belle to be vied, and dissetteth meate with the

restour. As for other part that is left, which
is profitable for nothing; for it is a cro-
wel pecc of wood and full of knobbes; he
work it diligently shew his vanitie, and ac-
cording to the knowledge of his cunninge, he
giueth it some proportion. Encioneth it after
a similitude of a man; or maketh it like some
beast, breaketh it our with red, and paynteth
it, and loke what foule spot is it, he caldeth
some colour vpon it.

Then maketh he a convenient tabernacle
for it, setteth it in the wall, and maketh it fast
with yron, providing so for it, lest it happen
to fall, for it is well known that it can not
help it selfe. And whye it is but an ymage, &
must of necessitie be helped.

A then good he and others of his good friends
unto it, for his children, and for his wife, he
scheweth helpeth at it, he adviceth counsel at it, he
is not ashamed to speake unto it that hath no

[illegible]

¶ The detestation and abomination of magicians
A curse of them and of him that maketh them. The
supple that come of Idolatry.

CAPL XIII

A Carpe, an other man purpouſeth to
ſayle, and bragging to take the
neye thowm the crying hee callith for
helpe vnto a ſhoete that is farre beyonde
the tre that beareth him. For as for con-
ſcience of money hath founde it out, the
crafteman made it with his conynge, he
ſee pꝛouyde, or ſeeber, gouerneth all thin-
ges from the begynning: for thou haſt made
a weye in the ſee, and a ſuer pade in the
midde of the waue: Declaryng theſe, that
thou haſt power to helpe in all thyngs, yet
thought a man went to the ſee without ſhips.
For ſuchlike that the wykes of the wylde-
mone ſhoulde not make, thou haſt ſet
an axe to the maye, and thou haſt ſet
ſome thyngs: lyues to a ſmall peece of wood,
pallenging ouer the ſee in a ſheppe, and are
ſaued.

for in the olde time when the preate
graves preside, he in whom the hopes
left to encrease the world, went in to a tryb
which was gourned the towne the hand, and
to sette before him unto the world, for
happy is the tryb where thou regisist
cometh: but curst is the ymag of towne,
is made with devils, yea both it and the
cause it. by cause by malice, by
mayntene, by malice, by malice, by
a malice thyne, for the dangly and his
goodlyne are: bothe like abominable unto
God. Euen so the towne and the malice
also shall be purgified together. Therefore
shall there a plague come unto the ymages
of the heathen, for out of the creature of God
they are become an abomination, a tempt
cion unto the foules of men, and a curse
for the feet of the wise men. And wher the
out of ymages is the beginning of the
and the ymages by of them the destru
ction of life. For they are not from the be
gynning, neither that they continue for euer.
As he that is the ymages of men both found
out upon earth, therefore shall they come
in to an ende.

When a father mourned for his son that was
taken away fro hym, he made him a ymage
(in al the back) of his be son, and he began
to cry; forp him as a G-od, which was but
dead men, & ordeyned his iuauente to offer
vnto hym. & thus by proceffe of tyme, & tyme
cometh

and he had in his power to have them made out
of the treasury of the sanctuary. For the money that
was in the treasury of the sanctuary, which he had
in his power, was the money that he had in his
power.

¶ But it is not enough to have a money that
is in the treasury of the sanctuary, but it is
also necessary that the money be in the
treasury of the sanctuary. And this is the
reason why the money is in the treasury of the
sanctuary. And this is the reason why the
money is in the treasury of the sanctuary. And
this is the reason why the money is in the
treasury of the sanctuary. And this is the
reason why the money is in the treasury of the
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treasury of the sanctuary. And this is the
reason why the money is in the treasury of the
sanctuary. And this is the reason why the
money is in the treasury of the sanctuary.

¶ That is to say that the Israelites had in Egypt.
The generation of the faithful. The Lord made
all the first-borne of Egypt. The type of the people
and of the world. Aaron took by twise the type
and the deed, with his censour.

CAP. XVII.

¶ Surely be cause thy holy had a very great
light: the enemies heard thy voice
(but they saw not the figure of them.)
And because they infired not of some things,
they nagured the, and they that were be-
cause of these by cause they were not hurt now:
thumbed the, and be sought the, o God, that
they might be a difference. Therefore hadde
they a burning pillar of fire to lead them in
the bynight: n way, and thou gavest them p
lume for a feece gyte, without any hurt. And
it was that they sought want light, and
be put in the prison of darkness, which kept
the chylren in captivite, by whom the vi-
corrupt lyge of the lawe of the world was
to be given.

¶ When they thought to see the babes of the

¶ And this is the reason why the money is in
the treasury of the sanctuary. And this is the
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sanctuary. And this is the reason why the
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CXXIIII.

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CXXIIII.

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CXXIIII.

THE BOKE OF WISEVS THE SONNE OF SYRACH, VVHICHE IS CALLED IN LATYNE
ECCLESIASTICVS.

The prologe of Iesus the
sonne of Syrach, vnto
his boke.

Many and greate men haue
declared wysdome vnto vs, oute
of the lawe, oute of the Prophe-
tes, and oute of other booke folo-
wer them. In the which thynges
I haue ought to be commended, by the reason
of doctrine, & wysdom: Therefore they that
came it, and receiue it, shoulde not onely them sel-
ues be wise therin, but also other al
to with teachyng and wyspyng.

After that my graundfather Iesus had gy-
uen diligent labour to reade the lawe, the
propheies, & other booke that were left be
of our fathers, and had well excepted hym
self therein: he purposed also, to wyspe some
tyng of wysdome, and good maners, to the
end that they which were willing to lerne
to be wise myght haue the meane vnder-
standyng, and be the more apt to leade a good
conuersacion.

Wherfore I exhort you to receyue it louely-
ly, to reade it with wyspyng, and to take it
in good worth, though oure wordes be not
as frequent as the famous Oratours. For the
thyng that is wyrtten in the hebreue tonge,
standeth not so well, when it is translated
into an other speache. Not onely this boke
is myghty, but also the lawe, the Propheies, &
other booke, founde sauer other wile, the scrip-
ture, when they are spoken in theyr owne lan-
guage.

Some in the xxxviij. yere when I came in
to Egypt, in the tyme of Ptolomey Kinges,
and conuersed there all my lyfe, I gat libe-
ty to reade and wyspe many good thynges.
Wherfore I thought it good and necessary,
to reuewe my diligence and trauaile to in-
terprete this boke. And conspyng that I
had tyme, I laboured and byd my best to per-
forme this boke, & to byngne it vnto lyght:
that the draughtes also whiche are disposed
in here, myght applye the same felicitie vnto
good maners, and lyue accordyng to
the lawe of the Lord.

(1)

20

21

22

Whydome proceedeth and cometh of God. &
Dyng of the feare of God. & wysdome is a be-
stee to come by wysdome.

CAPIT.

1.



Al the wysdome that is
in the world, cometh
of the feare of the Lord.
And the knowledge of
God is the beginning of
wisdom. For the feare of
the Lord is the beginning
of knowledge, and the
beginning of understanding.
The feare of the Lord is
the first step to the
knowledge of God, and
the first step to the
wisdom of man. For the
feare of the Lord is the
beginning of all knowledge,
and the beginning of all
wisdom. For the feare of
the Lord is the first step
to the knowledge of God,
and the first step to the
wisdom of man. For the
feare of the Lord is the
beginning of all knowledge,
and the beginning of all
wisdom.

1. Reg. xij.
1. Reg. xij.
1. Reg. xij.

The feare of the Lord is the beginning of
wisdom. For the feare of the Lord is the
beginning of all knowledge, and the
beginning of all wisdom. For the feare of
the Lord is the first step to the
knowledge of God, and the first step to
the wisdom of man. For the feare of
the Lord is the beginning of all
knowledge, and the beginning of all
wisdom. For the feare of the Lord is
the first step to the knowledge of God,
and the first step to the wisdom of man.
For the feare of the Lord is the
beginning of all knowledge, and the
beginning of all wisdom. For the feare
of the Lord is the first step to the
knowledge of God, and the first step to
the wisdom of man. For the feare of
the Lord is the beginning of all
knowledge, and the beginning of all
wisdom.

The feare of God is donable wysdome:
loke vnto whom it appeareth, they loue it,
for they loke what wondrous thynges it doth.
The feare of the Lord is the beginning of
wisdom, and was made with the faithful
in the mothers wombe: it shall go with the
chosen women, and shall be knowne of the
righteous and faithful. The feare of the Lord
is the righte Gods treasur, that preserueth
and susteyneth the chaste, and giveth myght
and gladnesse. Who so feareth the Lord, shall be
happy: and when he haue ende of comfort,
he shall be blessed. To feare God is the
wysdome that maketh chaste, and byngneth all
good with her. She byllith the hole house w
her grace: and þ garneth with her treasure.
The feare of the Lord, is the crowne of
wysdome,

1. Reg. xij.
1. Reg. xij.

1. Reg. xij.
1. Reg. xij.

wisdom, and graunce plentiful peace and health. We saye: for hee and his wisdom knoweth, and vnderstandeth, of wisdom such he wanted out as rayne: and them that helpe her fall, hath he brought vnto honour.

We feare of the Lord, be the roote of wisdom, and his bounties are longe life. In the treasures of wisdom, is vnderstandynge and deuotion of knowlege, but wisdom is aduoyce of synners. For feare of the Lord, directeth our synne, for he that is without feare, can not be made righteous, and his wisdom bountie is his owne destruction. A patient man will suffer vnto the tyme, and he shall be vaine the reward of hope. A good vnderstanding will hyde (it is) wisdom for a tyme, and many many lippes shall speake of his wisdom.

In the treasures of wisdom is the declaration of our hope, but the synner abhorreth the way of God. Ifp synne, if thou desire him, thou, hepe the commandment, and God shall your get vnto thee: for the feare of the Lord is wisdom and encurour, he hath pleasure in faith and louynge meeknesse, and he shall fill thee with these. Be not obdurate and vnfaithfull to the feare of the Lord, come not vnto hym with a double heart. We note an pcepter in the sight of men, and take good heed what thou speakest. He that will these thynges, shall thou happen to fall, and bringe thy soule to dishonour, and so to God dishonour thy freewill, and call the bountie in the myght of the conuersion: because thou wouldest not receyue the feare of God, and because thy deite is full of sapientie and discreete.

For clepeth the seruantes of God to righteousnesse, iust, vnderstandynge, and patient, and encurour vnto that feareth God, to be true, to hope, and to loue: because God heareth conuoluntie in the heaues, heareth that thou in hym. A curse vpon the fowly, feare, and impudent of here.

CAPL

II.

My sonne, if thou wilt come into the mercy of God, stand fast in righteousnesse and feare, and erue thy soule to temptation: for the thyng is, and be patient: do not be wise thyne care. receyue the wisdom of vnderstandynge, and thyne not: alwaye, when thou arte entised. Hold the fast word of God, for the life vnto hym and suffer. For the life may encrease at the last. What thou happeneth vnto the, receyue it: suffer in patience, and be patient in thy trouble. For the life is gold and silver are reyd in the eye, even to be acceptable men in the soynce of aduersitee.

Be true in God, and he shall helpe thee: erue thy way aright, and put thy trust in him. He that has feare, a gentler thier in. For that feare of God, take sure hold of his mercy: synners maye saye to him, that he fall not. O ye that feare the Lord, helpe hym, and pouer reward shall not be empty. O ye that feare the

Lord, put your trust in him, and receyue thy come vnto: thou for pleasure: O ye that feare the Lord, set your loue vpon hym, and pouer heare shall be lightened.

Only the wise generations of men, O ye chyliden, and mark them: for they haue cutt any one conformed, that put his trust in the Lord: who cutt continued in the feare and was forsaken? O wisdom he be a disciple, that called faithfully vpon hym: for God is gracious and merciful, he is a defender for all them that feare him in the truth. Who be vnto him? hath a wofull thyng thyne lippes and rapil occurre dantes, so the synner? goeth two moneth of wages, who be vnto them that are looke of here, which put not their trust in God, they shall they not be defended of hym. Who be to them that haue had patient, for the righteous wages, and are turned back, in the wofull wages. What will they do, who the Lord shall begin to vnto them?

Who that feare the Lord, will not my trust his word: and they that loue hym, will hepe his commandment. They that feare the Lord will like out the thynges, that are pleasant vnto hym: and they that loue him shall fulfill his lawe. They that feare the Lord will prepare their heart, and humble their soules in his sight. They that feare the Lord: hepe his commandment, and will be patient: till they be hym self, saying: better is it for me to fall into the hands of the Lord, then in to the hands of men: for his mercy is as greene as hym self.

For our father and mother ought we to give double honour. Of the thynges and our father and mother. So men ought our worship to searthy our thynges of God.

CAPL

III

The chyliden of wisdom are a congregation of the righteous, and they are in his obediency and loue. Heare as thou father: O my deare chyliden, and be true: for the Lord maye be safe. For the Lord will haue the father bountie of the chyliden, and take what a mother commandment be thyngs to do, he will haue it. Who be to honour to his father, his fathers will be to honour him: and he that honour to his father, he shall be safe. For the Lord will haue the father bountie of the chyliden, and take what a mother commandment be thyngs to do, he will haue it. Who be to honour to his father, his fathers will be to honour him: and he that honour to his father, he shall be safe. For the Lord will haue the father bountie of the chyliden, and take what a mother commandment be thyngs to do, he will haue it.

He that feareth the Lord, be honoured to his father and mother, and both them honour, as it is written vnto the Lord hym self. Honour thy father in word, in deed, and in all patience, that thou mayest haue his blessing: for the blessing of the father depenseth vnto the house of the chyliden, but the mothers not.

reth oute the foundations. Kefoye not
when thy father is reproach, for it is no bo-
ther to thee, but a shame. For the worship
of a man father, is his owne worship, and
where the father is without honour, it is the
dishonour of the sonne. Thy sonne, make
much of thy father in his age, and greue him
not as longe as he liueth. And if his under-
standing faile, haue patience with him, and
teache him not in thy strength. For the good
hath that thou bestowest vnto thy father, that
not be forgotten: and when thou thy self wa-
rest, it shall be rewarded thee (and soj thy ma-
thers will, thou shalt not be recompensed
with good, for it shall be founden for thee in
righteousnes, and in the day of trouble thou
shalt be remembered: the sonnes also shall
melt away, like as the yce in the saye warm
water.

For that forsaketh his father, shall come
to shame: and he that bereyeth his mother, is
cursed of God. Thy sonne, persecur not
his father with toung mchencie, so that thou
be hated aboue other men. The greater thou
art, the more humble thy self: in all thinges: and
thou shalt fynde fauour in the sight of
God. For great power belongeth only vnto
God, and he is honourer of the law.

For he not our the thynges that are aboue
the capacity, and frarue not the grounde of
such thynges as are to myghte for the: but
like what God hath commaunded thee, thyne
worship that alway, and be not curyous in ma-
ny of his workes: for it is not full for the to
know thyne eyes. The thynges that are se-
crete, make not thou to moche searche in su-
perfluous thinges, and be not curyous in ma-
ny of his workes: for many thynges are we-
wed vnto the mydd, which be aboue the ca-
pacity of men. And medling with such thinges
begyle many a man, and egleth thei selfe into
vanitye. For he be that toucheth preyll, shall
paye the effect.

An herbe here shall fare euill at the last,
for (as he) that goeth two wayes, shall not pro-
spere: and he that is frowarde of heart, will cure
thee the waye and waye. A wyched here shall
be laden with sorowes, and the wngodly syn-
ner shall heape one syn vpon another. The
cassell of the psonde hath no healeth, for the
plant of syn shall be roted out in them. The
vise of him that hath vnderstandinge shall
proue bygh thynges, and a good case will
stably brynke vnto wisdom. An here char-
is wryte and hath vnderstandinge, will as-
cende from synnes, and increas in the waye
of righteousness. What serueth burn-
ing synne, and mercy reconcyleth synners. God
hath respecte vnto him that is thankfull: be
thankful vpon hym agayn if tyme to come:
for that when he falleth, he shall fynde a strong
hold.

What must be done with all mchencie. For the
dure of wisdom and her fruit. A widge ought to be
merciful. An eyenynge to eithere euill and to
be good.

My sonne, defende not the poore of his
almes and turne not away thine eyes
from him that hath neede. Despyse not
an hungry soule, and berey not the poore in
his neede: geue not the better of hym if
he is helpeles, and withholde not the greif
that is in trouble. Kefule not the prayer of one
that is in trouble, and turne not away the face
from the needy. Call not thine eyes asyde fro
the poore, that thou gyue him not occasion
to speake euill of thee. For if he complaine
of the in the vntermynde of his soule, his pray-
er shall be heard: and he shall fynde fauour
of him. Be courteous vnto the compaignes of the
poore: humble thy soule vnto the eld, and
honour before the heart to a man of wisdom.
Let it not greue thee to both to the poore,
and to the rich, but paye thy deute, and gyue
him a frendly answer, and that truly meke
wille.

Deluyre hym that succeth wronge from
the hand of the oppresour, and be not fayne
directed when thou speest in iudgement. Be
mercifull vnto the fatherles as a father, &
be in deere of an husband vnto thyne mother:
in which thou be as an obedient sonne of the
degreit and be shall loue the more when thy
mother doth.

Whome heareth lyke into her chylde,
recepteth him that she he, and will go be
fayre then the way of righteousness. He that
toucheth her souerayn life: and they that she be
diligently, shall haue great hope. They that
heare her, shall haue the heritage of lyfe: for
where she entereth in, there is the blessing of God.
They that honour her, shall be the seruantes
of the holy one: and they that loue her,
are beloued of God. Who so syneth rate
vnto her, shall iuge the heathen: and he
that hath respecte vnto her, shall dwell safe
lye.

For that belongeth her, shall haue her in pos-
session, and his generacion shall endure: to
when he falleth, he shall go with hym, before
all fear, herte and temptation. And he bring
vpon hym, and tepe hym in her doctrine: for
he haue so proued hym in his thoughtes, &
he compeete his soule vnto her. Then shall
the stably hym, byng the right way vnto
hym, make hym a glad man, forme hym des-
trete, and heape vpon hym the treasures
of knowledge, vnderstandinge and myght out-
nes. But if he goe wronge, he shall forsake
him, and gyue hym ouer in to the bandes of
his enemye.

My sonne, make much of the tyme, for thou
shalt fynde that is euill, and for the lyfe, for
not to saye the truth. For there is a shame
in byng the synner, and there is a shame that
byng the synner and fauour. Accepte no
preiounce after thine owne will, that thou
be not confounded to thine owne de-
spaire. Be not ashamed of thy neighbour in
his shames, and hope not back thy counsell
when it maye be good, neither hys the worst
dome in thy beauty. For in the songe is wis-
dome.

Deut. 1. 1.
Eccl. 1. 1.

Eccl. 1. 1.
Eccl. 1. 1.

Eccl. 1. 1.

to her smeeke, and take her pocke vpon thy
shoulder to botom thy shoulder vnder her, bree
ke presently, and be not woe of her babies.
Come vnto her with thy hole herte, and kepe
her wapes with all thy power. After that
her, and she shall be shewe the: and when
thou shalt her, forsake her not. For at the last
thou shalt fynde rest in her, and that shall be
sworn to thy great ioye. When shall her fer-
res be a strong defence for thee, and her pock
a glorious rayment: for the bewite of life is
in her, and her bandes are the couplings to-
gether of alacrion. Yea a glorious rayment is
in, thou shalt put it on, & the same rowme
of ioye shalt thou weare.

E thy sonne, if thou wilt take hede, thou
shalt haue vnderstanding: and if thou wilt
paye thy mynde, thou shalt be wise. If thou
wilt knowe downe thyne eare, thou shalt er-
rone downe: and if thou desirest in hea-
ring, thou shalt be wise. Stande with the multi-
tude of iuge elders as haue vnderstanding,
and consuee vnto thes wisdomes. In this thou
best: that thou mayest heare all goodly ser-
mons, and that the worthy sentences shalpe
the not. And if thou seest a man of bycree
vnderstanding, get the soone vnto hym, and
let thy taste be vpon the steps of his doctes.
If thy minde be vpon the commaundmen-
ts of God, and be eacely occupied in his
lawes: so shall he shewe the thy bestie, and
grate thy wyldeome at thyne owne desyre.

When thou seest a ruff, and yet not in thyne eue
sight. The behauiour of the wyse, is to see his
wyse, his frende, his chylde, his seruantes, his
sister and mother, thy yfres, &c.

CAPL

VII.

Do not cup, so that there no harme hap-
pen vnto the. Departe away from the
thyng that is to be shewe, and no mysser-
ious shall meke with the. If thou sonne, some
no cup thyng in the joyces of bypgh-
tousnes, so that thou repe them fruchtfulde.
Labour not vnto man for any loydwor, ar-
rue vnto the hynde for the sake of honour.
Iudgy not thy selfe before God: for he know-
eth the bycree, and desyre not to be reput-
ed by the presence of the hynde. If thou no
honour be made a wyse, except it be to weare,
that thou couldest myghtyly put downe
thyne enemy: for if thou shouldest stande in
awe of the presence of the myghty, thou
shouldest lapye in grynnyng sentence. Offende
not in the multitude of the speye, and put not
thy selfe amonge the people. Wynde not two
thynges together, for in one syn shalt thou
be unpunished. Say not: iust, God wyll
late vpon the multitude of myne oblatione,
and when I offer to the best God, he wyll
except it.

E not saynt heeded when thou makest
thy prayer, neither slack in grynnyng of almes.
Lenger no man to se, use in the heur nelle of
his soule, for God (which seeth all thynges)
is he that can bynges to downe, and sette vp a

garne. Except no lesinge agaynst thy bycree. **W**hereas
neither do the same agaynst thy fernde. Take
not to make any mane of spe, for bycree
threof is not good. Make not many wordes
when thou art amonge the eldes: & when
thou prayest, make not moche babylonyng. Let
no laboursome work be tedious vnto the, nei-
ther the bulbanrye within the almyghty
bath receiue. Make not thy boke in the mul-
titude of thy wyldeome, but humble thy selfe
euen frome thyne herte: and remember that
the wouth shall not be longe in saynges, and
that the vengeance of the fleshe of the byn-
gody is a very spe and wome. Gue not o-
ure thy spe for any good, ne thy sayntfull
bycree for the best golde.

Depart not frome a bycree and good wo-
man, that is fallen vnto the for thy
paye in the feare of the Lord, for the greffe of her
honesty is above golde. Where as thy ser-
uante woe; heed truly, interat him not cup,
ne the bycree that is sayntfull vnto the.
Loue a bycree seruante as thyne owne hole
be, and him not of his bycree, neither leaue
hym a paye man. If thou haue cattell, take
well to them: and they be for thy profit here-
after. If thou haue sonnes, bycree them by
in nouetours and learnyngs, and holde them
in a bycree frome thy: pouthe up. If thou haue
daughters, kepe thes body, and woe not the
sacke cheerfull toward them. Woe thy dought-
er, & so thou shalt persoume a wyghdye no-
get: out gne her to a man of vnderstandyng.
If thou haue a wyfe after thyne owne mynde
forsake her not (but commit not thy selfe to
the bycree).

Honoure the father from thy hole herte,
and forget not the sayntfull example that
thy mother had with the: remember that thou
wilt doome thow to them, and do to all thes
recomynge them the thynges that they haue
done for the: & kepe the Lawe with all thy
soule, and honour his myghtyngs. Loue thy
make with all thy strength, and forsake not
his seruantes. Feare the Lord with all thy
soule, and honour his prechis. Gue thyng
their poison of the synn frates and increase
of the bycree, lyke as it is commaunded the
grace them the wyldeome, and the appoynted
offeryngs and sayntlyngs. Knead thyne hole
vnto the poore, that God maye blesse thy by-
phtousnes. Be bycreeall vnto all myn-
nyngs, yet let not but do good euen to them
that are deade.

Et not them that toge be without com-
fort, but moue with such as moue. Let
it not greue the to bycree the speche, for that
shall make the to be beloued. What to care
if eache in hande, remember the ende, and thow
shalt neuer do amys.

E xhort thy better is no bycree. Of the deeth
of thyne creature mayst thou not reioyce, ne bycree
thy myghtyngs, ne the wyldeome of thy wyfe.

CAPL

VIII.

Syrach

Skepe not with a myghty man, lest thou
 shames to fall in to his handes. Make
 no waierance with a ryche man. Lett he
 happen to byrge by an harte quarrel agaynst
 the. For gold and syluer hath kynde in man
 a man. For euen the best of kynges hath it
 made to fall. Skepe not with a man that is
 full of wythes, and lape no thyngs vpon his
 eye: Kepe no compaignie with the wicked, he
 lett he geue the byrned an euill exorte. De-
 spise not a man that turned hym self awaye
 from syn, and call him not in the teeth with-
 all: but remembre that we are feaple every-
 chon. Myghte kynde of no man in his olde
 age, for we war olde also. Be not glad of the
 deathe of thyne enemye, but remembre that
 we must dye at the last of vs: and faine to olo
 we come in to so. Despise not the seruants
 of such elders as haue vnderstandynge, but
 acquente thy selfe with the wyse innocents
 of them: for of them thou shalt lerne wys-
 dome and the doctrine of vnderstandynge,
 and how to kepe geare men without com-
 playnte.

So not from the doctrine of the elders, for
 they haue learned it of theyr fathers. For of
 them thou shalt lerne vnderstandynge, so that
 thou mayest make answer in petye of newe.
 Reuente not the cooles of yenners, lest thou
 be bynt in the fyre flame of theyr ypanes.
 Kept not the face of the blasphemour, that
 he lape not wythe for thy mouth. Lende not
 vnto hym that is myghtyer then thy selfe:
 If thou lendst hym, count it but lost. Be not
 surpise about thy name: If thou be, then
 thyne lyeurte to paye it. So not to lede to
 the iudge, for he will iudge according to his
 owne honoure. Trauaple not by the waye
 with him that is bypocryse, lest he do the
 euill: for he foloweth his owne wyfulnesse,
 and so wilt thou perishe thowto his soye.

See us not with hym that is angrye and
 cruel, and go not with hym in to the wyldenes:
 for blood is not yngre in his ygre, and
 where there is no helpe, he shall murder the.
 Take no counsell at tooles, for they loue no
 thyngs but the thynges that please the fel-
 lows. Make no counsell before a sheuenger, for
 thou shalt not tell what wilt come of it. De-
 pise not thyne heet vnto euery man, lest he
 be vnderstandfull to the, and put the to re-
 poyse.

¶ The properties of chaffynesse are to be eschewed.
 A nole frende is to be pseyered tolope a newe.
 The glayp and ryckes of yenners. Wyghous men
 shoud be ygre to gett. Labour is the chete thing
 to a wyfemen, and wyfemen is a pynne.

her shanes.

¶ Lett not the compay of a woman that is a
 playe and daunter, a heere der not, lest thou
 preyth the to her entynges. Wholte not
 a myghte, that thou be not hurt in her be-
 traye. And not thy myghte vpon her toloste in
 any mane of thyng. Lett thou bestyre bothe
 thy selfe and thyne beynges. So not ane
 galyng in euery lane of the eyre. Re-
 uerte wanye thou anone in the thyns
 thereof. Turne awaye the face from a chary
 full woman, and loke not vpon the passyngs
 of other.

¶ Wanye a man hath perished the toloste
 deathe of women, for thow wert the byre
 is habyle as it were a fyre. In aduourte
 woman shall be troden vnder soles mye,
 as theyr one that goth by the waye. Wanye
 a man wonderynge at the beauty of a stryge
 woman, hath byre cast out, for her wythes
 kynde as a fyre. Hye not to an other mane
 wyfe by any meane, for not with her thou
 shoud, make no wythes with her as if thou
 lett thyne heet consent vnto her, and so thou
 shalt thy bloude fall in to detraction. For
 take not an oyle fernde, for the netes shall not
 be lye hym.

¶ A newe frende is newe wyne: let hym be
 olde and thou shalt dyntke hym with pley-
 sur. Despise not the honoure and reuerce of
 a yenner, for thou knowest not what detraim
 is for to come vpon hym. Despise not thou
 the thyngs that the vngodly haue plei-
 asyn, byrge fure that the vngodly shall be
 acceptyd vnto thyr greue.

¶ Reue the fure of the man that hath perishe
 to lyege, so neded thou not to be afraid of
 deathe, and yet thou comest vnto hym, make
 no fauour, lest he happy to take awaye thy life.
 Remembre that thou goest in the myddell
 of snares, and vpon the bulwoies of the
 eyre. Womere of thy neyghbour as wythe as
 thou canst, and medle with such as be wyfe
 and haue vnderstandynge. Lett wemen be
 the geyde, lett by mych be in the feare of god,
 lett the remouaunce of god be in the mynde
 and lett all thy talkynge be in the com-
 mendation of the thynges. In the banke of
 craftemen shall the wyfemen be commendyd
 to shall the princys of the people in the wyse-
 dome of thire talkynge. A man full of wythes
 is pseyous in his eyre: and be that is tem-
 ptuous and putt hym in his talkynge, lett
 he be aduoyse.

¶ Of hynges and iudges. Hynges, and countreys
 are to be aduoyse. Labour is pseyous.

C A P I.

IX.

C A P I.

Be not gelous ouer the wyfe of thy bo-
 some, that thy wyfder not some wyfder
 parate of thyne honyng vpon the.
 Geue not the poyse of thy lyfe vnto a wo-
 man, lest he come in thy daye, and so thou
 be confounded: And not vpon a woman that
 is despyous of many men, lest thou fall in to

A wyfe iudge well wythe his people with
 discrecion, and where a man of vnde-
 standynge beareth rule, there goeth
 it well. As the iudge of the people is hym
 selfe euen to the wyse officers: and loke what
 manner of man the ruler of the eyre is, such
 are they that dwell therein also. And wyfe
 be discrety his people, but wythe they be in
 aduoyse.

And yet he reuerendly maketh that the kynge hath
told me, that he must know of thy thinge
whiche thou sayest, and he hath given me this.
And he hath also given me this, that he hath
told me, that he must know of thy thinge
whiche thou sayest, and he hath given me this.
And he hath also given me this, that he hath
told me, that he must know of thy thinge
whiche thou sayest, and he hath given me this.

D And he hath also given me this, that he hath
told me, that he must know of thy thinge
whiche thou sayest, and he hath given me this.
And he hath also given me this, that he hath
told me, that he must know of thy thinge
whiche thou sayest, and he hath given me this.
And he hath also given me this, that he hath
told me, that he must know of thy thinge
whiche thou sayest, and he hath given me this.

Eccl. viii.

E And he hath also given me this, that he hath
told me, that he must know of thy thinge
whiche thou sayest, and he hath given me this.
And he hath also given me this, that he hath
told me, that he must know of thy thinge
whiche thou sayest, and he hath given me this.
And he hath also given me this, that he hath
told me, that he must know of thy thinge
whiche thou sayest, and he hath given me this.

¶ Who whom we oughte to do good. Ennemyes
oughte to be clymmed.

CAP. XII.

A And thou wilt do good, know to whiche
thou dost it. ¶ To haile thou be greatly
thanked for thy benefices. Doo good
vnto the righteous, and thou shalt fynd great
rewards: though not of hym, yet no doubt
the Lord be hym selfe shall reward the. We
standeth not in a good case that is alway oc-
cupied in euill. ¶ I gyue no almes for: the
blyssed barthelmy synners, and hath mercy vpon
them that shewe the workes of repentance.
Owe thou vnto such as feare God, and re-
uerce not a synner. As for the vngodlye and
synners, he shall recompence vengeance vnto
them, and hye them to the top of ierusalem.
Owe thou vnto the good, and reuerce not
the synner: do wel vnto hym, that is lowly,
but gyue not vnto the vngodlye. Let not the
blyssed be gyuen hym, that he be not myghty
then thy selfe then. ¶ So to haile thou reuerce
thyselfe as moche euill, in all the good that
thou dost vnto hym: And why the blyssed barthelmy
synners, and shall reward vengeance to the vngodlye.

Eccl. viii.
Eccl. viii.

¶ In prosperitie a fende shall not be vno-
worn, and in aduersitie an enemy shall not be
byd, for: when a man is in wealth, it groweth
his enemyes: but in heynynesse and trouble
a man shall knowe his fende. ¶ Euill strake
thyne enemye, for: lyke as an eyen on euill,
so doth his wyche chere. And though he make
moche crouching and kneeling, yet hee wil
thy mynde, and betwene of hym. Let hym not
by the, neither let hym set at thy right hand,
lest he tourne hym, get in to thy place, take
thy couene and lethe thy (este, and to thou at
the last enemye: my wordes, I be prynced
at my sayings.

¶ Wynde not two synners together, for: there
shal not be one unpunished. Who wil have
pity of the charmer that is stinged of the
pynt, or of all such as come ney the berdus.
¶ Turne so it is with him that keepeth company
with a wyche man, and lappeth hym selfe in
his fumes. ¶ So: a season wyll be thyne
the, but if thou stonde, be thyne not. ¶ An
enemye is sweete to his lippes, he can make many
my wordes, and speke many good thynges: I
yea he can wepe in his eyes, but in his herte
he ymagineth how to thewe the in to the pit,
and if he may fynde apostuntie, he wil not
be satisfied with bloude. ¶ If aduersitie come
vpon the, thou shalt fynde them first, I
though he pretende to be thy help, yet he wil
vndermyne the, he shall haue his herte to thy
his handes ouer the: very gladdly, and
why he maketh many wordes, he shall dis-
guise his countenance.

¶ The companyes of the pious are of the ryght
are to be clymmed. The loue of God, I shall com-
panye with thyselfe.

CAP. XII.

W And thou wilt do good, know to whiche
thou dost it. ¶ To haile thou be greatly
thanked for thy benefices. Doo good
vnto the righteous, and thou shalt fynd great
rewards: though not of hym, yet no doubt
the Lord be hym selfe shall reward the. We
standeth not in a good case that is alway oc-
cupied in euill. ¶ I gyue no almes for: the
blyssed barthelmy synners, and hath mercy vpon
them that shewe the workes of repentance.
Owe thou vnto such as feare God, and re-
uerce not a synner. As for the vngodlye and
synners, he shall recompence vengeance vnto
them, and hye them to the top of ierusalem.
Owe thou vnto the good, and reuerce not
the synner: do wel vnto hym, that is lowly,
but gyue not vnto the vngodlye. Let not the
blyssed be gyuen hym, that he be not myghty
then thy selfe then. ¶ So to haile thou reuerce
thyselfe as moche euill, in all the good that
thou dost vnto hym: And why the blyssed barthelmy
synners, and shall reward vengeance to the vngodlye.

the creation of man, and the goodnesse that
goe with vnto him. *Almes and expen-*
dit.

CAPL. XLVII.

God chose man of the earth, and four-
ed him vnto earth againe. He gaue
him the nombre of dayes and certayne
time, yea and gaue him power of the eyn-
es that are vpon earth. He clothed him in
strength, and made him after his owne spe-
cificke. He made all flesh to stande in awe of
him, so that he had the dominion of all beas-
tes and foules. He made out of him an hel-
per like vnto hym self, and gaue them dis-
cretion and conge eyes and eares, and a heart
to vnderstande. He fylled them with instructi-
on and vnderstanding. He created for them
also the knowledge of the spirite, fylled their
hearts with vnderstanding, and shewed the
good and euill. He set his eye vpon theyr hea-
des, declaring vnto them his great and noble
woyces, that they shold praise his holy name
together, reioyce of his wonders, and be tel-
ling of his noble actes. Whereby this he gaue
them instruction and the lawe of lyfe for an
heritage.

He made him an euersidde command in
them, and shewed them his righteousness and
iudgements. He sayd his glory with their
eyes, and they eares hearde the maiesty of his
woyces. And he sayd vnto them: beware of all
wonderous thynges. He gaue every man al-
so a commandement concerning his neigh-
bour.

They wayes are euer before hym, and
he is not wyde from his eyes. He hath set a
like vpon euery people, but Israel is the
Lords portion. All they wayes are as the
sunne in the sighte of God, and his eyes are
alwaye looking vpon theyr wayes. All theyr
vnyghtounesses are manifest vnto hym,
and all theyr wyckednesses are open in his
sighte. The mercie that a man sheweth, is
as it were a purse with hym, and a mannes
good deed preferreth hym as the apple of an
eye. At the laste shall he awake, and reward
mercy man vpon his deed as he hath deser-
ued, and shall tourne them together in to the
wonderfull partes of the earth. But vnto
them that will repent, he hath giuen the
key of righteousness. As for such as be wicked
he consaith them: suffereth thou, and con-
fess them the portion of the detrites.
Downte then vnto the Lords, forsake thy
fumes, make thy prayer before the Lords,
doe the lesse offence, tourne agayne vnto the
Lords, forsake thyne vnyghtounesse, so can he
ter mercy to abdonacione, learn to know
thyne vnyghtounesse and iudgements of God,
and in the portion that is set forth for the,
and in the prayer of the moult hyge God.
Go into the portion of the holpe wordes,
with such as be lyvinge, and geue thanks
vnto God.

Who will praye to the Lords in the helpe?
Heard: what thou in the secret, of the iudged.

lye, but geue hym thanks before death. As
for the dead, thankethislande pretyth. *But will*
from hym as nothinge. *Geue thou thanke*
his in the lyfe, yea wylle thou are lyvinge
and hole, shall thou geue thanks, and praise
God, and reioyce in his mercie. *Howe*
great is the louenge kynnedesse of the Lords
and his mercifull goodnesse vnto such as
tourne vnto hym: for all thynges maye not
be in man: And why? the soules of man is
not immortall, and he hath pleasure in the
vanitie of wyckednesse. What is more cleere
then the sunne: yet shall it sayle. *Howe*
is more wycked then the thyng that flyeth
and bloude hath vnyghtounesse: and that same
shall be requoyd. *Howe* the Lords (with the power
of the lyfe geuen, and all are but escape and
athies.

The mercurious woyces of God, the mystery and
wonderfullnesse of man. *Agayne* God counte the not
to complaine, shapen must be continually.

CAPL. XLVIII.

He that lyured for euermore, made all
thynges together. God only is cry-
stall, & raynyed in victorye. *Howe*
for euer. *Who* shall he be able to crystele
woyces of hym? *Who* hath taughte on the
grounde of his noble actes? *Who* shall de-
clare the power of his gratynesse? *Who* will
take vpon hym to tel out his mercy? As
for the wonderous woyces of the Lords, there
maye nothinge be taken from them, nothing
maye be put vnto them, neither maye the
grounde of them be founde out. But when a
man hath done his best, he made begyn a-
gayne: and when he shyneth to be come to
an ende, he must goe agayne to his labour.
What is man? Wherto is he worthy? What
good or euill can he do? *Yf* the nombre of
a mans dayes be almost an hundred yeres, it
is moche.

Like as the dropes of rayne are vnto the
see, and as a grauell stone is in comparacion
of the sande: so are these fewe yeres to the
dayes euersidde. *Wherefore* is the Lords
patient with them, and poureth out his mer-
cy vpon them. The lawe and precepte of the
thoughtes and remembrance of their heart,
that they were euill: therefore heareth he by
his mercy, all goodnesse vpon them, and
sheweth them the waye of righteousness. *Howe*
mercy that a man hath, reacheth to his neigh-
bour, but the mercy of God is vpon all flesh.
He chasteneth, he teacheth and nourtureth:
yea such as a shepherde countreth agayne his
flocke, so dothe he all them that receiue cha-
steninge, nourture and doctryne. *Wherefore*
full is he vnto them that stand in awe of his
iudgements.

Say son, when thou hast good make no
grudging of it: and what so euer thou say:
speake no discomfortable wordes. *Shall* not
the deere count the bene? Euen so is a word
better then a gyfte. Is not a frendly word a
good

hath no vnderstandynge, euen as fethers a-
boute his fete, and lyke manacles vpon his
ryght hande. A foole is fethed by his vopre in
laughtre, but a wyse man shall scarce laughe
secretely.

Watching to into a wyle man a iuel well
gethe, and lyke an arrowe vpon his ryght
arme. A foolpise mans face is seene in his
neighboures house, but one that hath expe-
rience, shall be aduised at the priuie of the
magdyte. A foolle will peep in at the wynd-
dome in to the house, but he that is wel man-
aged, will stande without. A foolpise man
standeth drinking at the doore, but he that is
wyle, will be aduised.

The types of the brutefie will be telling faulth changes, but the woordes of such as haue undertakenge, shall be woerth in the balance. The best of soles is in their mouth, but the mouth of the wicke is in their bent. When the ungodly curseth the blasphemers, he curseth his owne soule. A pynnye accuser of other men maketh by his owne soule, and be hated of euery man: (but he that heareth his tongue and is discrete, shall come to honour.)

¶ The purgation of the mouthfull. Of the foolish
sonne and daughter, we must have discretion, how
and to whom we ought to speake, of loose words
upon the deed. A foole is not to be much talked
withall. Eniurmes and wjorges do breake friends
ship and amitye.

CAP 12

xxii.

A Slowly but sure to murther of a stone
or clay: he that scourgeth him, shall
make his sinnes asague. A misfeature
come to the dishonour of the father. A false
daughter shall be tyell regarded. A wile
daughter is an heritage vnto her husbandes
but the chat commonly is dishonoured by her
her father in to disgraceful. A daughter that
so past shame, dishonoureth both her father
and her husband: the daughter shall be as
her, but they both shall dippe her the plas-
tinge of malice is not meete to these heuyns
as, turn for to the correction & churche of wi-
dome (see vnto laste chapter vnto folio.

[illegible]

with hym that had no understanding. Be-
cause of him, left it turne to transpire, and
that shall not be defiled with his spide. Be-
cause from hym, and thou shalt spide rich,
shall not be to the back into his follower.
What is heeper then leader, and what shall
a fool be called else but leade? Is hee, self,
and a lump of yron is false to bear, the an
unhappy, foolish, and wretched man. The
bande of wood bounde together in the
foundation of the house can not be loose,
even so is it with the here that is discrib-
in the thought of conscience. The thought
of the wife, shall neither feare be accused
at any time.

27. *As he a farge pleanished wall in a wate
 house, and an hight boyng pipe, may not
 allowe the wynde and fumes to come in
 And here after in his magnificence the
 south of curretyng, and can not mune.
 He that accepteth a mans eye, hurgeth forth
 staves: and he that pyneth the hett, bringeth
 forth the mourning and thought. He lo
 to collect a done at the byrnes, stearth them
 away: and he that discomberth his fenne
 breaketh the frendship helth: these biers
 a theete at thy frende, yet helth: not, for
 they maye come againe to thy frende. If
 he sende toweyse, thate not, for he maye
 be agayne forgotten agayne: excepte he
 be not helth: and he that buyth him as
 a man his frende: he wound him thyselfe
 for all such things, shall buye away
 a fenne.*

The earth shall bring forth neighbours in his
 conceits, that thou mayest enjoye with him
 also in his possession. While I should bid him
 in the time of his trouble, that thou mayest
 be thyne with him in deperthe. As he as the
 vapours and smoke goeth on at the summer
 time the fyre, runn as euell waters, rebukes
 and threatninges go before his bloudy roare.
 He not ashamed to defende thy frimbe as
 so; he, I wyl not lpe my face from thee
 though he doubt so me harme. Wholofours
 breache I shall beware of him. He shall sit
 a watch before my mouth, as a fure place vnto
 my lippes that I fall not with thynne, and
 that my tongue betraye me not.

This paper agaynste pryde, lechery, and glottery.
Of other, blasphem, and of wyle communication.
Of the three knydes of synne. Many synne ple-
cede of aduourse. Of the feare of God.

CAPL

XXIIL

O Kinde, father and gouernour of my
 soule, I leave me not in thine manage-
 ment, and countell. Wh let me not fall
 into such reprofe. Who wil kepe me thought
 with the scourge, and the doctrine of wise-
 dome in myne breere: that he spare not mine
 ignorance, that I fall not with them, leest
 myne ignorance increase, that myne offen-
 ces be not many in nombre, and that my sin-
 nes greaue not: leest I fall before myne en-
 emies.

¶ *Salpiziz*, in an honorable people, even in the possession
of the Land and in his heritage, and bring
me in the fulness of the Land. I am set upon
the top of a Cedar upon Lebanon, and as a
Sycamore tree upon the mount Hermon : I am
ascribed like a palm tree in Cedars, and as a
olive plant in Gericho: In a sycamore tree in
the desert, and am raised like a plantain tree
by the waters side. I have given a smell in
the streets, as the cinnamon and Sassa-
parilla: but he is good a favourer: for a sweete
house have I given, as it were *Salpiziz* of the
beeh.

C I haue made my dwellings to smell as
it were of roſin, Galbanum, Caloes, and
Incenſe, as Libanus when it is not hy-
den downe, and myne odour is as the pure
Balm. As the Tree time haue I decayed out
my brynches, and my brynches are by bryn-
ches of banour and ſouperg fauour. As the
brne, haue I brought forth the fruite of a ſweet
fauour, and my flowers are the fruite of ba-
nour and of chelle. I am the mother of bet-
te, of loue, of feare, of knowledge, and of

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help you, for me is all grace of life & fruits:
In me is all hope of life and virtue. Come
unto me, all ye that be despoys of me, and
fill you felicitie with my fruits: for my sperte
is cleere then daye, and is to myne increp-
tance more then the daye cometh: the erri-
biance of me enuoyeth to others more. They
that este me, shall haue the most hunger: &
they that synke me, shall thank the more.
Who is heretofore unto me, shall not come
to confusion: and they that waite in me, shall
not offend. They that make me so be knowen,
shall haue euery thinge of life.

All these things are the boke of life, the countenance of the byed, and the knowlege of the truth. These commaunde the law in the preceptes of egyptianesse, for an heritage unto the house of 3 abn, and commytted the p, p, mples unto Israel. Out of Dauid his seruante, he ordeined to saue by a moult myghty kyng, sitting in the seate of honour for euermore. This spiled with wofulnesse, lyke as the floure of Babilon, and as the floure of Egipte, wher the newe frutes are a growyng.

உருக்கம்
உருக்கம்

**ՅՈՒՆԵՍԿՕ-Ի ՎԵՐԵՎՈՐԵԼԻ
ՏՈՒՆԵՐԸ**

Drat. III. a
and. xx p. 6

30 June 1963

This bringeth a plenteous understanding
like Supplications; and filled it up as *Isaiah*
in the time of *Isaiah*. This maketh natures
so briske forth as the light, and as the we-
ter Sion in the barack. The first hath not
known her piteous, none will the last
seek out the grounds of her. For her thought
is siller her the ice, and her counsel is pzo-
founder then the great de.

¶ My home here had our fountes. I am
as a great waterbricke out of the maine. I am
as the pure founte, and as a waier conuerse
as I come oute of the garden of pleasure. I
sayd: I will water the garden of my yonge
plants, and sell the fruit of my bryd. So
my water broke became exceeding greate,
and my trespas appoynted vnto the see. For
I made beelme to be dynt all aboute, as
the sea is inuoluinge, and I will make it to

be hurt the cleaſer, I will perſe the ſwallow
the lower partes of the earth, I will loſe
upon all ſuche as ſleepe, and I will ſeeke
that put their truſte in the Reide. I will
put power out of them, like as prophesie
ſaith: I will luche as like after worſhip,
and their generations ſhall I neuer ſaye,
unto the holy cunctall age: with the ſecond
booke that I ſhall not labour to write
more, but for all them that ſee after the
truth.

E Of the thynges which please God, and of the which he hateth. Of myne thynges I be not to be suspecte, and of the tenth: thetyll of the maye is of a woman.

CAPL XXIV.

Three thynges there are, that my spirite
sauioured, whiche be also allowed be-
foze God and men: The buyte of be-
thorn, the loue of neighbours, and man and
wyfe that agre well toger.

These thynges there be whiche my soule ha-
teih and I bitterly abhorre the tyfe of them.
A poore man that is proude. A rich man that
is a lyer, and an olde bodye that doereth, and
is vnchaste.

If thou hast gathered nathynge in thy youth, to what wylste thou feare then in thy age? O how pleasant a thyng is it when graye headed men are discrete, and when the wits can geue good counsell? O how comely a thyng is wylsom dwto aged men: yea be vnderstanding and counsell is a glorious thyng. The crowne of olde men is to haue much peryeience, and the feare of God is their wyldeu.

There be some things, which I haue laboured in my heart to be happye and the truth to tell I tell forth vnto men with my tongue. I sawe that wylde be fallow, hath hope of his children, and seeth the lawe of his enemies. Well is hym that dwelleth with an host-type of vnderstandinge, and that hath not faile with his tongue, and that hath not bene sayne to ferre such as are vantage for hym. What is hee, that synnder a sayntlyf fern, and well is hym, wylche calleth of wysdom to an ere that heareth hym.

2 How grate is our debt to that Fatherly wisdom and knowledge? Yet is not about above him, that stretcheth the clouds. The feast of God hath set it self above all things. Which is the man, unto whom it is granted to have the feast of God. Unto whom shall we be as he, as he is the Father, that stretcheth the sky? The feast of God is the beginning of his love, and the beginning of his love is to cleave him unto us. The beginning of his love is: a punishment, and the beginning of a woman goeth above all. All punishment and plague is nothing in comparison of the place of the heart, even for all thy troubles is nothing to the wisdom of a woman.

What so euer happeneth vnto a man, is
nothinge in comparison of it, that his cupid
hellish

**Solid
Bond**

Ende

Willow do vnto hym: and all vengeance is
 payed to the vengeance of the enemy.
 There is not a more tyched heere then the
 heere of the serpent, and there is no wrath a-
 bout the wrath of a woman. I will rather
 dwell with a lion and a dragon, then to kepe
 dwell with a tyched wyfe. The tychednesse
 of a woman chaungeth her face, the wail mo-
 st fill her countenance as it were a Weer, and
 as a sick wall the wete it among the neigh-
 bours. Her husbande is brought to shame a-
 mong his neighbours, and when he dea-
 ceth it, it maketh hym to slyde. All tyched-
 nes is not lytle to the tychednesse of a wo-
 man, for percon of the vngodlye shall fall
 by her.

As he as to clyme up a sandpe wyete is
 lette fete of the aged, runn so is a wyfe full
 of lette to a still quyet man. Hee not to
 seruyth vpon the brastyte of a woman, lest
 he be pynched in desyre toward her. The
 wrath of a woman is dishonoure and gerate
 confusion. If a woman get the matter, then
 is the contrarye to her husbande. A tyched
 wyfe maketh a forse herre, an heere counte-
 nance, and a herd wounde. Of the woman
 cometh the begynnyng of synne, and the pyn-
 che we all are by her. Ouer the water no pas-
 syge, no nor a lytle, neyther grue a tyched
 woman her wyll. If she walke not after thy
 bnde, she shall confounde the in the sytyde
 of the encemys. Let her of them come thy
 fridre, that she do not alwaie abuse the.

¶ The pyppe of a good woman. Of the feare of
 her synnes, and of the feare of the feyfully
 and heere woman. Of two thynges that cause fe-
 rowe, and of the thyng whiche moueth to wrath,
 she wete to finde a marshall without discreit, of a
 creature without synne in his tonge.

CAP. I.

XXVI.

¶ If a wyfe be the man that hath a betrou-
 wyfe, for the membe of his yeres shall
 be double. An honest woman maketh
 her husbande a vnyll man, and she shall fill
 the yeres of his lyfe in peace. A betrou-
 wyfe is a noble gyfte, whiche shall be gauen
 in a good paycon, vnto such as feare God.
 Whither a man be tyche of poore, he maye
 haue cure a mery heere, and a cherefull coun-
 tenance, there be thre thynges that my bette
 frucht, and my face is afraied of the fourth.
 Kysan in a cypre, a seynous people, and
 kynan tonges, all their are deuyce the bette.
 But woe one is gelous ouer his wyfe, it buy-
 neth payne and sorowe vnto the bette: and a
 woman that sellyeth ouer all thynges, is a
 payne of the tonge. When one hath an enu-
 yll wyfe, it is euen as when an vnkyll parr
 of semm vnto dyntie together, be that getteth
 dyntie, getteth a scorpion. A dyntien woman is
 a curre playge, for she can not coure her owne
 name.

¶ The hope of a woman maye be
 knowen in the pyppe of her eyes, and eye-
 frades. If thy daughter be not wamefull,
 wote her deaytye, lest she abuse her self

¶ The hope of a woman maye be knowen in the pyppe of her eyes, and eye-frades. If thy daughter be not wamefull, wote her deaytye, lest she abuse her self

¶ An honest and manerly woman is a gyfte
 above other gyftes, and there is no worthye
 to be compared, vnto a wynde that can rule
 it self. A wyfe as the sunne when it ap-
 peareth, is an ornament in the bryde beault of the x. o.
 so is a betrou-
 wyfe the beaulty of all her
 house. A wyfe as the cleare lyght is vpon the
 holy candlesticke, so is the beaulty of the face
 vpon an honest body. A wyfe as the golden pyl-
 lers are vpon the lockettes of synners, so are
 the saye legges vpon a woman that hath a
 constant mynde. Perpetuall are the founda-
 ones that be layd vpon a hole house rock, so
 are the commaundmentes of God vpon an ho-
 ly woman.

¶ There be two thynges that greue my bette
 and in the cypre is displeasure come vpon
 me. When an experte man of warre suffreth
 scarcenes and pouerty. When men of vnder
 standyng and wysdomes are not set by: And
 when one depaerteth frome rightousnes vnto
 synne. Who is both such, the x. o. be hardy be
 pared hym vnto the sword. There be two
 maner of cypres, whiche me thynde to be
 harde and peryllous. A marchante can not
 lightly kepe hym frome wysonge, neyther a
 uenure hym selfe frome synne.

¶ Of the poore that wolde be tyche. The probat
 on of the man that feareth God. The vncomman-
 nes of a toole. The secretes of a fernde are not to be
 reueled. The tyched synners are such, whiche re-
 uerth vpon hym selfe.

CAP. I.

XXVII.

¶ Beside of pouertye haue many one offe-
 ded: and be that schely to be tyche, the
 north wynde. A wyfe as a maye in the wall
 aperteth fayne betwixte two houses, runn to
 both synne like betwixte the wyre and selles.
 If he holde hym not dygently in the fere
 of the x. o. his house shall soone be
 vntowen. A wyfe as when one syfeth, the syl-
 cynges remaineth in the suer: so, remyneth
 there some vncleane thyng in the thoughte
 of man. The ouen proueth the pottes befall
 to both rempracon of trouble and tynglyng
 men. The reere of the felde is knowen by his
 fruct, so is the thought of mans herte knowen
 by his wordes.

¶ No man no man excepte thou haue brede
 ben, for a man is knowen by his wordes. If
 thou folowest a rightousnes, thou shalt be
 thy.

Eccl. xlii. b

Gen. xvi.

¶ The pyppe of a good woman.

¶ The hope of a woman maye be knowen in the pyppe of her eyes, and eye-frades.

in matters of warre: or at a merchandise,
how deere he wyl chepe thy waies towarde
hys: or at a byre, of all thyng: Or at an en-
vious man, of thanksgyvinge: Or at the
bittercupful of louyng hymselfe: Or at the
floutfull of wothynge: Or at an hye lyng
whiche hath no house, of profyte or wealthe.
(An why body wolde not gladly heere speke
of moche labour.) Take no such folles to
counsel, but be diligent to the counsel at a
virtuous man that feareth God. Suche one
as thou knowest to be a heper of thy comma-
nmentes, whiche hath a mynde after thyne
owne mynde, and is loyde for the when thou
flemish.

And holde thy counsel fast in thyn heart:
For there is no man moze faythful to kepe it
then thou thy self. For a mans mynde is som-
tyme moze disposed to tel out, then to watch
men that sit about in an hye place, loyng
about them. And aboute al this way the byre
that he wyl se the way in faithfulness and
trute. Whoso al thy wozhes after the counsel
fyt, for ever thou dost any thyng, he will
abuse. And here be four things that declare
a thing to be true, withouten there spynged be-
will and good, both and lyfe. And a matter ful
long that habeth more. Some man is apte
and well instruct in many thynges, yet very
unpoysonable unto him self. Some man there
is that can geue wyse and prudent counsell,
and yet is he hated. And continueth a beg-
ger: for that grace is not geuen him of God
to be accepted. In othe is robbed of al wis-
dome, yet is he wyse unto hym self, and the
fruit of vnderstandynge is faythfull in his
mouth.

And wyse man maketh his people wyse, and
the fruites of his wisdom saynt. A wyse
man shall be plentifully blessed of God, and
all they that he hym shall speke good of him.
The lyfe of man standeth in the nombre of
the dayes, but the dayes of Israel are innum-
erable. A wyse man that obteyn faythfulness
and credence amonge his people, his name
shall be perpetual. Whoso pious thy soule
in thy lyfe, yet thou se any euyl thing, geue
it not vnto hye. For all thynges are not pro-
fitable for all men, neyther hath euery soule
plesure in euery thing. He not geedy in euery
eating, and be not to hasty upon all merces.
For excess of merces hynged by hys self, and
glory cometh at the last to an vnnu-
table hate: for thou gloryng haue many one
preysshed: but be thou drect byn selfe tem-
perately, for longth thy lyfe.

¶ A Whispe. In his newe ought we to pray, and
speke a Whispe with hym, and he will heare. The be-
waryng of the deo. Subdite. Wyse come. Serp-
ent of castem.

CAPL XXXVIII.

¶ I moue the Phisicion: honour him be-
cause of necessity. God hath created him
for the cure of the byrd, cometh medicine:

and be that receyue gyfte of the kynge. The
wyldome of the phisicion bringeth hym to
great wozshipp, and in the syght of the gen-
tlemen of this worlde, he shall be honourably
taken. The Lord hath created medicine of
the earth, and he that is wyse will not ab-
horre it.

Was not thy byttere water made sweete in
a tree, that men myghte leane to knowe the
vertue therof. The Lord hath created the
wyldome and vnderstanding, that he myghte
be honoured in his wondrous wozkes.
Whiche such dothe he fraile men, and taketh
away theyr paynes: Of such dothe the A-
poctary make a confession, yet can no man
performe all his wozkes. For of the Lord
cometh prosperous wealthe: ourr all the
earth.

Whoso, despyse not this in thy syght-
ness, but praye vnto the Lord, and he will
make the hole. Leane of from hyne, and o-
der thy handes argente: cleue thyne harte
frome all wycheidnes, geue a sweete lau-
dable offering, and the fyne flower for a to-
ken of a remembrance: make the offering
hate, as one that geueth the first frute, and
geue to come to the phisicion. For the Lord
hath created hym: let hym not goe frome
the: for thou haste neede of hym. And how
maye come, that the syche maye be drect
thowt the hym, wher they praye vnto the
Lord, that he maye recouer, and gett healt
to hye longer. He that synneth before his
maker, shall fall in to the handes of the phis-
icion.

Whoso, hynged for the thy tenes our
the deo, and begyn to mourne as yf he had
a deid, suffer greute harme thy self: and thou
soure his bodye after a conuergent man,
and despyse not his buryall. Enforce thy
self to wepe and praye thy self to mourne
and make lamentation expresse, and that
a daye of two. Let thou be euyl spoken of:
and then comforte thy selfe because of the
geynesse. For of heynesse cometh deathe
the heynesse of the deere breaketh through
the pynesse and pouertie geueth the breem
temptation and offence. And no heynesse
to deere, hyne it awaye, and remember the
last thynges. Forget it not for there is no re-
uyning again. And thou shalt do hym no good,
but thy self. Remember his labour, and
his shall be thy wyse: vnto me yette daye,
vnto the to daye. At the remembrance of
the deo, cease in his rest, and comforte thy
selfe agayne our hym, for thy spise is be-
parted from him.

The wyldome of the scyph is at com-
ment tyme of rest: and he that ceaseth from
exerce and labour, shall be wyse. He that
holdeth the plough, and hath plowman
bring and byrning the oten, and earth about
him: such wozkes, he can speake of oren. He
seeth, as he hath to make for oren, and is di-
ligent to geue the hyme fodder. So is euery
exerce: and no wozkman that labour-
eth wyllyngly and daye: he canueth, ge-
ueth and curseth out, and his deere is in
landit

finde conynge thynges, and his beete
ymagyneth, howe he maye conynge it
an ymage his bylgence also and beaulyng
performe the worke. And ymmyth in
his maner brethre by his dysce, and bothe
by diligence to labour the yron. For be-
cause of the fyre brunteth his selfe, and be-
cause he gyre with the beate of the fornye.
The noise of the hammer foundeth euen in
his eares, and his eyes loke still vpon the
thyng that he maketh. He hath set his mynde
there vpon, that he wyl make out his work,
and therefore he watcheth, how he maye sit
vntill, and byrge it to an end.

So hath the potter set by his wyse, he
turneth the wheel about with his feet, by
diligent and careful in all dayes, and his
labour and toke is without nombre. He sa-
ueth the claye with his arme, and with
his feet he tempereth it. His beete ymagyneth
how he maye make it pleasaunt, and his di-
ligence is to clemse the oven. All these hope
in their handes, and euerie one thyngeth to
be conperge in his wyse. Without these
maye not the cytie be manteyned, inbyrd
recompensed: yet come they not hyge in the
congregation: they vnderstand not the coun-
saunt of the lawe: they can not beate equi-
ty and iudgement: they can not fynde out
fynne sentences, but be blame them selfe
the creature of the world: he manteyned: they
maye conceit only the rich and labour
of conynge.

¶ Work men. The wythes of God. Vnto the
poor, good thynges do pryncipally vnto the rich:
and good thynges are cupyl.

CAPL XXXIX.

Hat aplyeth his mynde to vnderstand
the lawe of God, doth diligently like
out wisdom of them of the olde tyme,
and excerpeth byn selfe in the prophetes.
He keepeth the saynges of famous men, and
preketh to the vnderstandyng of hard sen-
tences of wisdom. He sheweth out the myf-
fices of secreete saynges, and excerpeth byn self
therin continually. He both freyres amonge
greate men, and appeareth before the pynce.
He geth in to a fleauinge countrey, and re-
turneth thoroate to: loke what good of cupyl
amonge men, he prynceth it and sekereth it out.
He purpeth in his heart, to reioyce easily vnto
the Lawe that made hym, and to praye before
the bren God.

He openeth his mouth in papper, and pray-
eth for his synners. When great Lord wyl,
he shall be fylled with the spere of vnderstand-
yng, that he maye then poure out wylsen-
tences, and gree thanks vnto the Lawe in his
papper. He shall obey his lawe, and lede
his knowledg aright, and gree him vnder-
standyng of secreete thynges. He shall wyl-
forn the silence of his leauyng, and reioyce in
the recouaunt of the laboure of the Lawe. The
best congregation shall commend the wyl-
forn, and he shall neuer be put out. The time

biennce of hym shall neuer be forgotten, and
his name shall be remembered vnto all ages.
The lawe of God shall be his strength, and he
shall be as a tree that is planted in the water.
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shall be as a tree that is planted in the water.
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The lawe of God shall be his strength, and he
shall be as a tree that is planted in the water.
The lawe of God shall be his strength, and he
shall be as a tree that is planted in the water.

name and confusion. The child is compleme
an ungodly father: and why? for his sake
he is rebuked and belippid. As be vnro
you. He is ungodly which haue forsaken the
lawe of the highest God: for he be come, ye
shall be borne to cursinge, for he dyt, the curse
shall be your portion.

All that is of the earth, shall tunc to earth
again: so go the ungodlye also oute of the
curse to destruction. For the name of men
is in theyr body: but the name of the ungod
ly shall be put out, for it is nothyng worth.
Labour to get the a good name: for that
shall outlaste sure by the then a thousande
great treasures of golde. A good lyfe dothe
enrich of hapes, but a good name enricthy
the soule.

For chyldeyn, be wise toosome in peace, for
ysometime that is hybris, and a treasure that is
not true, what profit is in them both? A man
that hyeth his fooly chylde, is better then a
man that hyeth his wisdom. Therefore be
reuered at my wordes: for it is not good, in
all thynges and alwaye to be ashamed. Thus
teacheth much wisdom and measure it.

Be ashamed of wisdom before father and
mother: Be ashamed of lechery before prince
and men: Be ashamed of lechery before
the king and ruler: Of offence before the congre
gation and people: Of vngodlynesse, before
a company and for the: Of hysle, before
the neighbours. As for the truth of God
and his couenante, be not ashamed thereof.

Be ashamed to lye with thyne elbowes
upon the dyet: Be ashamed to loke upon ba
belles: Be ashamed to turne awaye thy face
from thy frende: Be ashamed to take, and
not to giue: Be ashamed also to loke vpon
an other mans wyse, and to make many rep
rynges wythout thy frende, or to dance
by thyne lyfe. Be ashamed to vphaye thy
frende: when thou graunt any thyng, call hym
not in the teeth wythall.

Secretes maye not be opened. The lawe of God
maye be taught. A daughter. A woman. And ho
wey all thynges, yea euen the secretes of the hee.

CAP. XLII.

Reche not a thyng thowse, and discloose
not the wordes, that thou hast heere in
secrete. Be thameful and well mane
red in heart, so shall every man sauoure the. Of
these thynges be not thou ashamed, and ac
cuse no persone to offence. Faintly, of these
thynges be not ashamed: Of the lawe of God,
of the couenante, of iudgement: to hying the
ungodly from his ungodlynesse into ergi
dounesse, and to make hym a good man: to
beste faithfully by thy neybour's company:
to distribute thy heritage vnto thy frende: to be
wyllyng to hepe true measure of weight: to be
wyllyng, whether thou gettst much or lytle: to
beste truly wyth thyne: all goodes in bynne
and sellynge: to bringe by chyldeyn wyth di
llygence: to correct an euill seruant, to hepe
that thyne is soume an euill wyse, to get a

loche where many handes are: what thou
deliuerest and spurst out to be kept, to crye
and to wepe it: to lye by all the out ge
yng, and receyvinge: to enforme the ba
lenced and unwise: Of the aged, that are
iudges of the people. If thou be diligent in
these thynges, truly thou shalt be leamed a
wise and accepted of all men.

The toughter maketh the father to be loved
secretly: and the catulines that he hateth
for her, secretly auaies his steps: yea in the
youth, lech the quide surgenow hym: And
when he hath an husbande, lech the quide
be hated: lech the quide be desyre to escape
from her begynne, as gotten wyth chylde
in her fathers house: When the cometh
to the maid lech she behaue her self not right
or conyngue unseatefull. If thy daughter be
wyllyng, hepe her chastly, lech she cause thine
enemies to laugh the to scorn, as the boles
repe to grue the an ennyl reposit, and to thou
be fayne to heare thy name of every man,
and be confounded before all the people. Be
holde not euerye dayes beautye, and dane
not much dyspleasinge amonge woman. As
lyke as the woman and maye cometh out of
clothyng, so doth wyth the best of two
men.

It is better to be wyth an euill man, than
with a frendly wyse: putteth out to shame
and rebuke. I will remembre the wordes of
the Lord, and declare the thyng that I haue
sene. In the wordes of the Lord are his wy
ses: The Sonne ouerlooketh all thynges wyth
his eyne, and all his wordes are full of the
cleerenes thereof. Hath not the Lord brought
to pass, that his samites quide sell out all
his wordes as wordes, which the Almygh
tye Lord hath laboureth at all thynges enuise
in his gloire.

He seeth out the grounde of the depe
and the deepe, and he knoweth all the rym
nation and wisdom. For the Lord knoweth
all science, and he looketh in to the
ken of the tyme. He declareth the thynges
that are past and for to come, and discloseth
the thynges that are secretes. As though he maye
escape vpon, neither may any wyse be hyd
from hym. He hath garnished the byrke
with excellent wordes of his wisdom, and he is
fast surmounting to euery thyng. Wiche him up
nothing be adde neither can be he surmount
be hath no neede also of any collyre. How
amplie are all his wordes and as a speche
to loke vpon: They lyue all, and endure for
euer: and when neuer newe is, they are all
obeynt vnto hym. They are all dubble, and
agaynst an other: he hath made nothinge
that hath fautes or blemishes: he hath stablished
the goodes of euery thynge: and who maye
be lapped wyth his gloire, when he seeth
it?

Of the summe of the creation of the wordes of
God.

people in righteousness: that his goods should
not come in to forgetfulness, and that their
honour might endure for ever.

¶ The prayer of Josue, Galeb, and Samuel.

CAPL XLVI.

Manly and strong in battell was Iacob
 the forme of Isaac, which in Iacob
 of Joseph the prophet, was given to
 be captaine of the people, (which according
 unto his name, was a great fauourer vnto
 electe of God), to punish the enemies that
 rose vp against Iacob: that Iacob mighte
 obeye thy seruicence. Whow gette,
 noble, and excellent was he, when he left by
 his hands, and byrde out his sword against
 the cruel: Whow bold was he, when he
 for the same byrde, saue himselfe from the
 enemies. Iacob met the hounde Will at his
 commitment, and one bepe was as long
 as thow: he called upon the heuyn and mo
 myghte, when the enemies preed upon
 hym on every syde: and the Lorde breke hym
 with bepe dancs. They smote the Werther
 vnto people myghtely, and in fallinge downe
 they throw all the aduersaries, so that the
 breacher kneles his hand, and thus deserte,
 that the Lorde be thyng, fauourer against
 them, for he towne upon the myghty men
 of them.

In the times of **Abimelech**, also he bewitched **Saul** the sonne of **Zeubee**, by a good bewitchment, which hee against the enemies, withstood the people hee against him, and spiled the workers manning. And of free hundred thousand men, hee slew, and two were preferred, under the power brought in to the heereage, namely, a lance that dwelt with him, and a name. The **Abimelech** gave strength also unto **Saul**, which hee bewitched him unto his age, so that hee was not to the bright places of the land, and his robe conquered for him, and heereage: that all the children of **Israel** might see, how good a thing it is, to be obedient unto the Lord, that hee may be ruled (such an effect hee hath), whose name is not a hoigne, nor departed from the Lord, and that hee can the Lord be faithful, whose remembrance hath a good reward: Yearly: bones flourish out of their place, and they; name that name be changed.

E Samuel the prophet beloued of the Lord, ordered a heave, and anointed the yongues of the people. In the late of the Lord uic-
tor he, and iudged the congregation, and the
Lord gaue respect vnto Jacob. The prophete
has foune diligent in his sayings: for in
his sayings was the faithfulnes of his
word knowne. He called vpon the Lord the
negresse, when the euillnes praied vpon him
in turye: but what tyme as he offered the
shearabides. And the Lord thownded hea-
uen, and made his voice to be heard vpon a
galeat nopples. He comforted the yongnes of Eper,
all the euillnes of the Philistines. Before his
lad end, he made pioushe on in the sight

of the Lorde, and his anoynted, that befele
withir subdaunce ne good of any man, no
not so much as, a shoo: & no man might ac-
cuse hym. After this he tolde, that his time
was at hand, and thence the cheynges alle
his ende and death: and from the earth lyfte
he vp his voyce in the prophesie, that the
gospil people shoulde permy.

The people of Nathan, David, and Solomon

CAPL. XLVII.

Afterward in the time of hyge Dauid, there toke by a prophet called Nathan: for he saies the son is taken away from the offering, so was Dauid taken out of the children of Israel. he toke his pasture with 3 yowes & with heifers, and he cares like as with lambs, Alow he not a graunt when he was pet but ponge, and toke away the rebuke fro his people: but when as he toke the stone in his hand, and smote down pious Goliah with that king: for he called upon the byword 2. he, while he gaue him strength in his right hand, in the left he sheweth the myghtie graunde in the warfare, the more he receiue the more of his people againe. Thus brought he him to worship ake ad puerce, and made him to beate a good rebuke in the people of the 2. he, that he wold be wote a comen of glory, for he dektoped the enemies on current, rated out this the Pollicities his aduise sayes, and yake they home in sunbe like as it is broken pet this day. In all his wayes he was puffed the highest and holiest, and ascribed the honour vnto hym. With his boile he toke by people and leue hym there alone bid him. he let puerce also for to recee, and in their time he made them to be the order to hve the holy. And thus he was fully, and the people were glad to worship him, and in the year he was called to be the first praying the name of the 2. he, and with his songes bytimes in the morning in the Sanctuary.

The Lords toke away his lands, and
erased his home for ever by space, and the count-
nounce of the hingsdome, and the stone
of twoipyn in Jherl. After this the pope
the myse forme called Salomon, and for his
sake he dygged vnto cymmes awaye faw of this
Salomon bourned with prayn in his time (in
Gods hym rest from his cymmes on
ever syde, that he myght byployn him as beu-
ty in his name, and prepare the Sanctuary for
euer:) the as he was wyl fullst in his prayn
and fylled with bypdomes as an, and unbrack-
kinge, as it were with a water floud, he con-
uerred and fylled the hole lande with sym-
pyners, and made vnto a Conference.

His name dwelleth abode in the Iles, be-
cause of his prar he was beloved. All lands
incorporated at his songs, pteured, simpli-
rudes, and at his prar, & at the name of the
Loret God, which is called the God of Is-
rael, the gathered up as tenns, and be had

THE PROPHECY
THE BOKE OF THE PROPHETE
BARVCH.

THese are the wordes of the booke that Baruch the sonne of Nerias, the sonne of Maasia, the son of Sedechias the sonne of Sedri, the son of Iehelchia wrote at Babylon, in the fifth yere, the seventh day of the moneth, what tyme the Caldres was Ierusalem, and burnt it.

CAPL

L

¶ Baruch rebeth the boke before the kynge and all the people, whiche sende it with money to Ierusalem.

Ad Baruch dyd reade the
wodes of this booke that Jechonias the sonne of Joacin king of Juda myght heare: and in the
presence of all the people, that
were come to heare the booke: yea and before
all the noble bynges comes, before the lordes
of the counsell and elders: and before
the hole people, first the lowest unto the high-
est: before all them that dwelte at Babylon
by the myght of Goddy. Whiche when they
herde it, wept, fasted, and prayed before the
Lorde.

[illegible]

And they sayde: Beholde, we haue sent
you money to bye you burnt offeringes and
incense: to wylke: make you vntiredd byed
and offer for space: vnder the aulter of the
Lorde our God. And praye for the prosper-
itye of Sababodonosor: kyng of Baby-
lon, and of Belshazzar his sonne: that they
dayes maye be longe: as, as the dayes of
yrem: that God also maye gyue vs strength
and lyf: as thou sayest: that we maye lyue
vnder the defence of Sababodonosor: kyng
of Babylyon, and vnder the protection of
Belshazzar his sonne: that we maye longe to
enioy: thyce, and fynde fauoure in theyr
syte.

Prayer for vs into the Lords our
God, for we have sinned agaynst the Lords
our God, and vnto this day is not his
mercy turned vnto vs. And let
tinge vnto the Lord which we have sinned
vnto vnto be gathered in the temple of the

Lozde) upon the hve dayes, and at a tyme co
venient.

As thus he say: (Ex. 32:1) our God is
righteous, but we are worthy of confusion
and shame: lyke as it is come to pass this
daye unto all Iuda, and to euery one of
Ierusalem: to ouerthrowe, to ouerthrowe
pynces, priores, prophetes, and to ouer
fathers. We haue iurged before the Lord
our God, but haue not put our trust in him,
nor giuen him obedience, we haue not obeyed
him, we haue not harkened unto the voice
of the Lord our God, to walke in the com-
mandementes that he gaue vs. Whither
thee that he brought oute four hundred
yeares agoe out of the lande of Egypt, and
we haue bene readye to the contrary, and
vnsauyful people vnto the Lord our God:
destroying our felles brether, and wyth-
tying backe, that we should not feare his
voice.

Wherefore there are come vpon vs grante
 plagues and dyuines curses, yhe as the Lord s
 byrped by Spoiles his seruantes, and hath
 broughte our fore fathers out of the land
 of Egypt, to geue vs a land that floweth
 with mylke and hony, yhe as it is to this
 daye. Neuerthelesse, we haue not returned
 vnto the voyce of the Lord our God, ac-
 cording to all the wordes of the prophetes
 whome he sent vnto vs, and vnto our rulers,
 but curry man folowed his owne minde
 and twiched ymagination: to offer vnto straige
 goddes, to be swyll in the feygnt of the Lord
 our God.

The Jewes confesse that they are fully of
these synnes. The Hoide wyl y^e we ober unto pun-
ces, although they be sup. He prometheth that he
wyl: all agayne the people from captivite, and
give them a newe and curiouslye testament.

C A P I

II.

For which cause the Lord our God hath performed his dwyge, where he created byd and our herbis that ruled in the garden: yea and our bynges, our prynces, with all fowles and fyshes. And such plagges hath the Lord brought upon vs, as neuer came to passe vnder his wyde, like as it is fulfilled in Iherusalem, as cōfessing as it is written in the lxxvj. of Psalms: that a man shall eat the flesh of his ownne sonne, and the fleshe of his owne daughter. For yowre he hath be- lieured them in to the handes of all theyr enemies: and they are round aboute as they to be conuoyed and desolat: And scattered from the midst of all landes and nations. Thus we have broughte to passe, as it is said in the lxxviij. of Psalms: that we haue brenned downe the Temple of the Lord our God, and not ben obedient vnder his wyce: therefore the Lord our God is ryghteous, and we without excuse: no reason is as: brought to speake as it is to be this daye.

En2

[illegible]

...the well known fact that the people of the land of the East have been the most successful in the world in the past, and it is the duty of the people of the West to learn from them. The people of the East have been the most successful in the world in the past, and it is the duty of the people of the West to learn from them. The people of the East have been the most successful in the world in the past, and it is the duty of the people of the West to learn from them.

[illegible][illegible]

under most circumstances, the following information is required:

1. Name of the person or organization that is the subject of the investigation.
2. Address of the person or organization that is the subject of the investigation.
3. Date of the investigation.
4. Name of the person or organization that is conducting the investigation.
5. Name of the person or organization that is providing the information.
6. Name of the person or organization that is receiving the information.
7. Name of the person or organization that is distributing the information.
8. Name of the person or organization that is storing the information.
9. Name of the person or organization that is deleting the information.
10. Name of the person or organization that is archiving the information.
11. Name of the person or organization that is restoring the information.
12. Name of the person or organization that is recovering the information.
13. Name of the person or organization that is repairing the information.
14. Name of the person or organization that is replacing the information.
15. Name of the person or organization that is removing the information.
16. Name of the person or organization that is transferring the information.
17. Name of the person or organization that is moving the information.
18. Name of the person or organization that is copying the information.
19. Name of the person or organization that is printing the information.
20. Name of the person or organization that is scanning the information.
21. Name of the person or organization that is faxing the information.
22. Name of the person or organization that is emailing the information.
23. Name of the person or organization that is webcasting the information.
24. Name of the person or organization that is streaming the information.
25. Name of the person or organization that is downloading the information.
26. Name of the person or organization that is uploading the information.
27. Name of the person or organization that is hosting the information.
28. Name of the person or organization that is managing the information.
29. Name of the person or organization that is monitoring the information.
30. Name of the person or organization that is controlling the information.
31. Name of the person or organization that is protecting the information.
32. Name of the person or organization that is securing the information.
33. Name of the person or organization that is ensuring the information.
34. Name of the person or organization that is maintaining the information.
35. Name of the person or organization that is supporting the information.
36. Name of the person or organization that is operating the information.
37. Name of the person or organization that is using the information.
38. Name of the person or organization that is accessing the information.
39. Name of the person or organization that is viewing the information.
40. Name of the person or organization that is interacting with the information.
41. Name of the person or organization that is participating in the information.
42. Name of the person or organization that is contributing to the information.
43. Name of the person or organization that is benefiting from the information.
44. Name of the person or organization that is harmed by the information.
45. Name of the person or organization that is affected by the information.
46. Name of the person or organization that is impacted by the information.
47. Name of the person or organization that is influenced by the information.
48. Name of the person or organization that is changed by the information.
49. Name of the person or organization that is transformed by the information.
50. Name of the person or organization that is evolved by the information.
51. Name of the person or organization that is developed by the information.
52. Name of the person or organization that is grown by the information.
53. Name of the person or organization that is increased by the information.
54. Name of the person or organization that is expanded by the information.
55. Name of the person or organization that is extended by the information.
56. Name of the person or organization that is prolonged by the information.
57. Name of the person or organization that is lengthened by the information.
58. Name of the person or organization that is enlarged by the information.
59. Name of the person or organization that is amplified by the information.
60. Name of the person or organization that is augmented by the information.
61. Name of the person or organization that is enhanced by the information.
62. Name of the person or organization that is improved by the information.
63. Name of the person or organization that is upgraded by the information.
64. Name of the person or organization that is advanced by the information.
65. Name of the person or organization that is progressed by the information.
66. Name of the person or organization that is promoted by the information.
67. Name of the person or organization that is elevated by the information.
68. Name of the person or organization that is exalted by the information.
69. Name of the person or organization that is glorified by the information.
70. Name of the person or organization that is honored by the information.
71. Name of the person or organization that is respected by the information.
72. Name of the person or organization that is revered by the information.
73. Name of the person or organization that is admired by the information.
74. Name of the person or organization that is appreciated by the information.
75. Name of the person or organization that is valued by the information.
76. Name of the person or organization that is esteemed by the information.
77. Name of the person or organization that is respected by the information.
78. Name of the person or organization that is honored by the information.
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100. Name of the person or organization that is exalted by the information.

[illegible]

He said that the Soviet Union was the only country in the world that had a system of government that was based on the principle of collective ownership of the means of production. He said that the Soviet Union was the only country in the world that had a system of government that was based on the principle of collective ownership of the means of production.

[illegible][illegible][illegible]

The prophet wth come into the people, & saying
that so great adu^{er}saries came unto them, for the
dispelling thereof. Of the incarnation of Christ.

CAPL.

III.

Ad now, O Lord almighty, thou God of Israel: thou lookest that it is in trouble and our spirit that is wred crieth vs. for the: heare vs, O Lord, and haue pity vpon vs, for thou art a merciful God, be gracious vnto vs, for we haue sinned before thee. And thou canstest for vs, thou wilt then bestow thy mercy: O Lord almighty, the God of Israel: heare now the prayer of the wred Jew: which hath said, which haue sinned before thee, that hee charged vs: the voice of the Lord, their God, for which cause their plagues being now vpon vs. O Lord, remember not the wickednes of our fore fathers, but thinke vpon thy power and name now at this time: for thou art the Lord our God, and the Lord wilt be merciful, for thou hast holde thy feare in our hearts, O Lord, thou wilt be merciful, and thou wilt be merciful: the prayer of the Jew: it is that, we might crasse for the wickednes of our fore fathers that synners befoze thee.

Beholde, we are yet this daye in our cap.
 III. us. finitie

Dr. H. H. H.

1

Wetzelville
Tachyville
Epoca, xpi

Eph. 4.4
Daniel 4.17
Job 41.11
and 12.

Summit
Palmer.

2

tiuite, where as thou haste scattered vs, to be an abomination, curse, and synne: lyke as it hath happened vnto our fathers also, because of all theyr wickednesse and departure from the.

¶ Israel hath the commaundementes of life: ponde them wel with thyne eares, that thou maydest leane vpon dom. But howe hath it? Israel that thou art in thynne enemies land: thou art worn old in a strange country, and despyed with the deid. ¶ Why arte thou become lyke them that goe downe to the graue? ¶ Surely because thou haste forsaken the well of wysdome. For yf thou shouldest haue remayned vntill late in thynne owne lande.

¶ It learnes then where discrecion is, where vertue is, where vnderstandynge is, that thou maydest knowe also from whence cometh longe lyfe, a necessary lyuynge, the light of the eyes, and quyetnesse. Who truely found out her place? or howe came cure in to her treasures?

¶ Where are the pynces of the heathen become, and such as rich the heathen vpon the earth? They that turne the paynyme with the soules of the pyes, they that boorded by silver and gold: wherin men trust to moche) and made no end of theyr gathering? What is become of them that corned syluer, and were so carefull, and coude not byng their woordes to passe? They be rooted out, and home downe to hell, and other men are come vp in theyr stead: Yonge men haue sent light and dwelt vpon earth: but the way of reformation haue they not knowne no; vnderstande the pathe thereof: neyther haue their chyldren receyued it: yea righte sure is it from them. It hath not ben lorde of, in the lande of Canaan, neyther hath it ben true at Chanaan.

¶ The signetnes sought after wysdome, but that which is cethly, like as the marchantes of the land do. They of Chanaan are cunning also, and they labour so; wysdome is vnderstanding, but the way of true wysdome they knowe not, neither do they thinke vpon the pathe thereof. ¶ Israel, howe great is the house of God? and howe large is the place of his confession? Create is he, and habde no ende: lyghte and vnumerable. What is become of those famous gentiles, that were so great of holynes, so to waite me in vnder? ¶ Howe did not the Lorde choyse them, neyther haue they found the way of reformation: therefore were they destroyed: and so muche as they had no wysdome, they perished because of theyr foolishnesse.

¶ Who hath gone vp in to heau to take wysdome there, I brought her downe fro the clowdes: Who hath gone out the see to find her, and haue choyse her above gold, I so brought her hither? ¶ Howe in knoweth the way of wysdome, neither is there any p can it oute: he p it, that knowe it: but he that wote it, all thinge knoweth it, and he that wote her out with his owne knowledge. This man is he whiche

prepared the erth at the begynnyng, I stilled it with all maner soules and herbes. When he sendeth out the light, it goeth: and when he calleth it agayne, it obeyeth hym in fear. ¶ He seeres aspe their watche, I gyue theyr light, yea and that gladly. When he calleth ebe, they saye: here we be. And so with such fauines they shewe light vnto him that made them. ¶ He is our God, and there shall none other be compared vnto him: It is he yf he hath found out al wysdome, and hath gyuen her to Jacob his seruant, and to Israel his beloued. Afterwarde byd he shew him selfe vpon erth, and dwelt among men.

¶ The reward of them that hope the lawe, and the punishment of them that despye it. A complent of Jerusalem, and vnto the figure thereof, of the church.

CAP. IIII.

This is the booke of the commaundementes of God, and the lawe that endureth for euer. Al they that hope in him come to lyfe: but such as forsake it, shall come to deathe. ¶ Iacob, and Iohane bothe of it: walke by this waye theyr waye byghtnesse and shine. ¶ Give not thyne honour to another, and thy worship to a strange people. ¶ Israel, howe happy art thou, I say that God hath shewed vs such thinges as are pleasant vnto him: He of good core chooeth people of God, ¶ thou ancient Israel. Howe are ye solde amonge the heathen, howe be it not for your better destruction: but because ye pynched God the Lorde to wrath and displeasure, therefore were ye deliuered vnto your enemies: for ye despised the curiall synge God that made you, offeringe vnto dyable, I not to God. Ye haue forgotte hym I brought you vp, and your nouriue Jerusalem haue greued.

¶ What the lawe that the wrath of God was commynge vpon you, he sayde: Garken, ¶ ye that dwell about Syon, for God hath brought me in to great heuynesse: and wher I ge the captiuite of my people, of my tomes and daughter, which the curiall synge will byng vnto them. With ioye did I sorowe them, but now must I leue the wrath wraung and sozore.

¶ Let no man reioyce ouer me within a fortyn, which for the sinnes of my chyldren is desolate of every man. ¶ I say: they hope fro the lawe of God, they wold not knowe his rightousnesse, no; walke in the waye of his commaundementes: and as for the pathe of the trouthe and godlinesse, they had no will to go in them.

¶ Ye dwellers about Syon, come, and let vs call to remembrance the captiuite that the curiall synge God hath brought vpon my tomes and my daughter, he hath brought a people vpon them from farre, an vnchristus people, of a strange language, whiche neyther regarde the olde, no; pte for yonge.

Psal. lxxv.

Jerem. li.

Hosea. i. a.

viii.

Psal. xlv.

and. xlv.

Ezech. xlii.

Jerem. xxi.

Psal. lxxv.

Ezech.

Jerem. xxi.

Psal. lxxv.

Psal. lxxv.

Jerem. xxi.

Psal. lxxv.

and. xlv.

Psal. lxxv.

Ezech. xlii.

Jerem. xxi.

Psal. lxxv.

Ezech.

Jerem. xxi.

Psal. lxxv.

made and hanged with golde. Crownes of golde haue theye goddes upon theyr heates: for the pictures them selues take the golde and shewe from them, and yet is to theyr shame: whye theye grue of the same kind of heates, and reuenge theyr boyes withell: agayne, theyr take it from the heates, and heate theyr goddes therewith. Yet can not the goddes helpe them selues frome rust and mothe. When they haue couered them with clothe of purple, they saye theye face for the dust of the temple, wherof there is much among them. One hath a sceptre in his hand, as though he were iudge of the counter: yet can he not scape suche an offence bym. Another hath a sweerde of an art in his hand, for all that, to be myghty had: to defende bym selfe frome duste, nor frome muche more.

Jeremye.

Altho this ye maye vnderstande, that they be no goddes, therefore is that ye neither worship them, nor feare them. For yf as a bre- sell that a man dyeth, is nothinge worthy to be dyaken, euen so is it with theyr goddes. When they be set up in the temple, their eyes be full of dust, theye see the feet of those that come in. And yf as the boys are whete in, rounde about upon hym that hath offended the wyng: so as it were a beo bodye keppe betwixt the gease: euen so the pictures kepe theyr boyes with dares and lockes, lest theyr boyes be spoyled with robbers. Theyr set by candles before them: yea theyr and that many: wherof they can not se one, but euen as blackes, so stande they in the temple. It is sayd: that the serpentes and wyrmes, whiche come of the earth, gnawe out theyr heates, eatynge them and theyr clothes also, and yet they feele it not. Theyr faces are blacke, wherof theye knowe that is in the temple. The wyles, fawles, and byrdes flye upon them, yea and the cattes canne ouer theyr heates.

Isaie.
of cankeres by
doe pollute.

But this ye maye be sure, that they are not goddes, that they feare them not. For golde that they haue, is to make them becomynge: and yet neuer helpe, onles some booe worpe of theyr rust, theyr will grue no thyme: and when they were cast in to a founne, they felt it not. Theyr are bought for money, and haue no birth of spye within them. Theyr may be borne upon mens shoulders, as thow that haue no fre: wherby they declare vnto men, that they be nothinge worthy. And wherof theyr theyr then, that worship them. As yf theyr fall to the grounde, they can not crye by a gyfte of them selues. Yea though one helpe them up and set them right, yet are they not humble to stande alone: but must haue pypples that bynde them theyr deo men. As for yf thinge that is offered vnto them, theyr pictures sell it, and abuse it: yea y pictures wyues take therof, but vnto yf theye a poore theyr grue nothinge of it, the women with childe and the milke-ous lappe handes of childe offringes. Wf this, e maye be sure, that they are no goddes, therfore be not ye afraid of them, from wherof cometh it then, that they be called goddes:

The women set before the goddes of syluer, gold and wood, & the pictures set in their temples, haue open clothes, whose heates and bodies are shawen & haue nothinge upon the heates: saynge and crying upon theyr goddes, as men do at the sea, when one is dead.

The pictures also take alwaye the garments of the ymagines, and decke their wyues with yf theyr will. Wherby it is good to see that any man do vnto them, they are not humble to receyue it: they can neither let by a hyng nor put him downe. In the mune they may neither grue rythes, nor in wande up. Though a man make a booe vnto them and kepe it not, theyr will not receyue it. Theyr can not educe a blinde man to his sight, ne helpe any at his nebe. Theyr can helpe no mure in the wynde, nor good to the fartheles. Theyr goddes of wood, stone, golde and siluer, are but euen as other stones, that be broken of the mountayns. Theyr that we: theyr them that be conformed. Some whiche theyr then be taken for goddes: yea howe dare men call them goddes: And though the Saltees we: theyr them not, hearynge that they were but com and could not speake: yet theyr them selues offer vnto Bel, and wold fayne haue him to speake: as wold saye, theyr could fele, that we maye not moue. What when theyr men come to vnderstandynge, theyr shall forsake the, for theyr goddes haue no kyngs.

A grete sort of women gyfte with clothes & set in the streets, & burne olyue byrres. Altho one of them be conuerced away and yf any such as come by: we call the hie myghty house in the street, because the was not so myghty repated, nor her coide broken. What so euer is done for the, it is but byng & loth: wher may it then be thought of sayd that they are goddes: Carpenters and goldsmithes make them, neyther be they anye of the thyngs, but euen what the woikmen will make of them. Yea the golde and siluer that make them, are of no long continuance: howe whiche then the thyngs that are made of them, be goddes: Claret & beere are the thyngs: yea beere & claret is it, that theyr laue behind the for theyr pollente. As as soone as there cometh any waies of playe upon them, the pictures ymagyn, wher theyr maye byde them selues with them. Howe can men thynke then theyr be goddes, whiche whiche maye defende them selues frome waies: nor be theyr them for myghty: & for theyr be but of wood, of stone, of siluer and of golde: al people and byrdes that knowe be affere, that theyr be but byng thyngs: yet it that be openly declared, that theyr be no goddes: but euen the byng wyues of mens heates, & that God hath nothinge to do with the. Theyr can set no kyng in the lande nor grue euer vnto men. Theyr can grue no sentence of a matter, neyther defende the lande frome myghty: for theyr are not able to do so much as a crowe, that theyr be not fayne and ease.

Jeremye.

¶ When there happeneth a fyre in the
house, it shoke goddes of wood, of siluer and
of golde, the pyres wylle cōsume and tene the
skyn. They can not withstande any hyge
in battaile: how maye it then be thought as
promised, that they be goddes? Moreover,
these goddes of wood, of stone, of golde and
siluer, maye neither defende them selues fro
thems ne robbers: yea the depe wyched are
stronger then they. These steepe them out of
theyr apparill, that they be clothed withall,
that take theyr golde and siluer from them,
and so get them away: yet can they not helpe
thems selues. Therefore it is much better for a
man to be a churche, and to shewe his powerte
in a profitable besitt in a house, wherein
herthat stoweth it, myght haue pleasure: yea so
as he wylt in a house, to kepe such thynges
safe as be therein, then to be such a bayne god.
The sunne, the moone, and all the starres
when they grue theyr syne and lght, are o-
beyent, and do men good: When the lghte-
ninge glysteth, all is cleere: The wynde bloweth
in euery countrey, and when God com-
membereth the cloudes to go rounde aboute
the hole world, they be as they are bydden:
When the fyre is sent downe from above and
renewed, it burneth by bylles & wooddes.
But those goddes are not like unto these
thynges, neither in betwixt nor in strengthe.
Wherefore men shal not thynke nor say that
they be goddes, seeing they can neither grue
successe in iudgement, nor do men any good.
Wherefore for almightie as ye be now assured,
that they be no goddes, so ye feare them not:
for they can speake neither good ne euill of
kynge. They can shewe no tokens in hea-
uen for the heptem, ne shewe anynt as the
sunne, ne grue light as the moone. Yea the
dimensionles beastes are better then they, for
they can get them vnder the skyn, and do
them felous good. So can ye be certified by
no manner of mentes, that they be goddes:
Therefore craunch them not. For lyke as a fray-
herbage in a garden of cucumbers hegeth
nought, yea, euen so are they goddes of wood,
of siluer, of golde: and lyke as a wyperchome
is in an orchard, that cucky byrde spyteth vpon
it: lyke as a deeb body that is cast in a bath:
So lyke as it with those goddes of wood, siluer
and golde. By the purple and scarlet whiche
they haue vnder them, and soons faileth away,
ye maye vnderstande, that they be no goddes:
yea they them selues shall be consumed at a
last, whiche shall be a great confusyon of
the fante. Wyldest is the gooly man,
that hath no puaiges and wyper-
chyppe nours, for he shall
be far from rejoyce.

¶ The ende of the Prophete
Baruch, whiche is not in
the Canon of the
Hebreue.

Baruch

¶ The songe of the thre chyldren,
whiche were put in to the hote
brennyng ouen. The com-
men translation, readeth
this songe in the iii.
chap. of Daniel.



And they were in the
middest of a flame, by reason
of a magnifying the Lord
Alasah, those by, a prayer on
this manner. And in a myght
of a fyre opened he his mouth, & sayd: I re-
spected be thou O Lord God of our fathers:
spoke to us: to be saved and delivered
is that thy name, for evermore: for thou art
spightous in all the thynges that thou hast
done to us: yea faithful are all thy wordes
for thy wordes are right, & thy iudgements true.
In all the thynges that thou hast brought
vpon vs, and vpon the helpe crye of our fa-
thers (vnto Jerusalem) O Lord God, excused
true iudgements: yea accorde: syng to right and
equyte: hast thou vious. These thynges sayd
vs, because of our synn.

For whyp we have our
kely, departe from our: In all thynges
have we trepassed, nor obeyed thy
mandementes, ne thy wordes, neither done
as thou hast bidde us, that we myght pre-
pare. Wherefore all that thou hast brought
vpon vs, and encreas thyng that thou hast
done to vs, thou hast done the in true iudge-
ment: As in delueryng vs into the handes
of our enemies among vngodly and wicked
abominations, and to an vngodly king:
yea the most forward vpon earth. And now
we maye not open our mouthes, we are be-
come a shame and reproch unto thy seruantes
and to them that worshippe the. Yet for thy
names sake (we beseeche the) cast vs not out
for euer, because not thy counsaunt, and take
not away thy mercy from vs, for thy beloued
Abrahams sake, for thy seruauit Isaac sake
and for thy holy Ishaaks sake: whom thou
hast spoken, and promised that thou wouldest
multiply their seed as the starres of heuen,
and as the sand that lyeth vnder the fete. Now.
For the O Lord: we become lesse then any
people, and be kept vnder at this houre in all
the world, because of our synnes: & that
nowe we haue neither prince duke, prophete,
burnt offering, sacrifice, oblation, incense, ne
Sanctuaries before the.

Therefore, in a contempte bette
and an humble spirite lette vs be acceptor that
we maye obtayne thy mercye. As we as in
sacrifice of rammes and bullocks, and in
countenances of sac lambes: so lette vs offer
syng: be in thy sight this houre, that is mappe
pleaseth the, for there is no confusion vnto the
that put their trust in the. And now we folow
the with all our hearte we feare the, and feare
the thy face. But vs not to shame, but traile with
us after thy louynge humnolles: & acceptynge
to the multitude of thy mercyes. Praise

Daniel

Baruch

Jeremias

Jeremias

Jeremias

Jeremias

Jeremias

Jeremias

Jeremias

Jeremias

Jeremias

Jeremias

THE SONG OF THE THREE CHILDREN.

be by thy miracles (O Lord) and get thy name an honour: that all they which be thy servants shall say, in age to come. Let them be ashamed thow art the almighty power, and let their strength be broken: that they may know, how thou alone art the Lord God, and glorious throughout all the world.

And the hymnes servants that put them in, ceased not to make thy own voice, with words thy. thy beams, thy and forgotten: so that the flame had forth of thy own upon a fair and upon rubies, yet it took always, and burnt by thee. And thus that it got hold upon itself by the sun. But the flames of the Jordan came down in the sea to a land and by the sea, and found the flame of the fire out of the oven, and made the mouth of the oven, as it had been a cold furnace blazing, so that the fire which they used them, grew them, not by their heat. Then this fire (as out of one mouth) played, denounced, and blessed God in the furnace, saying.

1. Psalm 113. Blessed be thou, O Lord God of our fathers: for thou art the author of prayer and honour, yet and to be glorified for evermore. Blessed be the power of thy glory, for it is worthy to be praised, and ascribed in all worlds. Blessed be the power of thy temple of thy glory, for above all things thou art to be praised, yet and to be glorified for ever. Blessed be thou in the throne of thy kingdom, for above all thou art worthy to be well spoken of, and to be more the magnified for ever. Blessed be thou that hast spoken thy word, and thyself upon the cherubim: for thou art worthy to be praised, and above all to be magnified for ever. Blessed be thou in the firmament of heaven, for thou art prayer and honour worthy for ever.

2. Psalm 113. All be worlds of the Lord: praise good of the Lord, praise him, and let him up for ever.

3. Psalm 113. O ye heavens, praise good of the Lord: praise him, and let him up for ever.

O ye waters that be about the firmament, praise good of the Lord, praise him, and let him up for ever.

O ye powers of the Lord, praise good of the Lord, praise him, and let him up for ever.

4. Psalm 113. O ye sun and moon, praise good of the Lord, praise him, and let him up for ever.

5. Psalm 113. O ye stars of heaven, praise good of the Lord: praise him, and let him up for ever.

O ye thrones and bows, praise good of the Lord: praise him, and let him up for ever.

O ye words of God, praise good of the Lord: praise him, and let him up for ever.

O ye and stars, praise good of the Lord: praise him, and let him up for ever.

O ye north and south, praise good of the Lord: praise him, and let him up for ever.

O ye west and east, praise good of the Lord: praise him, and let him up for ever.

6. Psalm 113. O ye light and darkness, praise good of the Lord: praise him, and let him up for ever.

O ye light and darkness, praise good of the Lord: praise him, and let him up for ever.

O ye light and darkness, praise good of the Lord: praise him, and let him up for ever.

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O ye light and darkness, praise good of the Lord: praise him, and let him up for ever.

THE HISTORIE OF SVSANNA VVHICHE IS THE .XIII.
CHAP. OF DANYEL AFTER THE LATYNE.

There dwelte a man in Babilon, called Josachim, that toke a wyfe whose name was Susanna, the daughter of Belchias, a very saye woman, and such one as feared God. He and her and her mother alwaies godly people, & taughte thes doughter to be to the lawe of Moyses. Josachim her husband was a great ryche man, & had a saye orchard fornyng vnto his house. And to hym resorted the Jewes comonly, bycause he was a man of reputation amonge them. The same yere were made two iudges, such as the Wyse spake of: All the wyse men of Babilon, cometh from the elders (that is) from the iudges, whiche seme to rule the people. These came ofte to Josachim house, and all such as had any thyng to do in the lawe, came thither vnto them.

Some when the people came agayne at afternoone, Susanna wente in to her husbandes orchard, to walke. The elders seeinge this, that she went in bysyle, and walchede they were chaunged vpon her, yea they were almost ouer of theyr wits, and call downe they eyes, that they should not be beauen, ne remembre that God is a righteous iudge. For they were hotly wounded with the loue of her, whiche hurt one vnto an other his greif. And for shame they durst not tell her, theyr synnefull lust, that they wolde saye haue had to do wth her. Yet they laped wate for her secretly from daye to daye, that they might at the last, haue a sight of her. And the one day to the other they saye, let vs go home, for if we lye tyme, so theyr lust theyr waye shal be. When they returned agayne, they came together, conspyringe out a matter betwene them felous, for the one tolde the other of his which lust. Then appointed they a time when they might talke Susanna alone.

It happened also that they clyped out a conspyringe tyme, when the winte to the to thaille (as her maner was, and no body wold thinke, that two men, and thought to walke the self in the garden, for it was an hot season there was was one person there, sent the two elders, that had byd them felous, to walke by her. So they saye to her in priuie: goe betwixt us and looke, and thus the orchard house, that I more wold me. And they byd as she had them, that the orchard doer, I wente out them felous at a backe doore, to let the thyng that he had remeinded: but Susanna knewe not, that the elders left there but within. Now whē the maidens were gone forth, the two elders gat them by: and ran vpon her, saying: now the orchard doers are out, that no man can see us: we haue a lust vnto thee, therefore comst thou to us: I haue wold. If thou sayst not, we will byngne a false witness agaynst thee: that there was a young

felow with thee, and that thou hast sent awaye the mayden for the same cause. Susanna sayde, and sayde: Alas, I am in trouble on euery side. Though I follow you mynbe, it will be my death: and if I could not vnto you, I can not escape your hands. Well, it is better for me, to fall in to your hands without the dede hope, then to syn in the sight of the Lord: and with this, she crept out with a loud voyce: the elders also cryed out agayne her. Then ran there one to the orchard doore, and smote it open. Now when the seruantes of the house heard the crye in the orchard, they runned in at a back doore, to see what the matres wold. So wold the elders tolde them the seruantes were gone: so they sayde, for why there was neuer such a report made of Susanna. On a morowe after came the people to Josachim her husbande: the two elders came also, full of malicious imaginations agaynst Susanna, to byngne her vnto death, and spake thus befoze the people: And for; Susanna the daughter of Belchias, Josachims wyfe. And immediately they sent for her. So she came to her father's mother, her cytherens al her kinsers. Now when they sawe a tender yong, a marvellous faire woman was a tender yong, a marvellous faire of face. Therefore the wyldes men conspired to take of the clothes fro her face: for she was couered: at a lech, they might to be clothed in her beauty: The fre friends, yea al they that knewe her, began to wepe.

These two elders stode up in the myddell of the people, and layed their handes vpon the heades of Susanna: which wept & wept up to waite heaven, for her herte had a sure trust in the Lord. And the elders sayde: do we wote walkinge in the orchard alone, this woman came in with her two maydens whom the sent awaye frome her, and passed the orchard doore. With that a yong felow (whiche there was hit) came vnto her, & saye with her. So saye, we stode in a corner of the orchard. And when we sawe this wickednes we ran to her: and percepued, that they had a myddel together. But we could not helpe him, for he was stronger then we: thus he aspryngh by her, & gat him away. Now when they had tald this word, he asked her, what yong felow this was: but she wolde not tell. This is the matter, & we be witnesses of the same. The common foyle becaused them, as those that were the elders woldes of the people, & so theyr conspyringe her to death. Susanna crept out with a loud voyce, & sayd: O cruel thyng God, thou searcher of secrets, thes thou I knowed all thynges afoze they come to pass: thou wotest, & they haue doyned false witness agaynst me: and behold, I must dye before as I neuer byd any such thynges, as these men haue maliciously writte agaynst me. And the Lord brede her voyce, for whiche she was led forth to death. The Lord rapyd vpon the spere of a yong chylde, whose name was Daniel, whiche cryed in a loud voyce: 3 am

A. xiii. xliii.

Q I am cleane free this bloure. When all the people turned the toward him, and sayde: What mane these wordes, y thou hast sayde: Daniel stode in the middell of them, & sayde: See ye such foolcs, & ye chylidren of Israel, y ye can not discern: Ye haue here condemed a daughter of Israel into death, & knowe not y charge wherof: As yet on iudgement agayne, for elther haue spoken false wycllcs agaynst her.

Wherof the people curred agayne in all y backe. And the elders: that is the principall bectres) sayde vnto him: come lft downe vnto amongre be, and shewe vs this matter, seeing God hath giuen the as greates honoure as an elder. And Daniel sayd vnto them: what thise two alse y one from an odelit, and then sayd y breast them. Why they were put a lunder one from an other, he called one of them, and said vnto hym: O thou olde candelike cyle, that hast bled thy waychente so long: thys byngacyone beides, whiche thou hast done a lase, are now come to light. For thou hast giuen fals iudgements, thou hast applyed the innocents, and letten the gyrlcs go free, where as yet the Roide sayde: The innocent and ryghteous fe thou shalt not. Well than yst thou hast sen her, tell me vnto what tce larest thou them talking together: Or answer: Cunder a Sholbery tce. And Daniel sayde: beere well, nowe thou lrest euen vpon thyne beed. Lo the messenger of the Roide hath receyued the sentence of hym, to carye in tce. When put he hym alse, and called for the others, and sayd vnto him: O thou lse of Canaan, but not of Iuda: y hauest darth dysceyned the, and luth hartie laboured thys beede. Thus deale yst a lase with the daughter of Israel, and they for feare) conficted vnto you: but the daughter of Iuda wolde not obye poure wylchente. Nowe tell me the vnto what tce ydded thou take them, speakinge together? He answered: Cunder a Shingranete tce. Then sayde Daniel vnto hym: Cleepe well, nowe thou lrest also euen vpon thyne beed. The messenger of the Roide standeth waeyng with the swerde to cutt the in two, and to lase y you bothe.

With that, all the hole multitudes gave a great shout, and praysed God, which alwaye deliuereth them that put theyr trust in him. And they came vpon the two elders (whom Daniel had conuyd to theyr owne mouth: y theyr had giuen fals wycllcs) & dealle with them, euen yphawic on theyr wold haue done with the neighbouring: clypes theyr drc accoyding to y law of Moyses, & put them to death. Thus y innocet blood was lased y same dap. Then blychies and vis wyle praysed God, for theyr daughter Susanna, wherof hym husband and all the kined: that there was no aduocelle found in her. For that day forth, was Daniel had in great respectacion in the legte of the people.

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¶ The ende of the hystorye of Susanna.

¶ The hystorye of Bel, and of the Dragon, whiche is the fourtene chapter of Daniel after the Latyne.



Bere was at Babilon an ymage, called Bel: so there were spent vpon him euery daye clyue cakes forye: wyne, and y great pottes of meate. Hym drc the hynges two: lorry hym selle, and went dayre to honoure him: but Daniel wold wyppre his owne Bel.

And the hynges sayde vnto him: Why dost thou worshipp Bel? he answered: Because I maye not worshipp thynges made with handes, but the hynges God which made heu and earth, & hath put vs vpon all flesh. The hynges sayde vnto hym: thinkest thou not that Bel is a hynges God? O syed then not, how much he eateth a myghtye euery daye? Daniel simplyd and sayde: O hynges: beere not thyr selle: this is but made of claye with in, and of metall without, neither eateth he euen any hynges. Then the hynges was wroth and called for his pyckes, & sayd vnto them: If ye tel me not, who is this, that eateth by theire expences, ye shall dye: but if ye can dysceyne me, that Bel eateth them, then Daniel shall bye for vs. He hath spoken falsly agaynst Bel. And Daniel sayde vnto the king: let it so be, euen as thou hast sayde. The pyckes of Bel were .xx. byrres: theyr wynde and chylidren. And the hynges went with Daniel into the temple of Bel. So Bel's pyckes saide: As we wyl go oure and let thou the meate there (O hynges) and poure in the wynded: what thyr doer fast, & lase it with thyne owne spgnes: and lo moowen: when thou comest in, yst thou spndest not, that Bel hath eaten bp all, we wyl suffer death: y els Daniel, that hath lred vnto vs. The pyckes thence theyr klare face throughe, for vnder the sulfer theyr had made a preyre instant, and theyr wone they in euen, & ate bp what there was.

So when they were gone forth, the hynges set meates before Bel. Nowe Daniel had remembred his seccunantes: to bynged with a thebe he syed througheout all the temple, that the hynges myghte fe. Then went theyr oure, and spard the doer, seylange it wold y hynges spgnes, and so departed. In the night came the pyckes with theyr wynde and chylidren (as they were wont to be) and are and dyonke bp all. In the morninge, was found at the breake of the dore, the hynges dead, and Daniel by hym. And the hynges sayde: Daniel ate the kalles boile yet: he answered: Yo O hynges, they be dead y so as soone as he had opened the dore, the hynges laked vnto the sulfer, and cryed with a loud voice: Great art thou O Bel, and with this no bligge.

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body.

[illegible][illegible]

1. **Identify the problem:** What is the problem or issue that needs to be addressed?
 2. **Define the scope:** What are the boundaries of the problem? What are the key stakeholders involved?
 3. **Research the background:** What is the history of the problem? What are the underlying causes?
 4. **Identify the stakeholders:** Who are the people or groups affected by the problem? Who has a stake in the outcome?
 5. **Develop a plan:** What are the steps that need to be taken to solve the problem? Who is responsible for each step?
 6. **Implement the plan:** Put the plan into action. Monitor progress and make adjustments as needed.
 7. **Evaluate the results:** Did the plan work? What were the outcomes? What lessons learned?

**The end of the hydra-
type of Bel.**

柔佛州

Engr. Bill

14. Results

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Double
Lute
Clayville
Dress
Dance

with chariots, elephants, horsemen, and a great number of ships, and began to war against Ptolomy the kynge of Egypt. But Ptolomy was afraid of him, and fled: and many of his people were wounded to death, and Antiochus won many strong cities, & took awaye great good oute of the lande of Egypt.

And after that Antiochus had smytten Egypt, he turned againe in the xxliij. yere, & went towarde Israel, and came by to Jerusalem to a mighty people, and entred proudly in to the Sanctuary, and took awaye the golden altar, the candlestick, & all the ornaments thereof, the table of shewbread, the pouring vessel, the chalices, the golden spoons, the vails, the crownes, & golden apparel of the temple, and brake downe all. He took also the silver and gold, the precious vessels, and the secret treasures that be found. And when he hadde taken awaye all, he caused a great murder of men, and to fulfilled his malicious pride, and departed in to his own lande.

Thus arose great heavynesse and misery in all land of Israel. And the princes and elders of the people mourned, the young men and the maydes were despyed, and the fayre beauty of women was changed: the byrde grome and the byrde toke them to mourninge: the lande and those that dwelte therein was moved, for all the house of Jacob was brought to night.

After two yeres the kynge sente his chiefe halberdiero into the cyties of Juda, whiche came to Jerusalem with a greete multitude of people, for theyngre was creble wyndes unto them, but all wase dyscreete: for when they had given him conduct, he set suddenly by the cytie, and smote it fore, & destroyed moche people of Israel. And when he had spoiled the cytie, he set fyre oute, castinge downe houses and wallies on every syde. And women and theyr chyldren toke theyr captivite, and ledde awaye theyr catel. Then buylded theyr the castell of David with a greete and wyshe wall, and with myghty towers, and made it a stronge holde for them. Wherby all theyr that were wicked people, & ungodly men to bye it, thought it with weapons and byrde in, gathered the goodnes of Jerusalem, and layd them up there: thus became it a cheeflyt wall.

And this was done to save mayste for the people that went in to the Sanctuary, and for the cruel destruction of Israel. Thus theyr too much blood on every syde of the Sanctuary, and defiled it: In so moche that the cytyens were fayne to departe, and the cytye became an habitation of strangers, beinge desolate of her owne fild, for her owne wylles were fayne to leave her. Her Sanctuary was cleane wastid: her holy dayes were turned in to mourninge, her Saboths were had in beriation, & her honour brought to nought. Later howe greet her glory was afore, so greet was her confusion, and her joye turned in to sorrowe.

Antiochus with the byrde had sent a chiefe halberdiero into the lande of Israel, whiche came to Jerusalem with a greete multitude of people, for theyngre was creble wyndes unto them, but all wase dyscreete: for when they had given him conduct, he set suddenly by the cytie, and smote it fore, & destroyed moche people of Israel. And when he had spoiled the cytie, he set fyre oute, castinge downe houses and wallies on every syde. And women and theyr chyldren toke theyr captivite, and ledde awaye theyr catel. Then buylded theyr the castell of David with a greete and wyshe wall, and with myghty towers, and made it a stronge holde for them. Wherby all theyr that were wicked people, & ungodly men to bye it, thought it with weapons and byrde in, gathered the goodnes of Jerusalem, and layd them up there: thus became it a cheeflyt wall.

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I. Mach. vi.

I. Mach. vi.

I. Mach. vi.

is vpon the Sabbath daye, we will fyght a-
gainst him, and not bye al, as our brethren;
theye murdereth so heynously. And this came
the synagoge of the Jewes vnto the, (George
of Trebiz), all such as were secured in the
lawe. And all they that were fled for per-
secucion, came to helpe them, and to stande by
them: In to morrow that they gathered an host
of men, and sette the wyched doores in theyr
glorious; and they vngodly me in their wrath,
some of the wyched fled vnto the Heathen,
and escaped.

Thus Mathathias and his frendes went
about, and be drope the aulters, and cir-
cumcised the chyldre, that had not yet recey-
ued circumcisi on: as manye as they founde
within the coo lles of Israel: and folowed
myghty ye bow in the chyliden of pyde, and
this acte proodred in theyr hanes: In so
muche that they kepte the lawe agaynst the
pouer of the Benetyles and the kynge, and
gaurd ourt theyr domynyon vnto wyched
pore.

After this, when the tyme dytwe on sat. & sabbathes, he said unto his followers: Now is myppid and persecution increased: now is the tyme of destruction & watchful diplotar: wherefore (o my sones) be ye feruent in the law, & regard your lyues for the resclame of the fathers: call to remembrance to hat actes our fathers dyd in their tyme, so shal ye receyue great honour, and an eternall lyving name.

Secondly: Abraham, was not to be founde faithful in temptation, and it was required unto him: for righteousness. Joseph in time of his tribulation, kept the commandement, and was made a lord of Egypt. Phineas our father was so fervent for the honour of God, that he overcame the covenant of an everlasting friendship. Julius was so fully in the word of God, was made the captaine of the world. Alcibiades was made before the congress, and received an offering. David also was mercifully benighted, obeyed 3 times in an everlasting kingdom. Elisha being glorious and present in the land, was taken up into heaven. Daniel was in the furnace, remained steadfast in faith, and were belied out of the fire. In the name Daniel being unguilty, was saved from the mouth of the lyinge.

And thus ye maye confydre thowout all
ages sithens the world began, that woe to e-
uer put their trust in God were not our com-
fite nor yet then the woeles of an vngodly
man, for his god; y is but doing a womans;
to dave is he for ep, and to moe is he gone:
for he is turned in to ceth, and his monozial
is come to nocht. Wherfore, o my sonnes,
take good hertes vnto you, a quyte your sel-
ues like men in the law: for ye do the thin-
ges that are commended you in the lawe of
the Lo: do your God, ye shal obteyn great fo-
nour therein.

And behold, I know that your brother Symon is a man of wisdom, so that ye incline unto him alway: he shall be a father unto you.

[illegible]

Judas is made ruler over the Jewes. He breketh Appolonius and Heron the prince of Syria. The confidence of Judas toward God. Judas determineth to fight against Ahas, whom Antiochus had made captayne over his host. The prayer of the soldiers.

CAPL.

III.

[illegible][illegible][illegible]

24
 'Tudas:
 Josephus cap
 vii. 12-14, 16,
 18-19, 21-22, 24-25, 27-28, 30-31, 33-34, 36-37, 39-40, 42-43, 45-46, 48-49, 51-52, 54-55, 57-58, 60-61, 63-64, 66-67, 69-70, 72-73, 75-76, 78-79, 81-82, 84-85, 87-88, 90-91, 93-94, 96-97, 99-100, 102-103, 105-106, 108-109, 111-112, 114-115, 117-118, 120-121, 123-124, 126-127, 129-130, 132-133, 135-136, 138-139, 141-142, 144-145, 147-148, 150-151, 153-154, 156-157, 159-160, 162-163, 165-166, 168-169, 171-172, 174-175, 177-178, 180-181, 183-184, 186-187, 189-190, 192-193, 195-196, 198-199, 201-202, 204-205, 207-208, 210-211, 213-214, 216-217, 219-220, 222-223, 225-226, 228-229, 231-232, 234-235, 237-238, 240-241, 243-244, 246-247, 249-250, 252-253, 255-256, 258-259, 261-262, 264-265, 267-268, 270-271, 273-274, 276-277, 279-280, 282-283, 285-286, 288-289, 291-292, 294-295, 297-298, 300-301, 303-304, 306-307, 309-310, 312-313, 315-316, 318-319, 321-322, 324-325, 327-328, 330-331, 333-334, 336-337, 339-340, 342-343, 345-346, 348-349, 351-352, 354-355, 357-358, 360-361, 363-364, 366-367, 369-370, 372-373, 375-376, 378-379, 381-382, 384-385, 387-388, 390-391, 393-394, 396-397, 399-400, 402-403, 405-406, 408-409, 411-412, 414-415, 417-418, 420-421, 423-424, 426-427, 429-430, 432-433, 435-436, 438-439, 441-442, 444-445, 447-448, 450-451, 453-454, 456-457, 459-460, 462-463, 465-466, 468-469, 471-472, 474-475, 477-478, 480-481, 483-484, 486-487, 489-490, 492-493, 495-496, 498-499, 501-502, 504-505, 507-508, 510-511, 513-514, 516-517, 519-520, 522-523, 525-526, 528-529, 531-532, 534-535, 537-538, 540-541, 543-544, 546-547, 549-550, 552-553, 555-556, 558-559, 561-562, 564-565, 567-568, 570-571, 573-574, 576-577, 579-580, 582-583, 585-586, 588-589, 591-592, 594-595, 597-598, 600-601, 603-604, 606-607, 609-610, 612-613, 615-616, 618-619, 621-622, 624-625, 627-628, 630-631, 633-634, 636-637, 639-640, 642-643, 645-646, 648-649, 651-652, 654-655, 657-658, 660-661, 663-664, 666-667, 669-670, 672-673, 675-676, 678-679, 681-682, 684-685, 687-688, 690-691, 693-694, 696-697, 699-700, 702-703, 705-706, 708-709, 711-712, 714-715, 717-718, 720-721, 723-724, 726-727, 729-730, 732-733, 735-736, 738-739, 741-742, 744-745, 747-748, 750-751, 753-754, 756-757, 759-760, 762-763, 765-766, 768-769, 771-772, 774-775, 777-778, 780-781, 783-784, 786-787, 789-790, 792-793, 795-796, 798-799, 801-802, 804-805, 807-808, 810-811, 813-814, 816-817, 819-820, 822-823, 825-826, 828-829, 831-832, 834-835, 837-838, 840-841, 843-844, 846-847, 849-850, 852-853, 855-856, 858-859, 861-862, 864-865, 867-868, 870-871, 873-874, 876-877, 879-880, 882-883, 885-886, 888-889, 891-892, 894-895, 897-898, 900-901, 903-904, 906-907, 909-910, 912-913, 915-916, 918-919, 921-922, 924-925, 927-928, 930-931, 933-934, 936-937, 939-940, 942-943, 945-946, 948-949, 951-952, 954-955, 957-958, 960-961, 963-964, 966-967, 969-970, 972-973, 975-976, 978-979, 981-982, 984-985, 987-988, 990-991, 993-994, 996-997, 999-1000.

30. **சென்னை**
 31. **மதுரை**

1. 2004年10月1日

13

【文】

port. And when his people saw such a great host before them, they sayde vnto Judas: *Why are we hable (bringe so fewe) to fight against so great a multitude and so stronger fightinge? we be so wery, and haue fasted all this daye.*

But Judas sayde: *It is a small matter for many to be overcome with few: yea there is no difference to the God of heuen, to deliuer by a great multitude; or by a smal company: for the victory of the battell standeth not in the multitude of the hoste, but the strength cometh from heuen. Wherefore, they come as gayed with a presumptuous and proude multitude, to destroye vs, our wyues and our chyldren, and to robbe vs. But we wyl fighte for our luyes, and for our lawes, and the Lord bym selfe shall destroye them before our face: therefore be not ye affrayde of them.*

As soon as he had spoken these wordes, he left secretly vpon them. And thus was hecom synner, and his hoste put to flight, and Judas followed vpon them beyond Bethoron vnto the playn field, where they were slayne eight hundred men of the Philistines. And when all the heathen on euery syde were affrayde of Judas and his brethren: so that the rumour of him came vnto the kinges eares, for all the Gentyles could tell of the warres of Judas.

And when hyng Antiochus herde these tydings, he was angry in his mynde: wherefore he sent forth and gathered an host of his holie realme, very strong armys, and opened his treasury and gaue his host a yere wages in hande, commaundynge them to be redye at all tymes.

And whyles when he sawe that there was no money thought in his treasuries, that he should the dysorde and persecution, which he made in the lande (to put downe the lawes that hadde ben of olde tymes): his customes and trybutes of the lande were mynyshed: he feared that he was not hable for to beare the costes and charges any longer, nor to haue suche gyfte, to geue so liberally as he dyd afore, more than the kinges that were before him.

Wherefore he was heuy in his mynde, and thought to go in to Jerusalem, for to take tributes of the land, & so to gather much money. So he left X-pias (a noble man of the kinges blood) to ouerse the kinges busynesse, from the water of Euphrates, vnto the borders of Egypt, and to kepe wel his son Antiochus, tyll he came agayne.

And ouer he gaue hym halfe of his hoste, & Elephasar, a counsailler vnto him, euery thing of his mynde, concerning the lawe which dwelt in Juda and Jerusalem, that he shoulde sende out an army to synner them, to destroye and to rote out the power of them, and to reuente Jerusalem: to put oute their memoriall from that place, to set the name of god to inhabyte all theyr quarters, and to putte theyr lande amonges them. Thus the

hyng toke the other part of the host, and departed from Antioch a cite: & of his realme ouer the water of Euphrates, and in the hande and. xlviii. yere, and thence to the water of the great countreys.

And X-pias chose vnto hym to followe the sonne of Dominus, (Sicani), and Gorgias myghty men, and the kinges frende. And he sent with xl. thousande of them, and xlv. thousande horsemen, for to go in to the land of Juda, and to destroye it, as the hyng commaunded. So they went forth with all theyr power, & came to Emmaus in to the playn field, where the march was made: & herde the rumour of them, they and they: & runnes toke very much silver and gold, so to buye the children of Israel to be their bondmen. And he came vnto them also to see many men of warre on euery syde, oute of Syria, and from the Palestines.

Now when Judas and his brethren saw that that trouble increased, & that the hoste drew nye vnto the borders, they considered the hyngs wordes which he commaund did vnto the people: namely, that they shoulde be redye to fighte with and to destroye them. They sayde one to another: Let us be redye the detrye of our people, let vs fighte for our folke, and for our Sanctuarye. And when the congregation were soone redye gathered to fighte to praye, and to make supplication vnto God for mercy & grace.

As for Jerusalem, it laye byde, and was as it hadde ben a wyldernesse. And he remembred no man in nor out at it, and the Sanctuarye was troden downe. And the aleuimtes kept the cattle there was the habitation of the beasts. And the myrd of Jacob was taken away, the pyper and the harpe was gone fro among them.

The thearlytes gathered them together, and came to Bethphar before Jerusalem: for in Bethphar was the place where they payed before tyme. So they fasted that daye, and put sackclothes vpon them, & came althys vpon theyr heades, rente theyr clothes, and layde for the bokes of the lawe (whereunto the thearthen soughte the yheremites of theyr paynes) & broughte the yheremites dynammite the firinginges and the tithes. They set them also the altynnes (whiche hadde solden theyr dayes) before God, and cryed with a loud voyce towarde heauen, sayinge: What wilt thou doo with this? and whither wilt thou carue them awaye? for the Sanctuarye is troden downe and despyed, thy prestes are comen to heuynelle dyshonour: and behold the thearthen are comen together for to destroye vs. Thou knowest what thynges they imagine agaynst vs. Now may we stand before thee, except thou, o God, be our helpe?

They blew oute the trumpet also with a loud voyce. Then Judas ordered his paynes ouer the people: our thearthen are hundredes, our strength, and our men. But as for such as they did them houses, married wyues, planted theyr dynnarys, and they

that these fearful he commanded them to
go home, according to the law.
So the host ermoied, and pitched upon the
fourth of Emmaus.

And Judas sayde: Come your fellows, be
stronger: for my chibren make you ready: as
saynt to morrow in the morning, that ye may
fight with these people, which are agreed
together to destroy us: and our sanctuary.
Better is it for us to dye in battaile, then to
be in our people and our sanctuary in such a mis-
erable case. Therefore, as the will is in
Judas, so be it.

So Judas goeth against Gorgias, which led in
his army. He putteth Gorgias and his host to flight.
Then smiteth Jeremie, but Judas dyeth him out.
Judas putteth the temple, and deprecately
the altar.

CAP. III.

Then take Gorgias four thousand men
of force, and a thousand of his horse-
men: and ermoied by night, to come
against the Jews host place, and so to
destroy them suddenly. From the men that kept
the watch, were the conquerors of them. Then
arose Judas to smite the chief and principal
of the henges host of Emmaus, for the
army was not yet come together. In the
season came Gorgias to fight in to Judas
army: and when he found no man were,
he sought them in the thick places. So though
they had been there away because of him. But
when it was day, Judas knew by his spies
in the field with the thousand men only,
whiche hath neither haven: neither sword to
their mynde.

But on the other side, they sawe that the
Jewes were myghty, and well harnesssed,
and their hostmen about them, and all these
well expert in feares of warre. Then sayde
Judas to the men that were with him: Feare
not the multitude of them, be not afraid
of their valente running: for emicible howe
our fathers were helped in the seed tye,
when Pharaos charged them with a great
host. Then to let be also our nobles
between: and the Lord shall have mercy up-
on us, and smite the counsel: of our fathers,
yea and preserve this host before our face
this day: And all the Jewes will knowe
that to God him self, which delivereth and
saith Israel.

Then the Jewes then lyft by their eyes: and
when they sawe that they were running
against them, they went out of their tents
to the battaile: and they that were with
Judas, blew up by the trumpettes. So they
bush together, and the Jewes were dis-
comfited, and fled over the plain: but
the hymen of them were daye. For they
slew upon them unto Sittacoth, and in
to the fields of Buzza, remaine that and
Jamin: so that there were none of them
left that thousand men. So Judas
came againe with his host, and sayd unto the

people: We not greedy of the spoiles, we have
yet a battaile to fight: for Gorgias and
his host are here by us in the mountaines,
but stand ye fast against our enemies,
and overcome them: then may ye safely take the
spoiles.

So Judas was speakeing these wordes,
there appeared one part of them upon the
mount. But when Gorgias sawe that they
of his party were fled, and the enemye bente
up: for by the smoke they might understand
what was done: they perceyving this, were
very sore afraid: and when they sawe also
that Judas and his host were in the field
ready to fight the battaile, they fled every one
in to the lands of the heathen.

So Judas turned againe to spoyle the fel-
lows, wher they gat much golde and silver,
precious stones, purple, and greates riches.
Thus they went home and songe a psalme of
thanksgivinge and praised God in heaven
for he is gracious, and his mercie endureth
for ever: And so Israel had a great victory
in that daye.

Some all the heathen that escaped, came
and toke Elias every thing as it happened.
Wherefore Elias was sore afraid and get-
ted in his mynde, because Israel had not
yet such impossibilities as he would they should
neither as the henge commanded. The next
yeere followinge, gathered Elias the Jews
thousand chosen men, of four, a four thou-
sande hostmen to fight against them.

So they came in to Jeremie, and pitched
their tents at Bethbors, where Judas came
against them with ten thousand men. And
when he sawe to come myghty on foot, he
made his prayer and sayde: Deliver us by
thy power of Israel: which thynd by
drope the valente power of the grante, in
the hand of thy servant Davids, and gath-
ered the host of the heathen into the hand of Jo-
nahas: (the sonne of Saul) and of his weap-
ons.

But this host now into the hands of the
people of Israel, and let them be confound-
ed in the multitude of hostmen. And
then they fled, and discomfited the valente
of their strength, that they were before them
for their destruction. And then betwixt the
rowe, the remaine of the lawes, then shall
of thy that knowe thy name, praise the Lord
thanksgivinge.

So they fought the battaile, and there were
slayne of Elias host, four thousand men.
Then Elias beinge by discomfited of his
men, and the manpnes of the Jews, howe
they were ready, rather to lyve out to dye the
men: he went unto Jattach and chose out
men of warre: that when they were gather-
ed together, they might come againe in to
Jeremie. Then sayde Judas and his brethren:
Behold our enemies are discomfited: Let
us nowe go up, to cleanse and recover the
countrye.

Then this all the host: gathered them
together, and went by unto Jeremie. Then
Judas when they sawe the sanctuary layd
waste

W. & B.
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house, the altare defiled, the hazes bent vp, the Synagogs goyng in the courtes, yhe as in a wood, or vpon mountaynes, yea and that the prestes scilicet were broken downe: They rent theyr clothes, made great lamentacion, cast ashen vpon theyr beedes, fell downe flat on the grounde, made a great wepe with the competes, and cryed toward heauen.

Then Judas appoynted certayne men to spyke agayn those which were in the cauell, eyll they had clemed the Sennatour. So he chose prestes that were vnchast, such as had pleasure in the labe of God: and they clemed the Sennatour, and bare out the defiled stones, in to an vnchaste place. And for so much as the altare of burnt offeryng was vnchast, he toke the chupmyn, what he myght do with all: so he thought it was best to despoyle it (lest it shoulde happen to the same name) for the Syncham had defiled it, and therefore they bakte it downe. So for the stones they laped them vp vpon the mountaynes, by the house in a conuenient place: til euer came a prophete to shew, what shoulde be done with them.

So they toke hie stones according to the lawe, and builth a newe altare, such one as was before, it made by the Sennatour with-in and withoute, and halowed the courtes. They made newe countere, and bought the candlesticke, the altare of incense, and the table into the temple. The incelle laid theyr vpon the altare, and lighted the lapes which were vpon the candlesticke, that they myght burne in the temple. They set the Syncham by the table, and hanged by the bale, and set by the temple as it was afore. And vpon the xxv. daye of the mynth moneth, whiche is called the moneth of Calles, in the x. xlviii. yere: they rose vp bynges in the morninge for to do sacrifice, according to the lawe, and the newe burnt offeryng altare, that they had made: after the tyme and said that the Syncham had defiled it. The same daye was it first day agayne, with songes, pysses, dancys, and symbles.

And all the people fell vpon theyr faces, and weypping and thanking the God of heuē which had gruen them the byncipe. So they kept the dedication of the altare. viii. dayes, offering burnt sacrifices and thankofferyngs with gladnesse. They kept the temple also in clothes and vpyles of golde, and halowed prestes & cellas, and hanged wyse vpon them. Thus there was very great gladnes among the people, because of the syncham of the Syncham was put away. So Judas & his byrth in the hole dedycacion of the altare, ordered that the tyme of the dedycacion of the altare shoulde be kept in his season, to come yere to yere, by the space of eight dayes, from the twenty a fift day of the moneth: & all wyse and that with myght and gladnesse.

And at the same tyme byrthed they by the mount Synon, with bygh castles and stronge countres round about: til the Syncham shoulde come and treatie it downe, as theyr lye afore. Theseus Judas set man of war in it, to kepe

it: and make it strong, for to defende Syncham: that the people myght haue a refuge agayne the Syncham.

¶ Judas was appoynted the heathen that go about to destroy Iherusalem, and saluages of the Syncham: Symon and Jonathan: the ouerseyers were the syncham Epilon, because they denyed hym as a syncham.

CAPIT.

V.

It happened also that when the heathen & Iherusalem & the Sennatour were set by in the Syncham: it was appoynted them byrth daye to defende theyr thought to defende the syncham of Jacob that was amongest them: In so much that they began to laye and to put out certayne of the people. Then Judas fought agayne the syncham of Elias in the Syncham, and agayne those which were at the Syncham: for they were round about the Syncham: where he flew and spied a great multitude of them. He thought also vpon the malice and vnchastnesse of the syncham of Iherusalem, how they were a sinne and laye vnto the people, as how they laped wyse for them in the byrth daye to defende it: that they by in the Syncham, and came into them, conuenienced them, and bent by their syncham with all that were in them.

After wards went he agayne the syncham of Ammon, wherof he founde a myghty power, and a great multitude of people, with Timothy the captayn. So he drewe many battayles with them, whiche were destroyed before hym. And when he had slayn them, he toke the syncham, with the countres bynging thereto, and he turned agayne into Iherusalem. The heathen also in Galaad gathered them together, agayne the syncham: that were in their quartier to slay them: but they fled to the cauell of Pargamon, and sent letters vnto Judas and his byrth, saying: The heathen are gathered agayne to us: & we are byrth, so despoyle us, and now they make them for to come, and laye siege to the cauell wherinto we are fled, and Timothy is the captayn of theyr byrth: come therefore and laye us out of this hand: for there is a great multitude of us slayne at Iherusalem, and our byrth: that were at Iherusalem, and slayne and destroyed, well nigh a thousand men: and their wyues, theyr syncham: theyr syncham haue the countres ledde awaye captaynes.

Whiche these letters were yet a readym, behold, there came other messengers from Salme, with newe clothes, whiche tolde them the same typpings, and sayde, that theyr of Ptolomaeus, of Iherusalem, and of Sidon were gathered agayne them, and that all Salme was filled with syncham to destroye Iherusalem. When Judas and the people heere it, they came together, a great congrege agayne to be byrth, what they myght do for their byrth, that were in Iherusalem and destroyed of the Syncham.

¶ Chron. x.
Deut. xxi.
Ier. vii.

¶ 2. Mach. x.
I. Mach. x.
I. Mach. x.

¶ 1. Mach. x.

¶ Dedication.

¶ John. x.

¶ 1. Mach. x.

ries. And Judas said unto Symon his brother: chose the outcast men, and go deliver thy brethren in Galilee: so for me and my brother Jonathan, we will go in to Galaadithim. So he lefte Judas the sonne of Iudas, and Iudas to be captaynes of the people, and to keepe the remnant of the host in Ieruse, and commended them, sayinge: Take the oversight of this people, & let that we make no warre agaynst the heeregen, vntill the tyme that we come agayne. And vnto Symon he gaue thye thousande men, for to go into Galilee, but Judas him selfe had eight thousande in Galaadithim.

Then wente Symon in to Galilee, and heere bycates batayles with the heerege: who be discemprer, and felowes vpon them vnto the porte of Iherusalem. And there were sayde of the heeregen almost the thousande men. So he tooke the hostes of them, and Carab and Abatias, with therynnes, therynnes, and all that they had, and brought them in to Ieruse with greute gladnesse. Iudas Iarchababes also and his brother Jonathan, went ouer Iordane, and teauapled there the towney in the wyldernesse: where the shepherdes met them, and receyued them louingly, and tolde them euery thing that had happened vnto therynnes in Galaadithim, and how that many of them were deseyned in Marisa, Bolois, Alimo, & Alpois, & Iudas & Iarchababes of theire are now willid a wrethe greute cyrpe: and that they were kept in other cyrpes of Galaad also: and to-morrow they are apointed in byng their host into these cyrpes, to take them and to wynde them in one bape.

So Judas and his host turned in all the harte in the wyldernesse towards Bolois, and when the cyrpe, & drew all the males with the sword, toke all therynnes, and let the cyrpe be the cyrpe. And in the nyght they take theyr leuerye from thence, and came to the castell. And bynyes in the morninge when they leked vp, beholde, there was an immense people, beynge Iudas & other innumerable of warre, to take the castell and to overcome them.

When Judas sawe that the battayle began, and that the myste thereof wente vp and raged in the heauz, and that there was so greute a cry in the cyrpe: he sayd vnto his host: fight this day for your brethren. And so came within thier enemies in thier companies, and betwix the contempres, and cryed in their prayres to God.

But as soone as Iudas his host perceyued that Iarchababes was there, they fledde from hym, and the other drew them homewright: so that there were killed of them that same day, almost eight thousande men. Then reported Judas vnto Galasba, leped ther vnto it and was in, & to all the males in it, & leped it, and let the cyrpe fly. From thence he went he to take Ieruse. Iarchababes, Bolois, and the other cyrpes in Galaad.

After this gatyeed Ieremy the other

people, which pilched their tentes before Eaphon beyond, the water. Judas sente to speeche the host, and they brought hym word agayne sayinge: All the heeregen that be round about vs, are gathered vnto hym, & the host is very great: yea they haue byrd the Arabians to helpe them, and haue pitched tentes beyonde the battre, and are they to come against agaynst the. So Judas wente on to mete them.

And Ieremy sayde vnto the captaynes of his host: when Judas and his host come nigh the crute: yf he go ourt fyller, we shall not be hable to withstande hym: for yf he be wyl be to stronge for vs. But yf he come not come ouer to that he pitch his tent beyonde the water: then will we go ourt, for we shall be stronge enough agaynst hym. Now as soone as Judas came to the ryuer he appointed captaynes forbes of the people, and commaunded them, sayinge: let there be none behynd vnto this fye of Ieruse, but let euery man come to the battayle. So he went first ouer vnto them and his people after hym.

And all the brethren were discemprer before hym, and let their weapons fall, and ran in to the temple that was at Caenaim. Whiche cyrpe Judas was, and bent the temple with all that were in it: so was Caenaim subdued and myght not withstande Judas. Then Judas gathered al the Ierusalem that were in Galaadithim, for the fight vnto the mozt, with thier weapons and thier chylren: & greute host, for to come in to the lande of Ieruse.

So they came vnto Ephron, whiche was a myghty, greute and stronge cyrpe and laye in thier waye. For they coulde not go by it, neither of the right hande ne of the left, but must go throume it. Nevertheless they that were in the cyrpe, wold not let the go throume but walld by the portes with stones. And Judas sent vnto them w peaceable wordes, sayinge: Let vs passe throume your lande: for we maye go in to ouer come countrye: there shall no harme be to your home, we will but only go throume. But they wold not let the in.

Wherefore Judas commaunded a proclamation to be made throume out the host, that euery man shoulde kepe his adice: and so they dyd thier best yf he was paunt men.

And Judas besegged the cyrpe all that daye and all that nyght, and so wan it: whiche they drew as manys as were males, and destroyed the cyrpe and spoyled it, and wente throume all the cyrpe ouer them that were saynt. Then went they ouer Iordan into the place that is before Ierusalem. And Judas let praye thier forwarde that came bynyde, and gaue the people good exhortation al the way throume till they were come in to thier land of Iuda. Thus they went vnto Ierusalem, where they offered to myght and chynhelgyng: because there were none of them saynt, but came home agayne peaceably.

Now about tyme as Judas and Jonathan were in the lande of Galaad, and Symon

After the death of Sicanos Demetrius smothered his army against Judas. Judas sayde. Ionsus is put in the rede of his brother. The brether were Jonathas and Bachides. Sicanus is taken with the palles and byrds. A hys returneth agayne vnto his wyngs. He cometh vpon Ionsus by the counsell of cressaye wicked persons, and so ouercome. The trespas of Jonathas & Bachides.

CAPL

IX.

In the meane season, when Demetrius grete Sicanus; and his host was slayne in the felde he passed further, to finde Bachides and Sicanus agayne in to Iury, & chose that were in the right wing of his host to chuse. So they went forth by the way that ledeth vnto Galgala, and pitched their tentes byfoye Bethsaioth, which is in Bethelis, & wane the city, & slew much people. In the first month of the c. lii. year, they brought theyr host to Jerusalem, and rose vp and came to Betea, with .xx. thousand footmen, and two thousand horsemen.

Now Judas had pitched his tent at Laiza with five. & a thousand men. And when they sawe the multitude of the other army, that it was so greace, they were sore asfayde, and many conuered their selues out of the hoste. In so muche that there abode no moo of them but eight hundred men. When Judas sawe his hoste sayled him, and he must needs fight, it brake his heart, that he had no time to gather the together: wherefore he was in extreme trouble. Nevertheless he said vnto them that remained by him: saye, let vs go against our enemies, gaduethur but that be habile to fight with them. But they wold haue flopped him saying: we that be habile, therefore let vs now saue our liues, & turne agayne to our brethren; and then wil we fyght against them, for we are here but fewe.

And Judas sayde: God saye, that we shal be sle from them. Wherefore yf our time be come, let vs die manfully for our brethren, and let vs not slayne our honour. Then the host remoued out of the tentes, and rode agaynst them. & the hostemen were diuided in two partes: the right cades, and the leftes wane before the hoste, and all the mighty men were fownd in the felde. Bachides him self was in the right wing of the hoste, and the host byt wyse in two partes, and blew the trompettes. They of Judas fyde blew the trompettes also, & the earth shoke at the noyse of the hostes, and they stroke a felde from the moztow tyll nyght. And when Judas sawe that Bachides hoste was strongest of the right fyde, he toke with hym all the hony men, and brake the right winge of their ordie, and followed vpon them vnto the mount Aila.

Now when they whiche were of the lesse wyng sawe that the right fyde was discomfited, they persecuted Judas and them that were with him. Then was there a fore battell for manye wyse sayns: and included of bothe the parties: Judas also hym self was kyl-

led, and the remnant fled. So Jonathas and Symon toke Judas their brother, and buryed him in his fathers sepulcher, in the city of Bethobin. And all people of Irael made great lamentacion for him, and manye dayes long saying: Alas that this worthy shold be slayne which deliuered the people of Irael. As for other thinges pertaining to the batayles of Judas, the noble actes that he did, and of his worthynesse: they are not written, for they were very many.

And after the death of Judas, wyched men came by in all the colles of Irael, and there arose in such as wyche vngodlynes. In that dayes was there a great rebell in the land, & all the country gaue out their selues and theires vnto Bachides. So Bachides chose wyched men, & made them lordes in the land. These fought out, and made serch for Judas frendes, and brought them vnto Bachides: which aunged him self vpon them, in great despite. And there came so greace trouble in Irael, as was not seen the time that no pryncer was leue there.

Then came all Judas frendes together, & said vnto Jonathas: As for much as thy brother Judas is dead, there is none left but to go forth against our enemies, against Bachides, and such as are aduersaries vnto our people. Wherefore this daye we shole the for him, to be our prince & capiteyn. To odyre our battell. And Jonathas toke the gouernance vpon him at the same time, and ruled in dede of his brother Judas. When Bachides gat knowledge thereof, he foughte for to see him: But Jonathas and Symon his brother were wing that, fled in to wilderness of Iherusalem with all their company, and pitched their tent by the water pole of Siquin.

Which was Bachides vnder stood, he came our Jordan with all his host vpon the Sabbath daye. Now had Jonathas sent his brother Ithom a capiteyn of the people to praye his frendes the Gadubites, for they wold send the their ordinarie, for they had made so the chyldren of Iambry came out of Gadaba, and toke Ithom, and at that he had, and went their way with all. Then came Ithom vnto Jonathas and Symon his brother, that the chyldre of Iambry made a great marriage and brought the byde from Gadaba in great pompe: so the was daughter to one of the best prynces of Canaan. Wherefore they remembered the bloude of Ithom their brother, & went vp, & hid them selues vnder the shadowes of the mountayne.

So they lyft vp their eyes, and lohed, and behold there was moche ado, and great rappe, for the bydegome came fastly, & his frendes and his byrds met them with manye paniers, instruments of mulyche, and manye responses. When Jonathas and they were with him, toke out of their lushing places agaynst them, and slew manye of them. As for the remnant, they fled in to the mountayne, and they toke all theyr substance. & thus the marriage was turned to mourning, and the noyse of their melody in to lamentacion. And

1. Chron. xii. 11.
2. Chron. xii. 11.
1. Chron. xii. 11.

Judas is
slayne.

[illegible][illegible][illegible]

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How much information is in the photograph itself. Each month, I have written down the names of people in the crowd and listed the type of clothing they were wearing in the photo. I have also noted the type of background and the type of people in the crowd.

[illegible][illegible][illegible]

¶ The difference betwixt Ptolomæus and Alexander his sonne in lawe. The death of Alexander Demetrius rageth after the death of Ptolomæus Syon is besieged of Jonathan. Demetrius seeing that no man replied him, sende his arme agayn Cyphon mouth Antiochus agaynst Demetrius Demetrius is deliuered by the succour of Jonathan After his deliuerance he beareth his countenance that he had made.

regne in his fathers steed. He tolde him also what greete cruell Demetrius had done, and his men of warre loubd him not: and so remayned there a longe season.

And Jonathan sent vnto hys Demetrius, to shewe them out whiche were in the castle at Iherusalem in the other reasgers, for they had Iherusalem great hate. So Demetrius sent word vnto Jonathan, saying: I wil not only be these thynges for the and the people, but at tyme conuenient I will do bothe the and the people great good. But now thou shalt be me a pleasure of then wilt sende me men to helpe me: for all myne accorde is gentill me. So Jonathan sent him fure. And they came vnto Antioche, and they came vnto the henge, wherfore the henge was very glad at their commynge. But they that were of the cytie (euen an. c. xx. thousand men) gathered them together, and wold haue slayne Jonathan, whiche hee in to his countie: and the cytyens kept the streets of the cytie, and beganne to fight.

Then Jonathan called for the Iewes helpe, whiche came vnto him all together, and went abode thowse of the cytie, and slew the same they an. c. xx. men. Iet fure had the cytie great many spoyles in that day, and blisshed the henge. So when the cytyens sawe that the Iewes had gotten the top of the cytie, and that they felure dysposed of their purpose they made the cytie supplication vnto the henge, saying: We haue by peace, and let the Iewes cease from troublinge vs and the cytie, and hys chie they call awaye their weapons. Then they made peace, and the Iewes gat grete worship in the sight of the henge, and in the sight of all that were in his realme, and here spoken of thowse out of hys countie: and so they came agayne to Iherusalem with grete gaodes.

So the henge Demetrius sat in the throne of his kyngdome, and had peace in his land. Nevertheless he byrde in all that tyme to labe, and withdrew him self from Jonathan, neither rewarded him according to the demerits whiche he had done for hym. But troubled him very sore. After this came Tryphon agayne with ponge Antiochus, whiche was and was crowned kyng. Then there gathered vnto him all the men of war, who Demetrius had put awaye: these fought against Demetrius, whiche fled and tuench his back. So Tryphon toke the Alepbanes, and then Antioche. And ponge Antiochus wrote vnto Jonathan, saying: I consume the in the poudre, and make the ruler of four countreys, that thou mayest be a friend of the henge.

Upon this he sent hym golden hellets to be armed in, and gaue him leue to dyuine in golde to be clothed in purple, and to wear a coler of golde. He made his brother Symon also captaene, from the coostes of Tyus vnto the borders of Egypte. Then Jonathan toke his fourtyre, and went thowse the cytyens depouere the warre of Iordan, and all the men of warre of Syria gathered the vnto

hym for to help hym. So he came vnto Iherusalem, and they of the cytie receyued hym honourably: and from thence went he vnto Gaza, but they wold not let hym in: wherfore he larde fure vnto it burnynge up and spoyling places that were about the cyty.

And the cytyens of Gaza (submitted the felous vnto the Jonathan, whiche made peace with the, but toke of their sonnes to pledge sent them to Iherusalem, and went thowse the countie vnto Damascus. Nowe when Jonathan heere Jonathan paynes were come in to Cadres (whiche is in Gassier) with a greete band, purposing to put Demetrius out from medynge in the realme: he came agaynst them, and left Symon his brother in the lande: whiche came to Bethsura, and layde siege to it a longe season, and dyscomfited the. So they desired to haue peace with hym whiche he granted them and afterward put them out from thence toke the cyty, and sent men to hepe it. And Jonathan with his host came to the water of Gmelar, a byrme in the moynge gat them to the playne felde of Aiaz.

And beholde, the hostes of the heathen met them in the felde, a larde wated for them in the mountayns: so that when Jonathan came agaynst them he fought whiche were two watcht: out of their places, a fought, a they that were of Jonathan fure, and curre mē: there was not one of them left, except Marthas the son of Misolomus, and Iudas the sonne of Salpith the captaine of the host. Then Jonathan rent his clothes, lord saith vpon his heade, made his prayer, and tuench agayne to them in his felde: where they fought together, and he put them to flight. Some when his owne men that were fled, saw this: they turned agayne vnto him, and helped hym to followe vpon all their enemyes vnto the rices at Cadres. So there were slayne of Jonathan the same day. iij. mil. Jonathan turned agayne to Iherusalem.

Jonathan sendeth embassadors to Rome and to the people of Sparta to reuue their remembrance of frendship. Jonathan putteth to flight the armyes of Demetrius. Tryphon taketh Jonathan by dilapere.

CAP.

XII.

Jonathan seinge that the tyme was mete for hym, chose certayne men and sente them vnto Rome for to shew the and to reuue the frendship with them. He sent letters also vnto Sparta, and to other places in the manner. So they went vnto Rome, and entered into the counsell, and sayde: Jonathan the hys paxie and the people of the Iewes sit vnto you, for to reuue the olde frendship and bond of loue. Upon this the Romanys gaue them ten palpostes, that men wold let them home into the land of Iuda peaceably. And this is the copy of letters that Jonathan wrote vnto the Spartans.

Jonathan

Ep. vi. a

Jonathan the hyge priest with the elders, pnyces, and the other people of the Jews, and the getting unto the Spartans the brethren. There were letters sent long ago unto Dnius the hyge priest, from Arius, whiche the reigned among you: that ye are our brethren, and as the wyfynge made thereupon specially. And Arius entreated the embassadours that was sent honorable, and receyued the letters: wherein there was mencyon made of the bonds of love and frendshipp. Now as for us, we have no such wyfynge: for wher we have the holy booke of scripture in our hands to our comforte. Forwetherelike, we had brother sent unto you, for the ryming of the brotherhode and frendshipp: lest we should be strange unto you. For it is longer, sythene the tyme that ye sent messyngs unto us. Whiche for in the sacrifices that we offer, and other ceremonies upon the hye solemne dayes and other, we alway remember you without ceasinge (for as reason is, and as it becometh us to be thynke upon our brethren) yea and are right glad of your prosperous honors.

And though we have had greates troubles and warres, so that the henges aboute us have foughten agayn: yet wolde we not be generous unto you, nor to other of our lawers and frendes in these warres. For we have had helpe from heauen, so that we are delivered, and our enemies subdued. Wherefore we chose Alexander the sonne of Antiochus and Antipater the sonne of Isalon, and sent them unto the Romans, for to remove the aide bonds of frendshipp and love with them. We commaunded them also to come unto you, to salute you, and to desire you are letters, concerninge the renouacation of our brotherhode. And now ye shall be right well, to give us an answere therunto.

And this is the coppe of the wyfynge, whiche Arius the hyge of Sparta sent unto Dnius: Arius hyge of the Spartans theveth getting unto Dnius the hyge priest. It is found in wyfynge, that the Spartians and Jewes are brethren, and come out of the generacyn of Abraham. And now for so muche as this is come to our knowledge, ye shall be well, to write unto us of your prosperous. And for as we have written our mynde unto you. Our ratell and goodes are yours, and yours ours. These thynges have we commaunded to be shewed unto you.

When Jonathan herde, that Demetrius pnyces were come forth to fight agaynste him, with a greater host then afore, he went from Jerusalem, and met them in the lande of Bethan, for he gave them space to come in to his owne counceyl. And he sent spyes unto thev: tentes, whiche came agayne and tolde him, that thev were appointed to come upon him in the nyght: to slay. Wherfore toke the same was good to becom, Jonathan commaunded his men to watch all the nyght: and he to escape with his people for to fight: and set watchmen rounde aboute the host. And when the adversaries herde that Jonathan

was ready with his men to the battayle, they feared, and were asfayre in theyr bettes and hyndred spyes in in theyr cities make up, and gat them away. Demetrius Jonathan and his companye, herewith was till the morninge, for they sawe the spyes downye.

Then Jonathan followeth upon them, but he myght not suretake them, for they were gone over the water. Eleutherns. So Jonathan departed unto the Arabians, whiche were called Zababir, to them, and toke theyr goodes. He proceeded further also, and came unto Jamnia, and went thowome all that countrey. And when his brother toke his journey, and came to Eklaton and to the next stronge holdes, he wyfynge unto Joppa, and won it. For he herde that they wolde stande of Demetrius partye: wherfore he sent men of warre in the cytye, to kepe it. After this came Jonathan home agayne, and callid the elders of the people together: and bewyned with them for to buyde by the stronge holdes in Jctay, & the wallis of Jerusalem, to set by an hye wall betwixt Jerusalem & the cytye, for to separate it from the cytye, so that it myght be alone, and that men shoulde not seeke by way sell in it.

Then this they came together for to buyde by the cytye: and for as much as the wall by the booke of the wall spere (called & apothetrag) was fallen down, they repaired it. And Symon set up a shield in Bethelais, & made it stronge, setting pnyces and lockes upon it. And when Jerophon purposed to raze in & slay, to be cruel, and to slay the hyge Arius, & Antiochus: he was asfayre & Jonathan tolde him, & tolde him, but fight agaynst him. Whereupon he went about to take Jonathan & to kill him.

So he departed, and came unto Bethan. Then went Jonathan forth agaynste him to the battayle with fourty thousande choldren and came unto Bethan also. But when Jerippon sawe that Jonathan came: withio greates an host to destroy hym, he was asfayre: and therefore he receyved hym honorably commended hym unto all his frendes, & sent him away, and commaunded the men of warre to be as obedient unto him, as to hym selfe.

And sayde unto Jonathan: wher had thou caused this people to take such a marvell, syngne there is no warre betwixt us. And he soe sende them home agayne, and chose certayne men to waite upon the, and come thowith him to Bethelais: for I will give it with the other stronge holdes, men of warre and thev officers.

As for me, I must departe, this is only the cause of my commyng. Jonathan bewyned hym, and byd as he sayde, puttinge downe his host, whiche were in the lande of Judah. He kepte but in Bethan, by hym, wherof he sent in Bethan to Bethelais, and other thousande went unto him selfe.

Now as soone as Jonathan entred in to Bethelais, the cytye, as I spaked the gates of the

be, haue we receyued: and are ready to make a doctfast peace with you, yea and to ingre vnto ouer officers, for to release you, concerninge the thynges wherein we made you free: and the appoyntments that we make with you, shall be hym and stable. The strange holdes whiche ye haue buylded, shall be pouce aboyte. As for any ouer spyte or fauour committed vnto this sate, we forgiue it, and the countes that ye ought be also. And wherese was anye other repoute in Ierusalem, it shall not be no tpybute: and loke who are meete amonge you to be in our counse, let the be wysen vp, that there maye be peace betwixte vs.

¶ Thus the pike of the Heathen was taken fro Irael, in the hundreth thye thye and ren yere. And the people of the Jewes began to wyte in thes letters and aces on this maner. In the fiftieth yere of Symon the hye pich, and pynce of the Jewes.

In thole dayes went Symon vnto Gasa, and besegged it round about, where he set up ordinaunce of warre. And when a towne which he toke. So thry that gat in to the towne leape in the cyle, whiche was in a greete feare: In so muche that the people of the cyprene toke thes clothes, and clymed by vpon the walles with thes wyues and chyldren, beseforge Symon to be at one with them sayinge.

¶ It wasorde be not after oure wychednesse, but be gracious vnto vs, and we shall do thes pence. Then Symon so they ppyr, woloe theyd no more agaynst them, but put them out of the cyle, and cauled the house (where in the Images were) to be clemid: and so receyde the cyle with shalme of ppyr, geyngre thakmes vnto the Lord. And whyn he had cutt all abodomynone oute of the cyle, he set such men in it as kepte the lawe of God and made the cyle stronge, and buylded a dwellyng place for hym selfe.

¶ After when they in the castell of Ierusalem were kepte to starve, that they coulde not come forth in to the countrey, & myghte neither buye nor sell: they were verrye hungrye, and many of them famished to deathe: In so muche that they besought Symon to be at one with them, whiche he graunted them. So he put them out from thence, and clesed the castell from spythynesse. And vpon the xxiij. day of the seconde moneth in the hundreth. lxxi. yere, they entred into it with clemens geyngre, and buylded of palm trees, with figges, rowades, cymbale, and lures synging shalme, and songes of prayse vnto God, for that the grete enmy of Irael was ouercome.

¶ And Symon ordeyned that the same daye shoulde be receyue yere in gladnesse, and made stronge the hyl of the temple that was beynde the castell, where he dwelle him selfe with his company. Symon also preseruinge that Iohn his sonne was a myghty man of armes, made him capytayne of all the hostes, and cauled him to dwell at Gasa.

¶ Demetrius is ouer come of Bithurie Symon the grete capytayne there is a grete questyon in Irael. The countenances of frendship with the Romaynes with the people of Sparta is exposed.

CAPL. XIII.

¶ At the xlviij. yere gathered hyngre Demetrius his hood, and departed vnto Ierusalem to get hym helpe for to fight agaynst Ierophon. Now when Demetrius the hyng of Perle & Syria heere, that Demetrius was curre within his borders: he sent one of his pynces to take hym alyue, and to byrge hym in to hym. So he wente and tette Demetrius hood, toke hym selfe, brought him to Ierusalem whiche kepte hym in ward. And all the land of Iuda was in rest. In so long as Symon luyed for he sought the welthe of his people, thes four wynt they glad to haue hym for thys lye and to do hym woxypp alwaye.

Symon was the cypre of Joppa also for an dauit towne, and made it an intremance to the Jies of the Iet. He enlarged the borders of his people, and conuerye thys myge lande: he gathered by many of thes people that were pylanones he had the boumpan of Gasa, Bethsura and the castell, whiche he rescued from sylphynes, and there was no man resisted hym: so that euerye man spild his grounde in pear, the lande of Iuda and the trees gaue thes fruite and increace. The eldeses sat all in iudgement, and toke thes upre for the welthe of the lande: the pange men put on two: shyp and harness bryght. He poynted bytacles for the citie, & made goodly stronge holdres of them: so that the same of his woxypp was spok of vnto the ende of the world. For he in more pear thes rowd ouer the lande, and Irael was full of myrth and ioye.

¶ Every man sat vnder his vyne & figgyres and there was no man to fray them awaye. There was none in the land to fight agaynst them, so then the knyges were ouercome. He helpe thes that were in aduersyte amanges his people he was wyttge to the Iet kept: as for such as were vngodly & wyrd be toke the awaye. He set by the Sanctuare and increased the holy bectle of the temple.

¶ Whde the Romaynes and Sparyans had gotten word that Jonathas was deche, they trett right so. But when they heere that Symon his brother was made hygh pich of his hede, and vnto he had won the lande agaynst with the cypre in it: thes wynt: vnto hym in tables of letyng, to renew the frendship and bonds of loue, which they had made afore with Iudas and Jonathas his byrth. Whiche wytynges were rebefore the con gregacion at Ierusalem.

¶ And this is the cypre of the letters, that the Sparyans sent: For Demetrius and cyprians of Sparta sende gettyng vnto Symon & grete pich in the Ietres, pich, & other people of the Jewes that byrth: when your embassadours that were sent vnto our people, certified vs of your woxypp, honore and

Demetrius is taken.

Symon was taken.

Symon was taken.

Red many rytis in my realme. And therefore now I make the fre also from all the rybutes: wherof all hynges my pyngeynours haue dyscharged the, and from theyr customes (wherof they haue released the) what is sure they be: Yea I geue the lene to coyne monney of thyme alone within the lande. As for Ierusalem, I will that it be holpe and free: and all the weapons and houses of defence whiche they haue buylded and kept in thyme handes, shall be thynne. Wher as any charge is of shall be stoppyd vnto the hyngre. I forgiue it the, frome this tyme forth for evermore. And when we haue obtained oure kyngdome, we shall be the, thy people, and the temple greate wylshipp, so that your honour shall be knowne thesuto out the hole world.

In the xliiii. yere went Antiochus to his fathers lande, and all the men of warre came togethere vnto hym, so that fene were left with Tythphon. So the kyng Antiochus folowed vpon hym, but he fled vnto Doja, which lyeth by the see syde: for he sawe that there was myschefe commyng vnto hym, and that his heud had forsaken hym. Then came Antiochus vnto Doja with an hundred and thynety thousande men of armes vpon foote, and eight thousande bestmen. So he compassed the cite round aboute, and the wyppes came by the see. Thus they march the cite by lande and by water, in such sorte that they left no man to go in nor out.

Lucius the

In the meane season came Lucius (and they that had bene with hym) from the cite of Rome, bearyng letters to wryten vnto the kynges and poyncnys, wherin were contained these wordes: Lucius the Maye of Rome sendeth greetynge vnto Ptolomey the kyng. He embassadours of the Jewes, our frendes beyng sent from Symon the hygh priest and from the people of the Jewes, came vnto us, for to reuoc the olde ferdowshipp, and bond of loue, and beynght a wythe of golde to wyte a thousande pounde, whiche were sent to receiue of hym. Wherof we thoughte it good to wryte vnto the kynges and poyncnys, to be them no harme, nor to take parte agaynst them, theyr rytis no captaynes neither to mayntaine theyr enemyes agaynst them. If there be any wyched person therofe fled frome theyr countrey vnto you, beynge them vnto Symon the hye priest, that he may punish them accordyng to their owne lawe.

The same wordes toioit the Romaynes also vnto Metellus the hyngre, to Attalus, Araba, Seleucia, and to all regions: as Samaria, to them of Sperta, Delo, Rhodo, Syria, Carthage, and to the Hyndes, to Palestine as so, Syria, Senda, Syria, Sardinia, to Cilicia and to Cyren. And of euerye lette they sent a copy to Symon the hygh priest and to the people of the Jewes. So Antiochus the kyng vngygred his booke vnto Doja the seconde tyme, to take it: where he made hyndes of blamoure of water, and kept Tythphon

in, that he should not come forth. When Antiochus Antiochus too thousand thesme to help hym with gold, silver and other precious grece: Heretofore he wold not receiue theym: but whan all the countre whiche he made with Symon afore, he wylshipp hym self from hym.

He sent Athenobius also a ferdow of the lande Symon, so to reason with hym sayng: Ye wylshipp us fro Joppa & Doja (with I caller that is at Ierusalem) whiche are cytes of my realme, whiche borders ye haue vnto and done grete euyl in the lande, beynge the danyngarion in manye other place of my kyngdome. Wherfore beynge now the cytes whiche ye haue taken with the rebules of the place that we haue done vpon withoute the borders of Joppa: Wherof ye haue the kyngdome of Seleucia, and for the harme that ye haue done in the cytes and for the rebules of the same, wylshipp us. I caller, If no, we shal come and fight agaynst you.

So Athenobius the hyngre sende came to Ierusalem, and when he sawe the grete wylshipp and honoure of Symon in gold, silver, and so grete plenty of ornaments: he maruelled, and tolde Symon as the kyng commaunded hym. Then answered Symon and layde vnto hym: He for we haue ganant ther taken other mens lande, we wylshipp them, but our owne fathers wynged, whiche are enemyes had brought in pacific on a certayne tyme.

This bepraye of our fathers had wylshippen in pacifice of tyme. And wher as it complained concerninge Joppa and Seleucia, theyr grete harme to oure people and in our lande yett wylshipp an hundred calentes to them.

Heretofore Athenobius answered hym not one word, but turned agayne wylshipp vnto the kyng, and tolde hym all that he had done, and the grete dyspoyre of Symon with all that he had lene, and the hyngre wylshipp agayne. In the meane tyme he wylshipp by hym vnto Antiochus. When the kyng made Antiochus captayne of the cite called a gene hym an hood of foemen and bestmen commaunding hym to reuoc of both towne Jewrye, and to buyde up the cite of Seleucia, to make up the portre, and to wote agaynst the people of the Jewes. So for the long tyme self, he folowed vpon Tythphon. So Antiochus came vnto Iamnia, and began to wote the people to reuoc the towne Jewrye, to the the people pynforre, to say the and to buyde up Joppa: where he set bestmen a sight men of water, that they myght come forth to go theto the towne of Jewrye, as the hyngre had commaunded hym.

Antiochus the captayne of Antiochus had lene vnto the tyme of the towne of Seleucia, as the towne of Seleucia, John kydeth them that theyr wylshipp the hyngre.

THE II. BOKE
THE II. BOOKE OF THE
MACHABEES.

¶ In the Epistle of the Jewes that dwelt at Ierusalem sent unto them which dwelt at Egypt, wherein they exhort them to give thanks for the death of Antiochus: Of the type that was tyed in the pye. The prayer of Hierimias.

CAP. I.



he brethren of the Jewes which be at Ierusalem, & in the lãd of Iurye, with unto those brethren of the Jewes that are thorow out Egypt: good fortune helth and peace.

God þ Lord be gracious vnto you, a thynke vpon his cōuenaunt þ he made w Abraham, Isaac & Jacob his faithfull seruantes, and geue you al such an heret, that ye may loue & serue hym as persons his will with an hole hert & a willing mynde: he open your eies in his law, and in his cōmmandementes, sende you pear: heare your prayers, be at one with you, & neuer forsake you a tyme of trouble. This is here our prayer for for you.

What time as Demetrius reigned in the Elir, yee, the Jewes wrote vnto you in the trouble and distress þ came vnto vs. In those yeres after that Jason departed out of the holy lande and kyngdome, they burnt by the postes, & shed innocent bloud. Then made he our prayer vnto the Lord, and were heard: we offered and lighted the candles, setting forth cakes and bread, and now come ye vnto the feast of tabernacles in the month of Adar.

In the Elir, yee, the people that was at Ierusalem and in Iurye, the counsell and Judas him selfe, sent this holisome salutaciō vnto Aristobolus kynge Ptolomeys matter, which came of the generation of the annoier prestis, and to the Jewes that were in Egypt: In to moche as God hath despised vs frome greater preyle, we thanke hym highly, in that we resisted to myghty a king. And wher þe brought men out of Ierusalem by dozens to fyght agaynst vs and the holy cytye, for as he was in Ierusalem, namely the captiue with the great host: he perswaded in the temple of Samaria, being dysceyued thorow the deuice of Hannes prestis, for as he was purposed to haue dwelle, there Antiochus and his frendes came theryn to receiue more moneye for a dowrye. So when Hannes prestis hadde layde forthe the money, he entred with a small companye in to the temple of the temple, and to the: hee the temple.

When Antiochus entred by opening þe priuie in a corner of the temple, the prestes tooke the charge of him, & with the in preserue the hert of them, smote of theyr heades, and theye cast them in all thynges. God þ

people, which had the charge of the temple in the temple.

When Antiochus entred by opening þe priuie in a corner of the temple, the prestes tooke the charge of him, & with the in preserue the hert of them, smote of theyr heades, and theye cast them in all thynges. God þ people, which had the charge of the temple in the temple.

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ruer man as a forsake of the lawes, and an
abominable person. And at the last (as an op-
pen enemy of his owne naturall countie and
of the citizens) he was driven in to Egypt.

Thus he that afore put many out of thy
own native land, persecuted from home him
self. He went to Lacermon, thinking there
to hear gotten succour by reason of his need.
And he that afore had casten manye one oute
rebarbed, was thowen out him self, no man
mounging for by m, ne puttynge hym in his
gaur: so that he neither enioyed the burial
of a stranger, neither was he partaker of his fa-
thers funeralle.

¶ How when this was done, the kynge sus-
pect that the Jewes woulde haue fallen from
him: wherefo he came in a great displeasure
out of Egypt, and take the cite by violence.
He commaunded his men of warre also, that
they shoulde kyll & not spare, but slaye wome
and as withhode them, & clymed up vpon the
walles.

There was there a great daughter of yong
men, olde men, wommen, children and wargens,
In the dayes there three slayne. Ixxx. fol.
ye (hauldend put in prison, and no t're solte.
Ye was be not content with this, but durst
ye in to the most holy t'ple (Benelous that
custour to the lates and to his owne natu-
all countrey, beyng his gyds) and with his
wyche handes toke the beuill, which ordi-
nages and cryes had gyuen th'erfor the
symptomyng and honour of the place: them
that be in his handes twynio; the; and bey-
neth there.

¶ So mach was Antiochus, that he considered
not, howe that God was a ptell woth for
the synnes of them that dwell in the cite, for
the which, such confusio came vpo that place.
And wherfor had not happened the to haue
be lapped in many synnes (this Antiochus
as soone as he had come) had sodeynly bene

perished, and that out for his presumption,
 as an Heliodorus was, whom Seleucus
 the kynge sent to robbe the treasury. Seleu-
 sus said, God hath not chosen the people for
 the place false, but the place for the people
 false: and therefore is the place become pesti-
 ferous for the peoples trouble, but afterwards
 shall it enioye the wealth of them. And when
 it is now forsaken in the wrath of almighty
 God, so when the greater God is recom-
 pensed, it shall be set vp in hygher worship-
 ping.

So when Antiochus had taken a .30. and
with C. talents out of the temple, he gat him
to Antioche in all the bnde, cōspiringe in his
prie, that he myght make his sayle upon the
heireland, and to go upon the sea, that he
myght had be. He left deputies there to be-
repeople: the Jewes left left .30. Philip .30.
gim, in maner more cruel then him self that
left him there: At Corinthe he left Antiochus
and Seleucus, to which were more cruell to
the christians the other. Now as he was thus
set in malice against .30. Jewes, he sent Apol-
lonis an hard pynce, with .xii. cō. mān-
dinge him to slay all those that were of pi-
ginge him.

[illegible]

¶ The Jewes are compelled to leaue the lawes of God The temple is defiled. The readers are moni-
fied that they shall not abhorre the adurrtypse
wherewith the Lord afflicteth them. The greuous
payne of Eleazarus.

CAPL VL

[illegible]

Spoke now this way the council of holynes,
 They went out a commandment in their
 trees of life beache: they dwelt in the
 trees in the manner: namely to copel them
 to be facefree after 7 labors of 7 Gentiles
 who to mozt need, to put the to death. A pite-
 ous this was it to see. Wherefore they
 as cruel as the beasts: directed their fowls to
 whom they was led round about the city:
 the hawks biding at their breasts: they cast them
 downe bringinge ouer the wallis. Some
 were crept in to the towne: had kept the
 both, were accused vnto Philip, a bish
 the fyer: becauſe for the feare of God they
 kept the commandment to flay a man not
 without the fowls. Now I beſeech al theſe
 to be ſure that they ſhall not be ſent
 of aduerſaries: ſubge 7 things: as it hap-
 pened: for no detraction, but for a chaſtneſſe
 of the

Bourchill

Cleric

Lustily

D

L. Ca. b. i.

known openly: that where as I might
be delivered from death, I suffer death
paynes of my body: but in my mynde I am
will content to suffer them, because I see
thee thus thou man here, I see the man
recall of his death for an example: and
unto young men, but unto all the people, to
be steadfast and manly.

¶ The punishment of the V. Libertines of theyr
mothers.

CAPL VII.

It happened also that there were seven
children taken & carried
by the henge against the law is car-
ried: namely by the henge & led
thence. And one of them which was
the chief, sayde: What shall thou, and what
requisit thou of us? So sayde, we are
ready rather to suffer death, then to offend
the lawes of God & the fathers. Then was
the henge angry, and had bracke canyons &
braken pottes. Whiche when they were made
hoie, immediately he commaunded the song
of hym that spake firste to be cut out, to pull
the henge over his heade to pare of the spile
of his hiden and seie: yea & that in the sight
of his mother and the other of his brethren.
Then he was cleane naked, he com-
mended a fyre to be made, so (while there was
any breath in hym) to be fyled in the caldron.
In the which when he had bene longe pay-
ned, the other brethren with theyr mother &
hoied hym to dye manfully, sayinge: The
Lorde God shall regard the truth, and com-
fort us, lyke as Moses testifyeth, and be-
lieved in his song, sayinge: and he will have
compassion on his servants.

So when the fyre was dead in this
manner, they brought the seconde to have him
in despayr, pulled the henge with the best
over his head, and asked hym, if he wold
saye: yea, or be worse payned in the other
members also than thou art in this. But he
answered boldly, and sayde: I wyl not do
it. And so was he tormentyd lyke as the first
when he was curd at the gurney: so the
ghost he sayde: Thou moost vngate one per-
son payned be now to death, but the byng
of the worst shall carpe be up, which by say-
ing the lawes in the refutation of curthage
lyfe.

After hym, was the thyrde had in despayr:
and when he was requyrd, he put out
his tongue, and to as uppe some, holdinge
forth his hande manfully, and sayde with
a rebell spach: These haue I of dyen, but
now for the lawe of God I despye them.
For my trust is, that I shall requyte them of
him again. In so much that the king & the
other that were in the maner, at that tyme
the worst he was dead also, they be-
dred the fourth with curthage in this manner. So
when he was now at his death, he sayd: It
is better that we beynge put to death of us
have our hope and trust in God, for he shall
carpe

not be up againe. As for þ, thou shalt haue an inheritance to life.

And when they had spoken to the first, they remembred him. When Iohed he vnto the king, and sayd: thou hast power among men, for thou arte a myracle man also thy selfe, to do what thou wilt, but thinke not, that God hath forsake our generacion. Adde the, say thy will to myle, and thou shalt be the great power of God, who he toyl with the and thy selfe. After this they brought the spere, which bringe at the point of death, sayd: He not hit ourch. (God bringe) for this we suffer for our sines sake, because we haue offended aue God, and therefore mercurious things are the we be on vs. But thinke not thou, which take in hande to dispute agaynst God, that thou shalt escape unpunished.

This excellent mother: wosthpe to be well myrtyd of, and had in remembrance, sawe her sounnes dye in one daye, and suffered it presently, because of the hope that she had in God: she reioyced to see one of them in eternal, and that bodye and soules with payre by whom, she broughte by her waye the thoughte with a myracle of nature, and sayde thus: I can not tell how ye came in my womb, for I neither gave you birth nor soule, nor life. It is not I that ioyned the members of your bodies together, but the maker of the world, which fashioned the birth of man, and began all thynges. Turne he also of his owne mercy shall spare you death and life againe. Ipe as ye now regard not your sinnes for his sake.

She thought Antiochus that he had beseyled him, therefore he let her go with her reuerens, and began to exhort the yonger son (which yet was left): not only with wordes, but (wrote vnto hym with an oyle, that he should make hym a reche and wellthy man if he wold forsake the lawes of his fathers: and that he should geue hym: what forces were necessary for hym. But when the yonger man wold not be moued for all these thynges, he left his mother, and collected her to haue her sounnes life. And whet he had exhorter her with many wordes, she promised him that she wold speake vnto her son. So she turned her vnto him, laughing the cruel traitor to scorn: and Ipe he a holte voyce: O my sonne, haue pite on me that bare the. In monethes in my wombe, that gaue the sucke, and nursed the and brought the vp vnto this age.

3 beseeche the (my sonne) loke vpon heauen and earth and all that is therein, and cōsyder, that God make them and make generacion of men: do not walk thou not feare this danger, but haue brath the falslyte, Ipe as thy breth haue withereth I maye rescue the as soon as the same mercy with thy breth.

Whyle she was yet speakinge these wordes the yonger son sayd: Whom loke ye for? What feare ye? I wyl not obey the kynges commandment, but the lawe that God gaue me by Moyses. As for the that ymagyneth all myrtydes agaynst the Jewes, thou shalt not escape the hands of God, for we luste

these thynges, because of our synnes.

And though God be angry with be a lytle temple: for our chaferyng and refformacion: yet shall he be at our agayne with his seruantes. But thou, O Chameful and most abhominable person. Dyrer not thy selfe thyngs by hope, in thyngs be malapropos vpon the seruantes of God: for thou hast not yet escaped the iudgement of the God which is almyghty and seeth all thynges. For by thyngs that haue suffered a lytle payne are now vnder the iudgement of scrueling Ipe: but thyngs the iudgement of God, thou shalt be punished righteously for the payne.

As for me, Ipe as my brethren haue done, I offer my soule and my body for the lawes of our fathers, callinge vpon God, that he wyl some be mercifull vnto our people: and with payne and punishment to make the graunt, that he only is God. In me now and in my brethren the wrath of almyghty God is at an ende, which righteouslye is fallen vpon all our people.

Then the kyngs wynges humbled in anger: thus maye cruel vpon hym then vpon all the other, and take indignacion, that he was so lightly regarded. So this yonger man dyd vnderfied, and put his trust vpon the Loyde. Made of al after the sonnes, was the mother put to death also. Let this now be pough spoken concerninge the offrynges, and extreme crueltes.

Antiochus gathered together his host. Antiochus is sent agaynst Iudas. Iudas exhorter his frendes to contumace. Antiochus is overcome. He se two greue thankes after they haue put their enemies to flight, deuyng the Ispoyles vnto the fastidies and vnto the wyrdones. Antiochus cryeth vnto Antiochus.

CAPLE

VIIII.

Then Iudas Machabrus and they that were with him, went purpurye in to the townes called their synnities and fed the together, take them as in such as can crymne yet in the fast and late of J. Iudas brought forth. At the same time.

So they called vpon the Loyde, that he wold haue an eye vnto his people: which was taken downe of euery man: to be gracious vnto the temple, that was defiled of the vngodlye to haue compassyon vpon the destruction of the cytye which was wostlye Ipe to be lapyr waster to heare the voyce of the bloub that cryed vnto hym: to remember the moste benygnyous deantes of yonge innocent chylde: the blasphemers also done vnto his name, and to punish them.

Some when Machabrus hadde gathered this multitude together, he was to myghty for the death, for the wrath of the Loyde was turned into meepe, he fell vpon his knees and cryed at vntoares, vnto them take the moste commodious places, and shewe many of the enemies. For specially he made such chafes by night in to moche that

(LXXI) 84

(LXXI) 84

his manliness was spoken of every where.

So when Philip saw that the man increased by Iſrael and Iſrael, and that the matter prospered with him for the most part: he wrote unto Pſocomp (which was a captain in the kinges bulwark. Then sent he Hircanus a letter: a speciall ſeende of his) in all the badge, and gave him the common foire of the Iewes no lesse then .xx. M. hundred men, to rote out the hole generacy of the Iewes, havyng to helpe him one Scythes a man of warre, whiche in matters concerninge captaynes had great experience. Symon answered also the reboute: (whiche the Romans would have had to be gotten into) saying, that the captivitee of the Iewes, namely .ii. M. talents. And immediately he sent to the cytie of the see coast, requyryng them for to dye Iewes to be theyr facinours and bonde men, promysing to sell them .xxx. for one talente, but he coulde not the wrath of almighty God, that was come upon him.

When Judas knew of this, he tolde the Iewes that were with him of Hircanus charyng. Some were there some of them fersfull, not leugnyng unto the gubornour of Iſrael and his theyr mapes.

But the other that remained, came together and soughte the Lord, to delivere them from that tyrrhede Hircanus, which had solde them or curre he come nye them: and thought he wolde not do it for theyr sakes, yet for the couraunt that he made with theyr fathers, and because they called upon his helpe and glorious name. And so Machabeus called his men together, namely aboute fye thousande, exhortyng them not to agree with their enemies, neither to be assayed by the multitude of theyr adversaries commyng agaynst their unrighteous: but to fyghe manlye, conspyeryng the repaite that they had done unto the holy place without cause, how they had despyed and opprested the cytie, yea and destroyed the lawes of the fathers. For they sayde ye stull in theyr weapons and bollemesse, but our confidence is in the almighty Lord, whiche in the twynship of an spe maye bothe destroye them that come agaynst us, and al the world.

He exhorted them also to call to remembrance, the helpe that God shewed unto theyr fathers when theye perished an hundred fourte thoue and fye thousande of adversaries people: And of a captayne that they had in Babylon agaynst the Calycians: how that al the Macedonians that came to helpe them, died in feare: and how they deyned but only fye. M. newe an hundred and twenty thousand, whom the helpe that was given them from heauen, wherby they also had destroyed many benefices.

Whom these wordes, the men toke good breves unto them. as by to dye for the lawe and the countrey. So he set upon every company a captayne, one of his owne brethren: Symon and Joseph and Jonathan: guydyng the fye teenne hundred men. He caused Judas also

to reade the holy booke unto them, & to give them a token of the helpe of God.

Then he hym self beinge captayn in fye. M. of the battaile, backed with fye. M. And God was their helpe, in so muche that they flew about .ii. M. men, a compellid the more part of Hircanus host to flee, they were so wounded and ferie. Thus they toke the money from those that came to bye them, & solatied upon them on every syde. But wher the same came upon them they returned, for it was the Sabbath, and therefore they solatied none upon them. So they take their weapons and foyles and kept the Sabbath gwayne thanks unto the Lord which had delivered them that daye, and shewed them his mercy. After the Sabbath they destroyed the foyles to the fye. to the fye hundred and to twosomes, and the residue had theyr the fynes with them. When this was done and they al had made a general prayer: they besought the mercifull Lord to be al one with his remembrance.

Of those also that were with Machabeus and Machabes, which soughte agaynst them they flew .xx. M. newe up to and through fye. M. and destroyed many foyles: they geyned an equal payson unto fye. M. fye hundred to twosomes and to aged persons. And wher they had diligently gathered their weapons together, they aspyed them all in commitee places & the remanent of fye foyles bought they to Jerusalem. They flew Paphlarches that wished personer, which was with Symon, and had bixed many Iewes. And when they helde the thankesmynt at Jerusalem for the victory, they went thort that had fye fye of a payson of fye temple: namely Calidones, whiche was drit in to an hole and so they got a worthy reward for their mychidric. As for that moode ungracious Hircanus, whiche had brought a thousand marchantes, to by the Iewes, he was thence the helpe of the Lord brought home even of them whom he regarded not: in so muche that he put of his glorious garment flod by see and came alone to Antioch, with grete shame and byshonour, whiche he got thowhe the extraction of his blood. And he thort that promysed the Romans to pay them theyr payme, when he toke Jerusalem: began now to say plainly, that God was the saviour of the Iewes, and therefore not possible to wounde them because they solatied the lawes whiche God had made.

Antiochus willing to fpyre Braspolis in byrien to fpyre. He byper suterth the Iewes, he is fye then of the Lord. The fye then remanent of Machabeus, he dyed.

CAPL

IX.

At the same tyme came Antiochus a gapyng with byshonour out of Byrien. So when he came to Braspolis, and understood to rob the temple & to subdue the cytie

12 Ruth. xx. 4
14 15 16 17 18

Jerem. xlii. 1
13 14 15 16 17

12 13 14 15 16 17
18 19 20 21 22 23
24 25 26 27 28 29
30 31 32 33 34 35

12 13 14 15 16 17
18 19 20 21 22 23
24 25 26 27 28 29
30 31 32 33 34 35

12 13 14 15 16 17
18 19 20 21 22 23
24 25 26 27 28 29
30 31 32 33 34 35

12 13 14 15 16 17
18 19 20 21 22 23
24 25 26 27 28 29
30 31 32 33 34 35

let forth the meale, the lightes and Cereals. When that was done, they fell downe next by the graine, and besought the Lord that they might come home to so rich and blisful of they touch any more against hym, he hym selfe to chasten them with mercy, and not to come in the hands of those cleaues and blasphemous men.

Now upon the same daye that the straungers polluted the temple, it happened that at the very same daye it was cleaid against namely, the two and twenty daye of the month called Adar. They beate cythel harpes in shew, like as in the feast of the tabernacles: remembringe that not long afore, they beate the frame of the tabernacles upon the mountaynes and in dennes like deades. And to the same takers they bare gerne bowes, byanches and palmes before hym that had given them good chastune to cleid his place. They agreed also together, and made a statute, that every yere thoir dayes shoulde be solemnly kepte of all the people of the Jewes.

Now Antiochus then (that was called the noble) heyd, is sufficientlye tolde, howe wyl he beate of Hecanen the son of that wicked Antiochus, how it happened with hym: and to witt howe to be to comprehend the adversitye that chaunced in the warres. When he had taken in the kyngdome, he made one Hecan (which had bene captayne of the hold in sphecia and Siria) ruler ouer the matters of realme. For Hecan that was called Hecanen, beinge a cuile for the Jewes, and specially to lye in subgmen for such wrong as was done unto them, wherfore he wold peaceably to thir. For the which cause he was accorde of the friends before Hecanen: and when he was suspected to be a traitor (because he had sette Cythes, that Hecanen had committed unto hym: and because he departed frome noble Antiochus, that he was come unto (he payoned hym selfe, and dyed).

Nowe when Gorgias was gouernour of the same place, he toke straungers and vnder thir oile tymes to waite with the Jewes.

And now the Iudians that helde strong holles, receyved the taks that he dyed from Gorgias, and toke in hand to waite also. But they that were with Bacchabarus, besought and prayed unto the Lord, that he wold be thir helpe: and so they fell in to strong holde of the Iudians, and wanne many place by strength: And as came against them they flew, and dyed no lesse (of all together) then twenty thousande. And therell some, no lesse then nyne thousande, were led in to two stronge castles, haunged all manner of opprobriance to withstande them.

Then Bacchabarus leauynge Symon, Gorgias, Zaccane and those that were with them (which were very many) went to helpe them, and to fight where nece was. Nowe they that were with Symon beinge led with countenell, were increased in money, thow they were of spote that lay in the towne:

take. For Bacchabarus, and let some of the escape. Nowe when it was toke the strachins (which had happened) he called the captaynes of the people together, accorde that they sold, that they had sette the captaynes to money, and let thir enemies go. So he sette those captaynes, and immediatelye were in his with the soldiers. And when they had dyed thir felices manly with they, thow pons a handes, they set in the two castles me then twenty.

Nowe Symon whom the Jewes had overcome afore, gathered a multitude of straunge people, by nighte on bowes alle of bastion of the strachins, to waite thir strength. And when he dyed the night, Bacchabarus they that were with hym fell in thir prayer, which he sette upon thir desires, bringe cythel with berry cloth aboute thir topes, set downe beside the entres and besought the Lord that he wold be mercifull to them, but an enemye unto thir enemies, and to take parte againste thir enemies, accordinge as it is promysed in the lawe. So after the prayer they went on further into the city: and when they came vnder the towne, they prepared them felices againste them. And byrimes in the morninge at 6 houre of the day, both the hostes burled together. The one parte hadde the Lord for thir refuge which is a gyfte of prosperite, which arm vnder. And other had a manly host which is a captayne of war.

The battell nowe beganne grete there appeared vnder the enemies frome heaven. And upon hostes which dyed at golde leuynge the Jewes, a clow of thir haunged Bacchabarus betwixt them that he him selfe an every (he witt) thir weapons but that harten and lighten upon the enemies: where thow they were confounded with byrimes and so for ather, that they fell downe. There were slayne of solcours twenty thousande and nyne hundred, and hundred thirty hoim. As for Symon whom he selfe, he led into Gorgias a verye stronge holde where Zaccane was captayne. But Bacchabarus and his company layd siege to it therfully, till dayes.

Nowe they that were with Symon to the strength of the place, willed and wanne credynall, and made grete carkynge with theyd wythes. And wherbye upon the first day in the morninge, Symon merr of Bacchabarus company beinge set on fyre in thir houses because of the blasphemy: came in fully unto the wall, a witt holle somedre they and thir companyons clymed vp upon the towres, undertakynge to set fyre vpon the poites as to burne those blasphemous persons quick. And so dayes were they with Symon quick. And when they founde Antiochus (as he was come into a castle) they helpe him, a clow of Jews his brother in the lawe with Symon. And when this was done they songe psalmes, with prayres and thankesguynges unto the Lord: which had done to grete thynges for Israel, and gyna

then the victory.

[illegible]

CAPL

XI.

Nations where this will be the biggest difference is in countries where the government is in control of the economy, such as the Soviet Union, China and Cuba. In these countries, the government has the power to control the economy and to control the distribution of goods and services. In the United States, the government has the power to control the economy and to control the distribution of goods and services, but it does not have the power to control the economy and to control the distribution of goods and services in the same way as the Soviet Union, China and Cuba.

[illegible][illegible][illegible]

1. I have been a stranger to the people of the North, I have not spoken here before. I have been a stranger to the people of the North, I have not spoken here before. I have been a stranger to the people of the North, I have not spoken here before.

[illegible]

"We're not going to let the people think we're the same old same old," he said. "We have to show them that there's something new about us."

[illegible][illegible]

Mr. Thompson will be a better judge, being that he has a working knowledge of the situation and the needs of the people of the town. He has been a resident of the town for many years and is well known to the people.

• **Stress** is a response to a stimulus that is perceived as a threat to well-being.

1997

and to performe the things beforesaid. For-
standinge by might not haue his purpose.
¶ Althow he had desired to be greatespyde to
succurre Iudas, and to bringe awaye the
bryce, but Iudas haden such a full con-
science and a perfect hope in God that he
would helpe him, and excoise his people, not
to be asheamed at the coming of the Iherusa-
limes; but alwaye to remember the helpe that
had bene giuen unto them from heauen, pra-
ise to be due now also, & alwaye; And would
giue them the bryce. In hispate unto them
out of the lame and prophete, putting them
in remembrance of the battailes, that they
had driuen alye, and made them to be of a
good courage.

So when they beates were plaut by, he shewed them also the deceyfullnes of the leuitation, and how they were to be kept, and not to be. Thus he was heard the most worthy ministers of his grace, but with hellesome weapons and compasses. He shewed them a heaue alive, wherebye he made them all glad, wile was the: he thought that he felt his Dintie (which had bene by past a vextuous and loyering man, sad and of good consenation, well spoken, and one that had bene terrified in gallies nelle from a childe) holding up his hands to warde heauen, and praying for his helpe. After this there appeared vnto him an other man, which was aged, honorable and dignous. And thus he spake

¶ *Thou wast also glorious, and thus wast
This is a lover of the beauty, and of the peo-
ple of Israel. This is he that propheth much
for the people, and for all the holy city: Je-
reem the prophete of God. He thought also
Jeremie helpe out his egge hane, and gave
him (namely unto Judas) a swerde of golde,
sayinge: Take this holp swerde, a gyfte from
God, wherewith thou shalt smyte wone the
enemies of the people of Israel.*

And they were well comforted themselves
the words of Jesus, and the courage upon
them, so that the young men were determined
in their minds to fight, and by the way as I
said in much charity to the things to which they
were in danger, their boldness toward I came,
because the holy city and the temple were in
peril: for the which they took worse care the
to their wives, children, brethren, and kind-
red. Again, they that were in the city,
their souls care full for those which were
without, and they which were without, for the
judgment of the cities that lay before them,
the enemies did to us, the host being far in
a camp, the Sycharians and Jerusalem
one day in his place: So that they were
the command of the multitude, the

dynaunce of diuerſe menors, the reticellnes
of the beates, and held vp his handes toward
heauen callinge vpon the Hoſte that doth
wonder whiche gyeeth not the beſt of
after the multitude of weapons and power
of the good (but to them that pleaſe hym) he
conſpoge to his owne will. Therefore in his
place he ſaith theſe wordes.

2. **Angels** are those that uphold some throne:
 Angels in the time of Michael hymns of ju-
 da, and the angels the shepherds stand on
 2. **Angels** are those that uphold some throne:
 Angels in the time of Michael hymns of ju-
 da, and the angels the shepherds stand on
 2. **Angels** are those that uphold some throne:
 Angels in the time of Michael hymns of ju-
 da, and the angels the shepherds stand on

Now when they left of, and were turning
againe with ioye, they vnderstode that Nica
noz hym selfe was flayme with the other.

When they gave a great shout and a cry ^(A crowd of people) ^(A shout) praising the almighty Lord with a loud voice, and Judas which was easy ready to spend his body and life for his country, in answer to the people's shout, with his arms and hands, he to be brought to Jerusalem. When he came there, he called all the people, the priests at the altar with those that were in the castle, and drew forth his countrymen, his upturned back, which he presumed to hold up against the temple of God. He caused the people all that belonged to them to be cut in little pieces, to be cast to the ground, the cruel man hands to be hanged up before the temple.

So rurey man gaue thanks vnto J^h and
sayng: blessed be he, that hath kept his place
vnderpiled. And Siccanus heade, he hanged
vpon the hyge cattell for a pawns token of
the helpe of God. And in these agges together
he kept that day holy, wiche is the mil-
larye of the moneth Maye, namely in the Rom-
an language is called the first daye
before Martyns daye, thus was
Siccanus; flaine, and from that
tyme forth J^h Iewes had
the cite in possellion,
and here I wyl
nowe make
an ende.



THE NEVV

TESTAMENT OF OVR

sauiour Iesu Chyist, trans-
lated in to English: and
newly recognised with
great diligence at-
ter moost fayth-
full exam-
ples,

by
RYCHARDE TA-
VERNER,

Hope for vs, that the word of God maye haue
fre passage and be glorified. ii. Cor. iii.

Printed in the pte of
oure Lorde God

M. D. XXXIX.



The gospell after Mathew.

The genealogy of Christ, and marriage of his mother Marye. The angell sanctify Josephs wife.

CAP. I.

I. *

The booke of the generation of Iesu Christ sonne of David sonne of Abraham.

Abraham begate Isaac:

Isaac begate Jacob:

Jacob begate Judas and his brethren:

Judas begate Simeon & Zarah of Thamar:

Simeon begate Issachar:

Issachar begate Zebulun:

Zebulun begate Joseph:

Joseph begate Benjamin:

Benjamin begate Simeon:

Simeon begate Judas:

Judas begate Issachar:

Issachar begate Zebulun:

Zebulun begate Joseph:

Joseph begate Benjamin:

Benjamin begate Simeon:

Simeon begate Judas:

Judas begate Issachar:

Issachar begate Zebulun:

Zebulun begate Joseph:

Joseph begate Benjamin:

Benjamin begate Simeon:

Simeon begate Judas:

Judas begate Issachar:

Issachar begate Zebulun:

Zebulun begate Joseph:

Joseph begate Benjamin:

Benjamin begate Simeon:

Simeon begate Judas:

Judas begate Issachar:

Issachar begate Zebulun:

Zebulun begate Joseph:

Joseph begate Benjamin:

Benjamin begate Simeon:

Simeon begate Judas:

Judas begate Issachar:

Issachar begate Zebulun:

Zebulun begate Joseph:

Joseph begate Benjamin:

Benjamin begate Simeon:

Simeon begate Judas:

Judas begate Issachar:

Issachar begate Zebulun:

Zebulun begate Joseph:

Joseph begate Benjamin:

Benjamin begate Simeon:

Simeon begate Judas:

Judas begate Issachar:

Issachar begate Zebulun:

Zebulun begate Joseph:

Joseph begate Benjamin:

Benjamin begate Simeon:

Simeon begate Judas:

Judas begate Issachar:

Issachar begate Zebulun:

Zebulun begate Joseph:

Joseph appeared unto him in a dream / saying: Joseph the sonne of David feare not to take unto thee Marye thy wife: for that which is conceived in her is of the holy ghost. She shall be borne a sonne, and thou shalt call his name Iesus. For he shall save his people from their synnes.

All this was done to fulfill that which was spoken of the Lord by the prophet, saying: Behold a virgin shall be with child, and shall bring forth a sonne, and they shall call his name Emmanuel, which is by interpretation, God with us.

And Joseph as soon as he awoke out of sleep did as the angell of the Lord had bid him, and took his wife unto him, and knew her not till at last she brought forth a sonne, as the angell had said, and called his name Iesus.

At the time and place of Christes birth. The wise men offer their presents. Christ dwelt in an Egypt. The young children are slayne. Christ secretly in to Galilee.

CAP. II.

II.

When Iesus was borne at Bethlehem in Iudea, in the time of Herode the kynge. Behold there came a wise men from the East to Jerusalem, saying: Where is he that is borne kynge of Iewes? We have seen his starre in the West, and are come to worship hym.

When Herode the kynge had heard this, he was troubled, & all Jerusalem with hym, and he gathered all the chief priests and scribes of the people, and asked of them where Christ should be borne. And they said unto him: at Bethlehem in Iudea. For thus it is written by the prophet: And thou Bethlehem in the land of Iudea, art not the least amonges the princes of Iuda. For out of the shall come unto me the captaynes that shall govern my people Israel.

When Herode secretly called the wise men, and diligently learned of them the time of the starre that appeared, and sente them to Bethlehem saying: Go and search narrowly for the child. And when ye have founde hym, bringe me word, that I may come and worship hym also.

When they had dreed the kynge, they departed, and in the mornynge they saw in the East a starre before them, till it came and stood over the place where the child was. When they sawe the starre, they were exceedingly glad, and went in to the house, and found the child with Marye his mother, and knelt downe and worshipped hym, and opened their treasures, and offered unto hym gyltes: golde frankincense and myrrer. And after they were warned of God in a dream that they shoulde not go agayne to Herode, they returned in to Egypt: where they dwelt a while.

When they were departed: beholde the angell of the Lord appeared to Joseph in a dream, saying: Arise and take the child and his mother, & flee in to Egypt, and abide there till I bringe word unto thee. For Herode will seeke the child to destroye hym. When he arose and toke the child and his mother by nyght, and fled in to Egypt.

D

Euseb. viii.

Herod's sonne not to be called the had not after but before: the had none the last.

There were three wise men from the East: the first was called Balthazar, the second Melchior, the third Gaspar.

Which was the first? John vii. 1.

To govern us is to order and rule the people by law, by the word, and by the spirit.

Which was the first? John vii. 1.

Which was the first? John vii. 1.

Which was the first? John vii. 1.

Disc. vi.

deparched in to Egypt, and was there till the death of Herode, to fulfill that was spoken of the Sonne by the prophete, which sayth out of Egypt haue I called my sonne.

When Herode perceiving that he was mocked of the wyse men was verie wrothe and sent forth and slewe all the chyldren that were in Bethleem: and in all the colles thereof / as many as were two yere olde and under, according to the tyme whiche he had diligently searched out of the wyse men.

Iere. xxiii.

When was fulfilled that which was spoken by the prophete Ieremie sayenge: * On the wyse was a voyce heede mourning weeping and great lamentation: Rachel bewepynge her chyldren: and wolde not be comforted, because they were not. I.

D

What is to be
thank they
were all put
to death: &
reynard not
unto her.

* When Herode was dead: herode; an angel of the Lord appeared in a dream to Joseph in Egypt sayenge: Arise and take the chyldre and his mother, and go in to the lande of Israel: for they are dead whiche sought the chyldre lyfe. When he arose vp, and toke the chyld and his mother, and came in to the lande of Israel. But when he herde that Archelaus dyd reigne in Iehud, in the towne of his father Herode, he was afrayde to go thider. For withstandyng after he was warned of God in a dream he turned asyde in to the partes of Galile, and went and dwelt in a city called Nazareth, to fulfill that whiche was spoken by the prophete: he shall be called a Nazarene.

M. xxviii.

D

Howe signifi-
cantly holy vs
conscience.

¶ The baptyfme: prayenge and chiefe of Iohn: and how Iherus was baptyfed of hym in Iordane.

CAP. III. *

Disc. vii.

I. xliii.

I. xliii.

I In those dayes Iohn the Baptyst came and preached in the wyldernes of Iehud, sayenge: Repent, for the kyngdome of heven is at hande. This is he of whome it is spoken by the prophete Esaye, whiche sayeth: A voyce of a reuer in wyldernes / prepare the wayes therof, and make his pathes straight. This Iohn had his garment of camels hyre: and a girdell of saynt about his loynes. His meate was: & locustes and wynde lony. When thent out to hym Ierusalem and all Iud, and all the countrey rounde aboute Iordane: and were baptyfed of hym in Iordane: confesseinge their synnes. I.

* When he sawe many of the pharisees and the Sadducees come unto his baptyfme: he sayd unto them: O progenye of vipers, who bathe taught you to flee from the vengeance to come? So therfore frutes wourthp repentance. And thynke not to saye in your selves, we have Abraham to our father. For I tel you, God is able of these stones to raise up chyldren unto Abraham. Iohn is the are put to the fore of the trees: curree yee therfore which brynge forth good frute in tyme of haruest, and cast in to the fyre.

I Baptyse you in water in token of repentance: but he that cometh after me is myghtier than I, whose shoes I am not worthy to beare. He shall baptyse you with the holy ghoost and with fyre, whose fan is in his hand,

and he shall swepe his flour: / and gather the chaffe in to his garner: but the chaffe he shall burne with unquenchable fyre. I.

* Then came Iesus from Galile to Iordane unto Iohn to be baptyfed of hym. But Iohn forbade hym, sayenge: I ought to be baptyfed of the: and comest thou to me? Iesus answered and sayde to hym. Let be now, for thus it becometh us to fulfill all rightnesse. Then he suffered hym. And Iesus as tyme as he was to be baptyfed came straight out of the water. And lo, heuen was open over hym: and Iohn sawe the spyrte of God descende lyke a dove and light upon hym. And lo there came a voyce from heven sayenge: This is that my beloved sonne in whome is my delect. I.

¶ Iherus fasteth and is tempted: he collecteth Peter, Andrew, James, & Iohn, and heareth all the people.

CAP. III. *

When was Iesus lefte awaye of the spyrte in to wyldernes, to be tempted of the devyll. And when he had fasted fortye dayes and fortye nyghtes / he was at last hungred. Then came to hym the tempter, and sayd: If thou be the sonne of God bidde these stones be made brede. He answered and sayd: it is written, * man shal not lyve by bread onely, but by every wyorde that cometh out of the mouth of God.

Then the devyll toke hym in to the holy cyte, & set him on the pynacle of the temple, and sayd unto him: p'rhove thou thou art the sonne of God, cast thy selfe downe. For it is written: * he shall geve his angelles charge: over the, and with theyr handes they shall hold the by, that thou walste not thy foot agaynst a stone. And Iesus answered to hym: Agayne it is written. * Thou shalt not tempt the Lord thy God.

Agayne the devyll toke hym up, and led him in to a very hygh mountayne, and shewed him all the kyngdomes of the world, & all the glory of them: and sayde to hym: all this will I geve the if thou wilt fall downe and worship me. Then sayd Iesus unto hym. Awaye thou Iatan. For it is written, * thou shalt worship the Lord thy god, and hym onely shalt thou serve.

Then the devyll left hym: and beholde, the angells came and served hym. I.

* When Iesus had herde that Iohn was taken, he departed in to Galile and chaunge Nazareth, went and dwelt in Capernaum: a cite by the see syde in the colles of Zabulon and Naphtali: to fulfill that was spoken by Esaye the prophete, sayenge: * The lande of Zabulon and Naphtali, the way of the see beyonde Iordan, Galile of the Gentiles, the people dwelted dar in darkness, sawe great light: and to them which sat in the countrey and in the shadowe of death, light is begon to shyne.

From that tyme Iesus began to preach: and saye: Repente, for the kyngdome of heven is at hande. I.

* As Iesus walked by the see of Galile he sawe two bserghen: Symon, called Peter, and Andrew his brother, casting a nett in to the see, for they were fischer, and sayd unto

I. xliii.

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I. xliii.

thou shalte freely to plucke out the mote of
thy brothers eye.

And not that it is holy to bogges, neither
calle ye your pearles before swyne / lest they
eat them under they feete, and the other
come agayne and all to rent you.

And if that be gyven you. And he se
shall sayd. Knoche, and it shall be opened unto
you. As who so euer shall receyue it, and he
that receyue it, and to him that knocheth
it shall be opened. For there are many among you
whiche of his son they hym dyed, will offre
him a stone: for the alchey fynde, whiche he pray
eth hym a serpent. Where then whiche are evil
and grue your chylde good graces. And whiche
shall pouce father in heuen geue good
graces to ye after he hym?

And whiche whiche to cure ye will that men
shoulde be to you, even so do ye to them. This
is the same and the prophete.

And in at the steepe gate: for whiche is the
gate, and whiche is the waye that leadeth to de
struction, many there be whiche go in therat.
For steepe is the gate, and narrow is the way
which leadeth unto life, and few there be that
find it.

And whiche of yalle prophetes, whiche
come to you in thyres clothyng, but inwardly
are canyenging wolues. Ye shall knowe them
by theyr frutes. Do men gather grapes of thornes
or figges of thistles? So every good tree be
knowen by theyr good frute. But a bad tree be
knowen by theyr bad frute. A good tree can not byng
with bad frute: nor a bad tree can byng with
good frute. Every tree that byngeth not
with good frute, is hewen downe and caste in
to the fyre. And whiche by theyr frutes ye shall
knowe them.

For all that saye unto me, Iowe, Iowe, shall
enter in to the kyngdome of heven: but he that
saye my fathers will whiche is in heven. And
I saye, I saye to me in that daye: I owe
I owe, have me not in thy name prophesied?
And in thy name have I call our devyle? And in
thy name have I done many wylful docters
that I confesse unto them, I never knewe
you. I departe frome me ye workers of de
ceit.

Who so euer thesede heareth of me thesede
saynges, and dothe them, I will lyken hym
unto a wyse man, whiche byteth his house on a
rocke, and the saynes descended, and the floodes
came, and the wyndes blew, yet upon that
house, and it fell not, because it was grounded
on the rocke. And who so euer heareth othe
thesede saynges, and dothe them not, shall be
lykened unto a folyshe man whiche byteth his
house upon the sande: and the saynes descended
and the floodes came, and the wyndes blew,
and he upon that house, and it fell, and great
was the fall of it.

And it came to passe, when Jesus had ended
thesede saynges, the people were astonied at
his doctrine. For he taught them as one hav
ing power, and not as the scribes.

And whiche of the leper healeth the captives for
us, and many other diseases, helpeh them to
come in to the feyre of the lawe and wynde, and depu
the devyle out of the possed in to the lawe.

When he was come betwene from the most
synagoge, moche people folowed hym. And
lo, there came a leper and worshipped
hym, saying, Whiche thou wilt, thou canst
make me cleane. And Jesus put forth his hande
and touched him saying: I will, be thou cleane:
and forthwith his lepre was cleansed. And Je
sus sayde unto hym: se thou tell no man: but
go, and shewe thyselfe to the priest, and offer
the gyfte that Moyses commaunded in thy
lawes to them.

And when Jesus was entered in to Capernaum,
there came to hym a certayne synner,
and besought hym saying: After,
my seruant lyeth at home of the palsey,
and is grievously pained. And Jesus sayd unto
hym: I will come and heale hym. The Cen
turion answered and sayd: Sir, I am not worthy
that thou shouldest come under my rofe, but
speake the wyrd only, and my seruant shall
be healed. For I also my selfe am a man under
the power of an other, and have souldiers un
der me, and I say to one go, and he goeth, and
to another come, and he cometh, and to my le
uant, do this, or he doth it. When Jesus hearde
that, he marvelled, and said to them that fol
lowed hym: I saye unto you, I have not seen
greater power, nor great feare, nor great
faith, whiche unto you, that many shall come from
the east and west, and shall set with Abraham,
Isaac, and Jacob, in the kyngdome of heaven:
but the synners of the kyngdome shall be cast
out in to utter darknes: there shall be weeping
and gnawing of teth. Then Jesus sayd unto
the Centurion, go thy way, and as thou hast
trouth, so be it unto thee, and his seruant was
healed the selfe houre.

And when Jesus went to Peters house,
and sawe his wyves mother lyinge of a fevre,
and toucheth her hande, and the fevre left her:
and he arose and ministered unto them.

And when the even was come, they brought
unto hym many that were possessed with de
vyls. And he cast out the spyles with a word,
and healed all that was spoke: so that all, that
was spoken by the sayde prophete, saynges:
The roke on hym our infirmitie, and bare
our synnes.

When Jesus sawe moche people aboute
hym, he commaunded to go out the water
And there came a synner and sayd unto hym.
After, I will folowe the whiche to cure
thou good. And Jesus sayde unto hym: the
foxes have holes, and the byrdes of the ayre
have nestes, but the sonne of man hath no
where to rest his head. An other that was of
his disciples sayd unto hym: After, suffer
me to go and burye my father. But Jesus
sayd unto him, folowe me, and let the dead bu
rye theyr dead.

And he entered in to a synn, and his disci
ples folowed hym. And beholde there arose a
greate tempest in the see, in so moche that the
synn was covered with waues, but he aspey.
And his disciples came to hym, and adoubd
hym, saynges: After, save us, we perishe.

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And he said to them: Why see ye fearful: O ye of little faith: When he arose and rebuked the wind and the sea: / and there followed a great calm. And the men marveled and said: What man is this that by the sea and by the land obey him? /

And when he was come to the other side in to the country of the Seregety, there met him two possessed of devils, which came out of the graves, and were out of measure fierce, so that no man was able to pass by the way. And behold they cried out saying: What have we to do with thee, O Jesus son of god? Art thou come by us to torment us before the time?

And there was a force of from them a great herd of swine, feeding. When the devils besought him saying: If thou cast us out, suffer us to go out way in to the herd of swine. And he said unto them: go your wayes. Then they departed in to the herd of swine.

And behold the hole herd of swine was rushing in to the sea, & dyed in the water. / And then the herdmen fledde and went in to the city, and tolde every thyng what had happened unto the possessed of the devils. And behold all the city came out to met Jesus, and when they saw him, they besought him to depart out of their parties.

¶ He heareth the palley. Called Maryem from the custome, and wored to his disciples, namely the woman of the woody hill: / heareth Jesus daughter, graced two by him as a lady, which a woman went to praye, and dyed out a devill.

CAPIT. IX.

¶ When he entered in to a Synagoge and passed our, and came in to his owne city. And lo, they brought to him a man lyeth of the palley lying in his bed. And when Jesus sawe the layeth of him, he said to the synch of the palley: sonne be of good cheer, the synne be forgiven the. And behold certayne of the Synchors sayd in their selves, this man blasphemeth. And Jesus sayd to the synchors: sayd he sayd: whether is easier to saye, thy synne be forgiven the, or to saye: arise and walke? But that ye may knowe that the sonne of man hath power to forgive synnes in earth: then said he unto the synch of the palley: arise, take up thy bed: & go home to thine house. And he arose and departed to his owne house.

And when the people sawe it they marveled and glorified god, which had given such power to men. /

¶ And as Jesus passed thence, he sawe a man sitting of the custome house, named Mattheu, and said to him: follow me. And he arose and followed him. And it came to passe as he sat at meate in the house: behold many publicans and synners came and ate with him.

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is great, but the labourers are few. Wherefore
pay the lord of the harvest to send forth la-
bourers into his harvest.

¶ *Caphe* sendeth out his xij. apostles to preach in
jewe, & gentes, & send them out, & to heale
all manner of diseases, & to cast out devils.

C A P I.

X.

And he called his xij. disciples unto him
and gave them power over vnicers
all diseases, & to cast them out, & to heale
all manner of diseases.

The names of the xij. Apostles are these:
The first. Symon called Peter, and Andrew
his brother. James the sonne of Zebedee, and
John his brother. Philip & Bartholomew. Thomas
and Mattheu the publican. James the
sonne of Alpha, and Zebedeus named Thoma-
mas. Symon the Cananite, and Judas Isca-
riot, which also betrayed him.

¶ *Mathew* xij. Jesus send, and commaunded
them, saying: Go not in to the waye that lede
to gentiles, & in the cities of the Samaritans
either ye not. But go rather to the litle
towne of the house of Israel. So and praye,
for the kingdome of heauen is at hande.
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for the kingdome of heauen is at hande.

and the seruants as his labourers. If they haue
called the master of the house, & he hath
much more that they call them of his household
so: & hee shall not therefore. There is nothing
to close, that shall not be opened, and nothing
to hyde, that shall not be knowen.

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for the kingdome of heauen is at hande.

C A P I.

X I.

And it came to passe when Jesus had
made an ende of commaunding his xij.
disciples, he departed thence to teach
and preach in theyr cities.

¶ *Mathew* xij. Jesus send, & commaunded
them, saying: Go not in to the waye that lede
to gentiles, & in the cities of the Samaritans
either ye not. But go rather to the litle
towne of the house of Israel. So and praye,
for the kingdome of heauen is at hande.

And

about dwells: by whose helpe he poure chyl-
dren out: Therefore they shalbe your
magn. But ye shall see the temple by the
gate of Sodom: then is the kyngdome of God
out on you.

But how can a man entre in to a strong
mans house, and breake hym of his goodes:
unless he first breake the strong man, and the
people his house: & he that is not with me, is
against me. And he that gathereth not with
me, scattereth abroad. Wherefore I saye unto
you, all manner of synne and saylinge shall be
forgyuen unto men: but the saylinge agaynst
the synne, shall not be forgyuen unto men.
And who so curse synners, a worse agaynde
the sonne of man. It shall be forgyuen hym.
But who so curse synners agaynst the holie
gost, it shall not be forgyuen hym, neither in
this worlde, neither in the worlde to come.
Enter make the tree good, and his fruite good
also: so is make the tree euyl, and his fruite
euyl also. For the tree to knowen by his fruite.
A generacion of vyces, how can ye say wel,
where your lures are euill? For of the a-
bundance of the heart, the mouth speaketh.
A good man, out of his good treasure of his
heart, bringeth forth good thynges. And an
euillman out of his euyl treasure, bringeth
forth euyl thynges. But I saye unto you,
that of euery tree shall men shall be
knowne: they that yelde accomptes at the day
of iudgement. For by thy wordes thou shalt
be iudged: and by thy wordes thou shalt be
condemned.

¶ Then answered certayn of the Scribes
and of the Pharisees, sayinge: * Master, we
holde sayne is a signe of the. He answered
and saide to them: The euyl and abominable
synners seeketh a signe, but there shall no
signe be giuen them. (saue the signe of the
prophete Jonas. for as Jonas was thre
dayes and thre nyghtes in the whales belly:
so shall the sonne of man be thre dayes and
thre nyghtes in the heart of the earth. * The
son of manne shall ryse at the day of iuge-
ment with this nation, and condemne them:
for they amended at the preaching of Jonas.
And beholde, a greater then Jonas is here.
* The queene of the south shall ryse at the
daye of iudgement with this generacion,
and shall condemne them: for she came from
the furthest parties of the worlde, to heare
the wysdom of Salomon. And beholde a
greater then Salomon is here.

¶ When the vniuersall spiritus is gone out of
a man, he walketh throughoute hye places,
seking rest and fyndeth none. When he seeth
I will tremble agayne into my house, from
whence I came out. And when he is come,
he fyndeth the house empty and strepte, and
sorrowed. When he goeth his waye, and ra-
beth unto hym seuen other spites worse the
hym selfe, and so enter they and dwyll there.
And the ende of that man is worse then the
beginnyng. Euen so shall it be with this e-
uyl nation.

¶ Whyle he is talked to the people: a be-
lieue, his mother and his brethren stande with

out, desyryng to speake with hym. When one
saye unto hym: beholde thy mother and thy
brethren stande without, desyryng to speake
with the.

He answered and sayde to hym that tolde
hym: * Who is my mother? or who are my
brethren? And he stretcheth forth his hand a-
gainst his disciples and sayde: beholde my mo-
ther and my brethren. For whosoever doth
my fathers will which is in heauen, the same
is my brother, sister and mother.

¶ The parable of the seed, of the tares, of the must-
erde seed, of the leuen, of the treasure hid in
the feld, of the trespas, and of the scribe.

CAP. I. XLII.

The same day went Iesus oute of the
house, and sat by the see syde, and much
people gathered vnto hym. So greating
that he went, and sat in a ship, & all the peo-
ple stood on the wyer. And he spake many
thynges to them in parables, saying: Behold
the sower went forth to sow. And as he so-
wed, some fell by the wayes syde, & the fowles
came and deuoured them vp. Some fell vpon
stony ground where they had not moche erth
and anon they sprang vp, because they had
no depth of erth: and when the sunne was up,
they caught heat, and for lacke of roote, they
withered away. Some fell among thornes
and the thornes sprang vp and choked the
seed. Some fell in good ground, & brought forth
good fruite: some an hundred fold, some fye
fold, some thre fold. Whosoever hath
eares to heare let hym heare.

¶ And the disciples came and sayde to hym:
* Why speakest thou to them in parables? He
answered and sayde vnto them, vnto you is
it giuen to knowe the secretes of the kyng-
dome of heauen, but to them it is not giuen.
For whosoever hath, to hym shall be giuen
and he shall haue aboundance. But who-
soeuer hath not: from him shal be taken away
euen that he hath. Therefore I speake to the
in parables: for though they see, they see not,
and theynges they heare not: neither vnder-
stande. And in them is fulfilled the proph-
eie of Esay, which sayeth: with the eares ye
shall heare and shall not vnderstande, and
the eyes ye shall see, & shall not perceiue. For
this people heares are waxed grosse, & they
eyes are dull of hearinge, and they eyes
haue they closed, lest they shold see with theyr
eyes, and heare with theyr eares, and shold
vnderstande with theyr hearts, & shold saye
that I mighte breake them.

¶ Blessed are your eyes, for they see and
your eares, for they heare. Surely I saye vn-
to you, that many prophets, and perses me
haue desired to see those thynges which ye
see, & haue not seene: & to heare those things
which ye heare, & haue not heard them. There-
fore I saye vnto you, that the sonne of man
shall sit vpon the seate of the sonne of
man, & shall see all things which were
written in the booke. And this is he: which was
written in the booke. And he that was written
in the booke.

¶ The same day went Iesus oute of the house, and sat by the see syde, and much people gathered vnto hym. So greating that he went, and sat in a ship, & all the people stood on the wyer. And he spake many thynges to them in parables, saying: Behold the sower went forth to sow. And as he sowed, some fell by the wayes syde, & the fowles came and deuoured them vp. Some fell vpon stony ground where they had not moche erth and anon they sprang vp, because they had no depth of erth: and when the sunne was up, they caught heat, and for lacke of roote, they withered away. Some fell among thornes and the thornes sprang vp and choked the seed. Some fell in good ground, & brought forth good fruite: some an hundred fold, some fye fold, some thre fold. Whosoever hath eares to heare let hym heare.

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the sharp grounde, is he that heareth the word of God, and anon he tope receyvet it, yet hath he no rote in him selfe, and therefore eare: but a season: for as soone as persecution or persecution cometh because of the word, forthwith he is offended. He that was sown among thornes, is he that heareth the word of God: but the race of this world, and the diffidencie of speches choke the word, and so he is made unfruitfull. The which is sown in the good grounde, is he that heareth the word and understandeth it: which also heareth faith and bringeth forth, some an hundred fold, some fiftie fold, and some thirtie fold.

B In other parable he propounded unto the saying: * The kingdom of heaven is like unto a man which sowed good seed in his field. But while the men slept, there came a blinding and sowed tares among the wheat, and went his way. When the blade was sprung up and had brought forth the fruit, then appeared the tares also. Then came the servants to the householder, and sayde unto him: *My lord, hast not thou good seed in thy grounde, how cometh then hath it tares?* He saith to them: *The enemy hath done this. Wilt thou that we go and take them out?* But he saith unto them: *Let them be, I will say to the reapers, gather ye the tares, and bundle them in sheaves to be burnt: but gather the wheat in to my barn.*

March 25 * An other parable he put forth unto them saying: *The kingdom of heaven is like unto a mustard seed that a man taketh and soweth in his field, which is the seed of all seeds. But when it is sown, it is the least of all seeds. And when it is grown, it is the greatest of all seeds, and it is a tree: so that the birds of the ayre come and build in the boughs of it.*

C An other similitude he putteth to them. The kingdom of heaven is like unto leaven which a woman taketh and hideth in the peckes of wheate, till all be leavened.

March 26 All these things spake Jesus unto the people by similitudes, and without similitudes spake he nothing to them, to fulfill that was spoken by the prophet, saying: * *I will open my mouth in parables, and will speake forth things which have bene kept secret, from the beginning of the world.*

There are 22 * Then sent Jesus the people away, and came home. And his disciples came unto him, saying: *Why dost thou speake of the tares of the field? When he answered he, and sayd unto them: He that soweth the good seed is the sonne of man. And the field is the world, and the tares are the children of the wicked. And the enemy that soweth them is the devill. The harvest is the ende of the world. And the reapers be the angels. So when the tares are gathered and burnt in the fire: so shall it be in the ende of this*

world. * The sonne of man shall send forth his angels, and they shall gather out of his kingdom all queles, and them which doe wickednes, and shall cast them in to a furnace of fire. There shall weeping and gnashing of teeth. * Then shall the righteous men stand as bright as the sunne in the kingdom of their father. Whosoever hath eares to here, let him here.

* Againe the kingdom of heaven is like unto a man that sowed seed in the field, which a man soweth and heeth: and for sove thout good and sower all that be bad, and bringeth that forth.

* Againe the kingdom of heaven is like to a man that sowed seed in the field, which when he had sowed, and went his way, and so forth all that he had, and brought it.

* Againe the kingdom of heaven is like to a net cast in to the see, that gathereth of all kindes of fishes: which when it is full, men draw to land, and yet a gather the good in to vessels, and cast the bad away. So shall it be at the ende of the world. The angels shall come out and seare the bad from the good, & shall cast them in to a furnace of fire: there shall be weeping and gnashing of teeth.

Jesus saye unto them. Consider also all these things: * They sayd unto him: *When shall these things be? He answered, saying: Ye knowe the daye and the houre, which is taught unto the kingdom of heaven is like an householder, which bringeth forth of his treasure, things both newe and olde.*

K And it came to passe when Jesus had ended these similitudes, he departed thence and came into his own countrey, and taught them in the synagogues: in so much that they were adonied and said: whence cometh this wisdom and power unto him? He answered them the carpenters sonne: Is not his name called Joseph: and his brethren be called James & Josue and Symon and Judas: And are not his sisters with us? Whence hath he all these things? And they were offended by him. Then Jesus sayd to them, a prophet is not without honour, save in his own countrey, and among his own kin. And he did not many miracles there, because of their unbelief.

John 4 John is taken and beheaded. Church fathers have written much upon this, and two letters, and approach he might unto the disciples upon this.

CAP. XIII.

At that tyme Broode the Brethren of the house of the name of Jesus and sent unto his servants: that is John the Baptist. He is spene againe from dead and therefore are such miracles wrought by him. For hee had taken John, and bound him and put him in prison for Herodis sake. His brother Phillips wrote. For John sayd unto him it is not lawfull for this to have his life, and when he would have put him to death, he feared the people because they held him as a prophet.

But when Herodes with dave was come, the daughter of Herodias daunced before hym, and pleased Herode. Wherefor he promised with an othe, that he wolde geue her what so euer she wolde aske. And the byrnyng inuolument of her mother before, sayde: geue me here John Baptistes heved in a platier. And the byrnyng was tope. Herodes because of his othe, and then also whyche fate of the table, he commaunded it to be graunt her, and sent and bequethed John in the prison, and his heved was brought in a platier, and graunt to the damzell, and she brought it to her mother. And his disciples came and toke by his bodie and buried it, and went and tolde Jesus.

When Jesus heide that, he departed thence by ship in to a tyllon place out of the waie. And when the people had heere thereof, they folowed hym a fote out of Ierusalem. And Jesus went forth and sawe moche people, and his heart was moche moved upon them, and he healed of them those that were syche. Now when euen was come, his disciples came to hym saying: this is a better place, and the day is spent, let the people depart, that they maye go in to the houses and bye them bytarys. But Jesus said to them: They haue no need to go awaie. Geue pe them to eate. Then sayde they vnto hym: we haue here but foure loaves and two fishes. And he sayde: bynge them byther. And he commaunded the people to sit downe on the grasse, and he toke the v. loaves and the two fishes, a lookyd by to heuyn and a blessed, and brake and gaue the loaves to his disciples, and the disciples gaue them to the people. And they ate all eate and were satisfied. And they gathered up of the gobbris that remyned. x. baskets full. And they that ate, were in nombre aboute fye thousandes men & of the women and children.

* And the night waie Jesus made his disciples enter in to a ship, and to go ouer before hym, whyle he sent the people awaie. And as soon as he had sent the people awaie, he went by in to a mountayne alone to pray. And when night was come, he was there him self alone. And the shippe was now in the myddes of the see, and was tof with waies, so: it was a contrary wynde. * And in the fourth watche of the nyghte Jesus came vnto them walkinge on the see. And when his disciples sawe hym walkinge on the see / they were troubled, sayinge: it is some feynte, and cryed out to saye. And shortly Jesus spake vnto them sayinge: be of good chere, it is I, be not afeide.

Peter answered hym, and said: master, if thou be he, byd me come vnto the on the waie. And he sayd. come. And when Peter was come downe out of the shippe, he walked on the water to go to Jesus. But when he sawe he myghte wynde, he was afeide. And as he beganne to synke, he cryed sayinge: Helpe laur me. And shortly Jesus stretchyd forth his hande and caught hym, and said to hym: Dittel fathelich, wherfor didst thou doubt? And as soon as they were come in to the ship, they wynde ceased. So they in the ship, came

and wo:shipped hym, sayinge: Certaynly thou art the sonne of God. And when they were come ouer, they went in to the lande of Genasareth. And the men of that place hauinge knowlege of hym, sente out in to all that countrey rounde about, and brought hyn to hym all that were syche, and besought hym that they myghte but touche the hemme of his garment. And as many as touched, were made safe.

¶ Christus reculeth his disciples and rebuketh the scribes and pharises. ¶ The synge that goeth in to the mouth despyeth not the despyer: the woman of Canaan daughter/healeth the multitude; and with vii. leues and a fewe lytle synners seith in. 22. min.

CAP. I.

X V. *

Then came to Jesus Ierusalem and he rebuked the scribes and pharises. ¶ The synge that goeth in to the mouth despyeth not the despyer: the woman of Canaan daughter/healeth the multitude; and with vii. leues and a fewe lytle synners seith in. 22. min.

Ezechiel, 22. min.

Ezechiel, 22. min.

And he called the people vnto hym and said to them: heare and vnderstande. For what goeth in to the mouth despyeth not the man, but that which cometh out of the mouth despyeth the man.

Then came his disciples and sayde vnto hym: perceyuest thou not howe the pharises are offensid in hearinge this sayinge? He answered and said: all plantynge wyrdes my breuery sayde hath not plantid, shall be plucked by the rootes. Let them alone, they be the bynde leaders of the bynde. If the bynde leader the bynde, bothe shall fall in to the dyshe.

Then answered Peter and said to hym, declare vnto vs this parable. Then sayd Jesus: are ye yet without vnderstandynge? perceyue ye not, that what so euer goeth in at the mouth is without wyne in to the dyshe, and is cast out in to the daughte? But those thynges which come forth of the mouth, come from the herte, and they despye the man. For out of the herte come euyl thoughtes, murders, aduocytres, forsworne, theses, false wyne, dearynges, blaiphemy: these are the thynges which despye a man. But to eate with dwyllysh bandes, is firstly not a man. 23

* And

* And Jesus went thence, and departed in to the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and crept unto him, saying: Have mercy on me, Lord, thou sonne of David, my daughter is now vexed with a devill. And he gave her neuer a word to answer. Then came to him his disciples and besought him saying: A send her away, for she followeth us crying. He answered and saide, I am not sent, but unto the house of Israel. Then she came and worshipped him, saying: Make hearme me. He answered a sayd: It is not good to take the chylidren of heathen and eat it wth dogges. She answered and saide: Truly Lord, neuertheless the dogges eat of the crummes which fall from thy masters table. Then Jesus answered a sayd unto her. O woman great is thy faith, be it to thee as thou desirest. And her daughter was made whole at that same houre. f

¶ The Jews
call the Canaan
dogges / be-
cause of their
phylatrye.

¶ Then Jesus went away from thence, and came up unto the hill of Sion, and went up in to a mountaine, and sat downe there. And many people came unto him, hauinge with them, halt, blind, dumme, maimed, and other many, and call them out as Jesus wille. And he healed them, in so much that the people wondered to see the Canaan speke, the Canaan heale, the lame go, and the blinde see. And they glorified the god of Israel.

¶ Then Jesus called his disciples to him, and said: I haue compassion on the people because they haue continued with me now .iiij. dayes, and haue nougth to eate, and I will not let them go fasting, tell they praye for in the way. And his disciples sayd unto him: wher shal we get so much bread in the wilderness to fill so great a multitude? And Jesus sayd unto them: how many loaves haue ye? They sayde twen, & a fewe little fishes. And he commaunded the people to sit downe on the grounde, and takinge the twen loaves, and gave thanks, and brake them, and gave to his disciples, and the disciples gave them to the people. And they ate all eate, and were filled. And they took of the fragmēttes that were left twen baskets full. And yet they that ate were four. .xx. men, besyde women & chylidren. And he sent away the people, and toke ship and came in to the parties of Magdala.

¶ The Pharisees requyre a toben. Jesus warneth his disciples of Pharisees doctrine. The contention of Jherusalem. The iherusalem that sayeth she will beate the cruell as her kyn.

CAP. XLV.

¶ ¶ When come the Pharisees and Sadducees to tempte him, and desired him to shewe them some signe from heuen. He answered and sayd unto them. * At euen ye saye, we shall haue faire weather, for the thre is redde. And in the morninge ye saye, to daye shall be foule weather, for the thre is cloudye and redde. O ye hypocrites, ye can discerne the countenance of the skye: and can ye not discern the signes of Iherusalem? For toward

nacion and aboutrons Iherusalem a signe, a signe shall none other Iherusalem be given them, but the signe of the * Prophetes Jonas. So I will be them and departed.

¶ And when the disciples were come to the other syde of the water, they had forgotten to take bread with them. Then Jesus sayd unto them: Take heede and beware of the leuē of the pharisees and of the Sadducees. For they thoughte in them selues sayinge: we haue brought no bread with vs. When Jesus understood that, he sayd unto them. O ye of little faith, why are your myndes cumbered by cause ye haue brought no bread? So ye yet percyue we neede remembre these .vi. loaves when there were twen thousand men and yow many baskets toke ye up? They ther too loaves when there were .xiiij. thousand, and how many baskets toke ye up? Why perceyue ye not then, that I sape not unto you of bread, but of I saye, beware of the leuē of the pharisees and of the Sadducees? Then understood they that he had not them beware of the leuē of bread, but of the wyrtne of the pharisees, and of the Sadducees.

¶ When Jesus came in to the coasts of the lake which is called Genezareth, he asked his disciples sayinge: Whome do men saye that I am the sonne of man am I? They too some saye that thou art John Baptist, some Herodas, some Ieremias, or one of the prophetes. He sayd unto them: but whome saye ye that I am? Symon Peter answered and sayde: * Thou arte Christ the sonne of the liuynge God. And Jesus answered and sayde to him: happy art thou Symon the sonne of Jonas, for flesh and bloode hath not opened vnto thee that, but my father which is in heuen. And I saye also unto thee, that thou art Peter, and I vpon this rocke I will builde my congregacion, and the gates of hell shall not preuaile against it. And I will gyue vnto thee, the keyes of the kyngdom of heuen: whome thou byndest vpon earth, shall be bounde in heuen, and what thou loose on earth, shall be loosed in heuen. f

¶ Then he charged his disciples, that they shoulde tell no man that he was Jesus Christ. From that tyme forth Jesus began to direct vnto his disciples that he muste go vnto Iherusalem, and suffer many thynges of the elders, and of the hygge priestes, and scribes, and must be kille, and rise agayne the thre dayes. But Peter toke hym a syde, and began to rebuke him sayinge: Master, haue thou thyselfe, thou shalt not come vnto that. Then turned he aboute, and sayd vnto Peter: come after me, whan thou shalt see me, because thou shalt not see thynges of God, but thynges of men.

¶ Jesus then said to his disciples, Whan man wyl follow me, let hym deny hym self, and take up his crosse, and follow me. For who to crosse himselfe saue his lyfe, shall lose it. And who to crosse shall lose his lyfe for my sake, shall myn it. Whan shall I profyte a man, though he shoulde wyne all the wold world, if he lose his owne soule? So he that shall a man gyve to redeme his soule

¶ Ar. built b.
John. vi. 5.
Luce. xii. 5.

¶ Ar. built b.
John. xii. 5.

¶ Ar. built b.
John. xii. 5.

¶ Ar. built b.
John. xii. 5.

¶ Ar. built b.
John. xii. 5.

¶ Ar. built b.
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John. xii. 5.

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John. xii. 5.

¶ Ar. built b.
John. xii. 5.

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John. xii. 5.

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John. xii. 5.

And when they were come to Capernaum, they went to the synagogue, and they taught there, and they were astonished at his doctrine, saying, Whence hath this man this doctrine, that he teacheth as one that hath authority, and not as the scribes? And Jesus answered them, saying, I have authority here, because I am the Son of man, and I have authority here, because I am the Son of man, and I have authority here, because I am the Son of man.

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CAPI. XVII.

And after five dayes Jesus toke Peter and James and John his brother, and brought them vp into an hygd mountayne out of the wyse, and was transfigured before them: & his face did shyne as the sunne, and his clothes were as wyghte as the lycht. And beholde there appeared vnto them moyses and hely, talkinge with hym. Then answered Peter, and sayd to Jesus: master thine is good thing vs. If thou wilt, let vs make here, tabernacles, one for thee, & one for moyses, and one for hely. And he yet spake, & behold a bright cloud shadowed them. And behold there came a voyce out of that cloud saying: this is my deere sonne, in whom I delecte, heare hym. And when the disciples here that they tell on thepe faces and were foye asfayde. And Jesus came and touched them, and sayd: arise and be not asfayde. And when they looked vp, they sawe no man leue Jesus ouer.

And as thepe came downe from the mountayne, Jesus charged them sayinge: & ye shall beke the wyson to no man, but the sonne of man be retyd agayne from dede. And his disciples asked hym saying: & whye then saye the scribes that they maye sayd come? Jesus answered and sayde vnto them: hely shall first come, and retye: all thynges. And they vnto pou that hely is come alreay, and they knowe him not, but haue done vnto him whate fouer they lusted. In the ptepe that also the sonne of man suffer of them. When the disciples perceiued that he spake vnto them of John Baptyst, and when they were come to the people, there came to hym a certayne man and knelid before to hym, and sayde: My after haue mercy on my sonne, for he is lunatycke, and is foruersed. And oft tymes he fallith in to the fyre, and ofte in to the water. And I brought hym to the disciples, and they couid not beate hym. Jesus answered and sayd: O wretched nation and crooked: howe longe shall I be with you? howe longe shall I suffer you? wyngye hym hether to me. And Jesus rebuked the wyrt, & he came out of hym. And the chyrt was healed euen that same houre.

When came the disciples to Jesus secretly, and sayde: whye couid not we call hym out? Jesus sayd vnto them: & canst of poue vnto hym? For I saye vnto you: & ye ye had sayd as a wretched nede, ye wold say vnto this mountayne, remove hence to yonder place, and he shold remoue: neither had any thyng be impossible for pou to do. How be it this hynde goeth not out but by prayer and fasting. As they went about in Galile, Jesus

said vnto them: & the sonne of man shal be retyed in to the handes of men, and they shal kyl him, & the thyrde day shal he retye agayne. And thepe sayd they graty.

And when thepe were come to Capernaum, they went to gather tribute money, came to Peter and sayd: mothe poue maller paye tribute? He sayd yea. And when he was come in to the house, Jesus puerced hym, sayinge: what thykenst thou Symon? of whome be the thynges of the eerty take tribute of tax money? of thepe chyliden, or of beaungers? Peter sayd vnto hym: of beaungers. Then sayde Jesus vnto hym: then are thepe thyden free. I reuert heide, lest we shoulde offende them: go to the see, and cast in thyne angle, and take the fyrtie that first cometh vp: and when thou hast opened his mouth, thou shalt fynde a pece of twentye pence, that take and paye for me and the.

And the teacheth his disciples to be humble and humble to auoyde occasions of euill, and one to forgyue another offence.

CAPI. XVIII.

The same tyme the disciples came vnto Jesus sayinge: & who is greater in the kyngdome of heauen? Jesus called a chylde vnto hym, and let hym in the wyddes of thepe and sayde: Except I saye vnto pou, & except ye turne & become as chyliden, ye can not entre in to the kyngdome of heuen. Who lo cure thesioe I humblyd him self as this chylde, the same is the greater man in the kyngdome of heauen. And who lo cure receyverye lache a chylde in my name, receyverye me. And who lo cure oute one of thesioe lache ones, whiche bekyne in me: it were better for hym a mylde done were hangid about his necke, and were drownded in the wyrt of the see. Two wozth the twofold for offensynges. How be it, it can not be auoyded but that offences shal be gyuen. I reuert heide two wozth the man by whome the offensyng cometh.

And Peter: yf thy hande of thepote offende the, & cut hym of and call hym from the. It is better for the to lauer in to thepote of maged, then thou shouldest haunge thepote handes of thepote to the see to call in to cure thepote offe, and of thepote thepote, plucke it out, and calle from the. It is better for the to entre in to life with one eye, then haunge two eyes to be call in to hell fyre. For ye despyse not one of thesioe lachelones. For I tell pou, that in heuen therey aungels alwayes beholde the face of my father whiche is in heuen. For the sonne of man is come to saue that whiche is lost. Howe thinkye? if a man haue an hyndred shepe, and one of them be gone astray, howe he not leaue the. un. soye and xix. in the mountaynes, & go and seke that one whiche is gone astray. If it happen that he fynde hym, he retye I say vnto you, he retyeth more of that shepe, the of the un. soye and xix. which went not astray. So it is not the wyll of your father in heuen that one of thesioe lachelones shoulde be lost.

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Rev. xix. c.
Eccl. xix. b.
Deut. xix. b.

¶ Jacob. ii. b.
1. Tim. xii. a.
Hebr. x. c.

¶ what force
pe hynde a c.
that is what
louer pe con
demne by
my woide in
euer / the
same is con
demned in
heuen. And
¶ pe alone by
my woide in
euer is also
ed in heuen.

gaspie the. So and tell hym his faulte by-
tyme hym and the alone. If he heare the,
thou hadst wonne thy brother: But if he heare
not the, then take pe with the one of two,
that is in the mouth of two or thre wytnesses
euer word may stande. If he heare not then,
tell it vnto the congregation. If he heare not
the congregation, take hym as an heathen man,
and as a publican. Cleerly I sape vnto
you, what to euer ye bynde on earth, shall be
bounde in heuen. And what to euer ye loose on
earth, shall be loosed in heuen. Agayne I sape vnto
you, that if two of you shall agree in earth
vpon any manner thing, what so euer they shall
desyre: it shall be geuen them of my father
which is in heuen. For wher two or thre are
gathered together in my name, there am I in
the myddes of them.

¶ Then came petre to hym, and sape: master
how oft shall I forgive my brother if he synne
agaynst me, seuen tymes? Iesus sape vnto
hym: I sape not vnto the. dy. tymes, but se-
uenty tymes. dy. tymes. ¶ And therfore is the
kingdome of heuyn likened vnto a certeyn thing
which twelue take accomptes of his seruantes.
And when he had begyn to reken, one was
brought vnto hym, which ought hym x. thou-
sand talentes: whom because he had nought
to paye, his master commaunded him to be sold
and his wyfe, and his chyldren and all that he
had, in payement to be made. The seruant fell
downe and besought hym sayinge: Sir, geue
me respite, and I will paye it euer wyth. Then
had the lord pitty on that seruant, and lo-
sed hym, and forgaue hym the othe.

And the sapd seruant went out and found
one of his felowes which ought hym an hun-
dred pence, and sapd vnto hym, and toke
him by the throte, sayinge: paye me that thou
owdest. And his felow fell downe and brought
hym sayinge: haue patience with me, & I will
paye the all. But he wolde not, but went & cast
hym in to prison, tyll he shoulde paye the det.
When his other felowes saw what was done
they were very sorow, and came and toke the det.
Also all that had happened. When his lord
called hym, and sapd vnto him. O wylful seruant
I forgaue the all that det because thou praydest
me: was it not mete also that thou shouldest
haue had compassion on the felow, even as
I had pity on the? And his lord was wroth
and delivered him to the cariers, tyll he wolde
paye all that was due to him: So likewise
shall my heuynly father do vnto you, excepte
ye forgive with your heartes eche one to his
brother thety trespasses. ¶

¶ Clippeth geueth answer concerninge marriage /
and teacheth not to be carefull for our worldly
thynges.

CAP. XIX.

¶ And it came to passe when Iesus hadde
made these saynges, he gat hym from
Galilee, and came into the citty of Jor-
dane beyonde Jordan, and many people follo-
wed hym, and he heald them there.

¶ ¶ Then came vnto him the pharisees temp-

tyng hym, and sayinge to hym: Is it lawfull
for a man to put away his wyfe for all ma-
ner of causes? He answered and sape vnto
them: Haue pe not redde, how he x. which
made men at the begynnyng, made them man
and woman, and sape: x. for this thyng shall
man leaue father and mother, and cleue vnto
his wyfe, and they twayne shal be one fleche.

¶ Wherfore now are they not cleaue, but one
fleche? Iesus not man theyre put aonder that
God had coupled. Then sape they to hym:
why doth Moses commaunde to geue a testimo-
niell of brofument, and to put her away?
He sape to them: Moses because of hardness
of your hartes, suffered you to put away your
wyues: but from the begynnyng it was not
so. I sape vnto you, who so euer put
away his wyfe, except it be for adultery
and marperth an other, commyth adultery.
And who so euer marperth her which is dis-
posed to hym commyth adultery.

¶ Then sape his disciples to hym: if the ma-
ster be so bitwene man and wyfe, it is not
good to marie. He sape vnto them, all men can-
not away with that sayinge, save they to whom
it is geuen. For there are some getid, whiche
toer to bound out of theyr mothers bellie. And
there are getid, whiche be some getid, whiche
are geued, whiche haue geued them sel-
ues for the kyngdome of heuen. De that can
take, let hym take. ¶ When were brought to
hym ponge chylidren, that he shoulde put his
handes on them and praye. And the disciples
rebuked them. But Iesus sape: suffer the
chylidren, and forioye them not to come to me,
for of such is the kyngdome of heauen. And
when he had put his handes on them, he de-
parted thence.

¶ And beholde one came and sape vnto hym:
Good master, what good thyng shall I do,
that I may haue euertlastyng lyfe? He sape
vnto hym: why calledst thou me good? there
is none good but one, and that is God. But if
thou wilt entre in to lyfe, kepe the commaun-
dementes. The other saide to hym: Whiche? And
Iesus said: thou shalt not kil, thou shalt not
commit adultery, thou shalt not sleigh, thou shalt
not bere false witness, honour father and mo-
ther, & thou shalt loue thy nychtbour as thy
self. And the pong man said vnto hym, I have
obserued all these thynges: from my yowthe, but
lacke I yet? And Iesus said vnto hym, if thou
wilt be perfecte, go sell that thou hast, & geue
it to the poore, and thou shalt haue treasure in
heuen, and come folowe me. When the pong
man heide that sayinge, he went away mou-
rnyng. For he had great possessions.

¶ Then Iesus sape vnto his disciples: Cleer-
ly I sape vnto you, it is harde for a ryche man
to entre in to the kyngdome of heuen. And
moreouer I sape vnto you: it is easier for a
camel to go through the eye of a needle, then
for a ryche man to entre in to the kyngdome of
God. ¶ When his disciples heide that, they
were exceedingly amazed, sayinge: who then
can be saved? Iesus beynde them, and sape
vnto them: wherby me it is impossible, but wherby
God all thynges are possible.

¶ ¶ Then

* Then answered Peter, and sayde to hym: I choide, we haue forsaken all and followed the: what shall we haue? Iesus sayde vnto them: Wherby I saye vnto you: when the sonne of man shall sit in the seate of his maiesty, ye whiche folowe me in the newe byrd, shall sitte also vpon the twelue seates and iudge the twelue tribes of Israel. And whosoever forsaketh houses, or brethren, or sisters, or father or mother, or wife or chylde, as I haue for my name, shall receiue an hundred fold, and shall inheryte eueryl thinge lyfe tyme. Whamp that accepteth I shall be laud, and the laude shall be his.

¶ Christe teacheth by a synecdoche that God is desired by no man and how he is alwaye callinge men to his labour. He teacheth his disciples to be tolyd, and greatly to be desired men theyr selfe.

CAPI.

XX.

In the kynge dome of heuen is lyke vnto an houndsholder, whiche he lyke oute early in the morninge to his labourers. And he agreed with the labourers for a penny a daye, and sent them in to his byneparde. And he went out aboute the thyrde houre, and sawe other standynge idell in the market place, and said vnto them, go ye also in to my byneparde: and what is euere is right. I will geue you. And they went thers wyllyng. Agayne he went out aboute the fyfth and myght houre, and dyd lyke wyse. And he wente out aboute the eleuenth houre, and founde other standynge idell, and sayde vnto them: Wherby stande ye here all the daye idle? They sayde vnto hym: because no man hath byrd. He sayde to them: go ye also in to my byneparde: and what is euere is right, that shall ye receiue.

¶ When euere was come, the Lorde of the byneparde sayde vnto his hewarde: call the labourers, and geue them theyr byrd: beyngrange as the laste, tyll thou come to the byrd. And they whiche were byrd aboute the eleuenth houre came and receyued euery man a penny. Then came the byrd, supposynge that they wolde receiue more: and they lyke wyse receyued euery man a penny. And when they had receyued it, they murmured agayne the goodman of the house, sayynge: These laste haue boughte but one houre, and thou hast made them equal vnto vs whiche haue byrd the byrd and heat of the daye.

¶ He answered to one of them, sayynge: frende I do the no wronge: dyddst thou not agree with me for a penny? Take that is thy due, and go thy waye. I will geue this laste as much as thou. Is it not lawfull for me to do as me lyketh with myne owne? Is this eue tyll bycause I am good? * So the last lall byrd, and the first lall. For many are called and fewe be chosen.

* And Iesus ascended to Ierusalem, and toke the xii. disciples aparte in the waye, and sayde to them: * Wherbye we go by to Ierusalem, and the sonne of man shall be deliuered vnto the chief priests, and vnto the scribes, and

they shall condemne hym to deathe, and shall deliuer hym to the Gentyles to be mocked, and scourged, and to be crucified, & the thyrde daye he shall rise agayne.

* Then came to hym the mother of Zebedee chylde, with her sonnes: * wherbye pyngge hym, and bespyngge a certayne thyng of hym. And he sayde vnto her: what wylt thou haue? She sayde vnto hym: I desire that thou shouldest my two sonnes maye sitte, one on the ryght hande, and the other on the left hande in thy kynge dome.

Iesus answered and sayde: Ye wote not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptised with the baptysme that I shall be baptised with? They answered to hym, that they were. And he sayde vnto them: Ye shall drynke of my cuppe, and shall be baptised with the baptysme that I shall be baptised with. But to sit on my ryght hande and on my left hande is not myne to geue, but to them for whome it is prepared of my father.

* And when they had heard this, they dyd saye: And as the two brethren: Now Iesus called vnto the two brethren and sayde: * Ye knowe that the rulers of the Gentyles haue domynion ouer them. And they that are great receiue power ouer them. It shall not be so amonge you. But who so wyl be great amonge you, let him be your minstre: and who so wyl be chiefe, let him be your seruante: euere as the sonne of man came not to be minstre vnto, but to minstre, and to geue his life for the redemption of many.

¶ And as they departed from Betseyde, moche people followed hym. * And beholde, two byrd men fetyng by the waye bys, when they herd Iesus passe by, theyd sayng: Thou Lorde the sonne of Dauid haue mercy on vs. And the people rebuked them, because they wolde holde theyr peace: but they cryed the more sayynge: haue mercy on vs thou Lorde whiche arte the sonne of Dauid. Then Iesus stode still and called them, and sayde: What wylt ye I wolde do to you? They sayde to hym: Lorde, that our eyes maye be opened. Iesus had compassion on them, and touched theyr eyes: and forthwith they eyes receyued sight. And they followed hym.

¶ He went into Ierusalem: & dyd with the merchants out of the temple: curst he the synners: and rebuked the Pharisees with the similitude of the two sonnes and of the hewarde men.

CAPI.

XXI.

When they byrd nye vnto Ierusalem, and were come to Bethphage, vnto mount Oluete: then sente Iesus two of his disciples, sayng to them: Go in to the towne that lyeth ouer agaynst you, and anon ye shall fynde an asse bounde, and hee colke with hee: loose them and byngge them vnto me. And if any man saye ought vnto you, saye the Lorde hath neede of them, and forthwith he wyl let them go. All this was done to fulfyll that was spoken by the prophete, sayng

Ps. lvi. Tell

Mat. 18.

Mat. 18.

Mat. 18.

Mat. 18.

Mat. 18.

Mat. 18.

Mat. 18.

Mat. 18.

Mar. lxxi. d
Act. i. c. b
John. x. c.
Luce. xix. f

23

* Doctenna /
in thebousa /
Hofanna /
is to laire. 3
paze / gene
helly.

* Jer. vii. c.

* Ps. vii. a.

Mar. c. i. b
Luce. xx. a

Tell the daughter of Syon: * Beholde, thy king cometh to thee, and thy king upon an asse and a colt, the foale of an asse vnto the poore. The disciples went and did as Iesus commaunded them, and brought the asse and the colt, and layde on them theyr clothes, and set hym thereon. And many of the people spredde theyr garments in the way. Other cut downe braiches from the trees, and laywed them in the way. Howbeit the people that went before, they also that came after, cryed saying: Hosanna to the sonne of Dauid. Whiche he he that cometh in the name of the Lord, * Hosanna in the hyell. 3

* And when he was come to Ierusalem, all the cite was moued sayinge: Who is this? And the people sayde: it is Iesus the sonne of Iosabeth a city of Galile. And Iesus went into the temple of God, and call out all them that soude be bought in the temple, and ouerthrew the tables of the money changers, and the seates of them that solde houses, & said to them: It is written, * my house shall be called the house of prayer. But ye haue made it a den of thieues. And the bynde & the balke came to hym in the temple, and he bynde them. Whom the chief iudges and scribes sawe the mercayles that he dyd, and the chyldren repynne in the temple and sayings: Hosanna to the sonne of Dauid, theyr dyscorder, & sayde vnto hym: Heareth thou what these saye? Iesus sayd vnto them, yea, haue ye not red, * of the mouth of babes and sucklings, thou hast obeyed praye? And he blest them, and went out of the cite vnto Bethanie, and lodged there. 3

In the morninge as he returned in to the cite he hungred, and spred a figge tree in the waye, and came to it, and founde nothinge thereon, but leues, and sayde to it: neuer fruite growe on the hence forthwardes. And anon the figge tree wyddered auaire. And when his disciples sawe that, they mercayled sayinge: How cometh this the figge tree wyddered auaire? Iesus answered and sayd vnto them: Clerely I saye vnto you, if ye shall haue faith and shall not doubt, ye shall not onely do that which I haue done to the figge tree, but also if ye shall saye vnto this mountayne, take thy self away and cast thy selfe in to the see, it shall be done. And what so euer ye shall aske in prayer (if ye beleue) ye shall receyue it.

* And when he was come in to the temple, the chief priestes and the eliers of the people, came vnto hym as he was teachinge, and sayd: by what auctorite dost thou these thinges? and whow gaue the this powere? Iesus answered and sayde vnto them: I aske twyl aske of you a certayne question, whiche if ye ascolpe me, I in lykelyhoode twyl tell you by what auctorite: I do these thynges. The baptyste of Iohis: whence was it? from heuen, or of men? When they reasoned amonge them selues sayinge: if we shall saye from heuen, he twyl saye vnto vs: why dyd ye not then beleue hym? But if we shall saye: of men, then feare we the people. For all helde Iohis as a prophet. And they answered Iesus

and said: we can not tell. And he lictenisse sayd vnto them: neyther tell I you, why I auctorise I do these thynges. 3 * What saye ye to this? * A certayne man had two sonnes, and came to the eldres and sayd: sonne ge a lorde to dape in my vyneyard. He answered & sayd, I twyl not: but afterwarde repented a wryt. When came he to the seconde, and sayde: I praye. And he answered and sayd: I twyl: yet went not. Whether of them twome dyd the wryt of the fathere? And they sayde vnto hym: the first. Iesus sayd vnto them: welch I saye vnto you that the publicans & the pharisees shall come in the hyngdom of God before you. For Iohn came vnto you in the way of rightwysnes, and ye vlyced hym not. But of the publicans and pharisees blessed hym not. And yet ye, though ye sawe it, twere not penitented with re penitance, that ye myght afterwarde haue vlyced hym. 3

* Verken an other parable. * There was a certayne houtholder whiche planted a vyneyard, and hedged it rounde about and made a wynepresse in it, and byle a toure, and let it out to husbandmen, and went in to a strange countrey. And when the frute of the fruite tyme came, he sent his seruantes to the husbandmen to receaue the frute of it. And the husbandmen caught his seruantes, and beat one, kyled an other, and doned an other. A garne he sent other seruantes, mo then the first, and they fructed them lykewyse. What lall of all, he sent vnto them his owne sonne, sayinge: they twyl feare me sonne. But when the husbandmen sawe the sonne, they sayd amonge them selues. * This is the herie, come let vs kyll hym, and let vs take his myntre: faunter to our selues. And they caught hym, and chyned hym out of the vyneyard, & sette hym. When the Lord of the vyneyard cometh, what twyl he do to such those husbandmen? They sayd vnto hym: he twyl kyll all those those euill persons, and twyl let out his vyneyard vnto other husbandmen, which shall deluyce hym the frute at frutes comenent. Iesus sayd vnto them: yd ye neuer beleue in the scriptures: The stone whiche the builders refused, the same is set in the pyngyll parte of the toure: this was the Lordes vynged: and it is mercurious in our eyes. Therefore saye I vnto you, the hyngdom of God shall be taken from you, and shall be gauen to the Scribes, whiche shall byle wryt on the frutes of it. And wdo so euer shall fall on this stone, he shall be broken, & on who so euer it shall fall vpon, it twyl grinde hym to powder. And when the chiefe priestes and pharisees herde his parables, they perturbed by spake of them. * And they wente aboute to laye handes on hym, but they feared the people, because they knewe hym as a prophete. 3

¶ The mariage of the Kinges sonne. Tribute to be giuen to the emperor. Chryl confuteth the opinion of the Iudues concerninge the resurrection: and answerech the Iudues vnto his question.

ape. For then shalbe great tribulation, such as was not from the beginning of the world to this tyme, nor shalbe. And excepte those daies shalbe be shortned, there shoulde no fleshe be saved: but for the chosens sake, those daies shalbe shortned.

Then if any man shall saye unto you: lo, here is christ, or there is christ: beware it not. For there shall arise false christes, and false prophetes, and shall to great myracles and wonders. In so muche that yett were possible run the chosen persons shoulde be deceived.

Take heed, I haue tolde you before. Wherfore if any shall saye unto you: behold he is in the wilderness, go not forth: beware in the desert places, beware not. For as the lightnings cometh out of the east, and shyneth into the west: so shall the comynge of the sonne of man be. For wheresoever a dead hartas is cometh there wil the egles resort. Forthwith

after the tribulations of those daies shall some be deborned: & the more shall not grieue for yste, and the haeres shall fall some because, and the powers of heauen shall moue. And then shall appere the sygne of the sonne of man in heauen. And then shall all the myracles of the earth moue, and ther shall be the sonne of man come in the cloudes of heauen, with power and great gloire. * And he shall send his angels with the greates voyce of a trumpet, and ther shall gather togyther his chosen, frome the iiii. wyndes, and some one ende of heauen to the other.

There a parable of the figge tree: When his boughes are yett tender, and his leaues spronge, ye knowe that somer is nigh. So lykewyse, when ye se all these thynges, be ye sure that it is near, euen at the doore. Truly I say unto you, that this age shall not passe till all these be fulfilled. Heauen and earth shall passe, but my wordes shall not passe.

But of that daye and houre knoweth no man not the angels of heauen, but my father only.

¶ As the tyme of shew was, so shall the comynge of the sonne of man be. For as they were in the daies before the floud: earynge and drynkyng, maryenge and geuen in marriage, euen vnto the daye that noe entered into the shyppe, and knewe of nothyng, till the floud came, and toke them all awaye, so shall also the comynge of the sonne of man be.

Then two shalbe in the feilde, the one is receyued, and the other refused, two women geuynge at the myl, the one is receyued, and the other refused. * Make therfore, because ye knowe not what houre your master wil come. Of this be sure, that yf the thowholder haue wate wate houre the theif wolde come: he wolde watche, and not suffer his house to be broken vp. Therefore be ye also redy, for in the

houre ye thinke not: the sonne of man cometh. Who is the faithfull seruant and wyse, whil his master hath made ruler ouer his household to geue them meate in season: happy is that seruant whom his master (when he cometh) shall fynde so doyng. Therer I tell you, he shall make him ruler ouer all his goodes.

That yf the unfaithfull seruants shall sleepe in his here, my master cometh, and begyn to imple his seruautes, first to cate and to drynke with dyonken: the master of that seruants shall come in a daye when he lokeeth not for hym, or in an houre that he is not ware of, and shall drine him, and geue him his part with vngodlytes. Therer shalbe weppynge and gnawynge of teeth.

¶ The ten virgins. The seruantes deliuered to the seruantes, and of the general iudgement.

CAP. I.

XXV.

¶ Then the kyngdome of heauen shalbe likened vnto ten virgins, whiche toke their lampes, & went to meete the bydegrome: fyue of them were folysh, and fyue were wyse. The folysh toke their lampes, but toke none oyle with them. But the wyse toke oyle with them in their vessels togyther with their lampes. Whyle the bydegrome taryed, all slombered and slepte, at mynnyng, a crye was made: behold, the bydegrome cometh, go meet hym. Then all theye wakened, and prepared their lampes. And the folysh sayde to the wyse: Geue vs of your oyle for our lampes be out. But the wyse answered, sayenge: Not so, lest there be not enough for vs and you: but go rather to them that sel and bye for your selues. And whyle theye were to bye, the bydegrome came: and they that were redy, went in with hym to the wedding and the gate was shut. Afterwardes came also the other virgins, sayenge: Lorde, Lorde open to vs. But he answered, and sayde.

Therer I tell you: I knowe you not. Watche therfore: for ye knowe neuer the daye, nor yet the houre, when the sonne of man shall come.

¶ For lyke as a certayne man redy to take his iourney to a straunge country, called his seruantes, and deliuered to them his goodes.

* And vnto one he gaue. v. talentes, to another. ii. and to another one: to euer m after his habyltye, and forthwith departed. Then he that hadde receyued the fyue talentes, wente and belowded them, and made o other fyue talentes. Lykewyse he that receyued two, gayned other two. But he that receyued the one talent, went and digged a yte in the earth, and hid his master money. After a longe season, the Lorde of thos seruantes came and rekened with them. Then came he that receyued fyue talentes, and broughed o other fyue talentes, sayenge: Master, thou deliueredst vnto me fyue talentes: behold, I haue gayned with them fyue talentes moe.

His master sayde vnto hym: O good freunt and faithfull. Thou hast bene faithfull in lytell, I wyll make the ruler ouer moche: entre into thy masters ioye. Also he that receyued two talentes, came and sayde: Master, thou deliueredst vnto me two talentes: behold, I haue wynded two other talentes with them. And his master sayde vnto hym: O good freunt and faithfull. Thou hast bene faithfull in lytell, I wyll make the ruler ouer moche: entre into thy masters ioye.

¶ Then

* Seruants
griued
Lorde
Lorde
Lorde

Then

¶ Then he to hithe hadde receyved the one talent, came and sayde: My lord, I considered that thou sette an hard man, carynge where thou forwerd not, and gathering where thou drawest not, and was therfore afraid, and wote and had the talent in the carthe: Behold, thou haste thyme done. His master answered and sayde unto hym: thou cruel fellow, and slothfull, thou knewest that I receyve where I sowed not, and gather where I sowed: now thou oughtest thyselfe to have put my money to the exchaunges, and then at my commynge, I woulde have receyved myne owne, with gaine. Take therefore the talent from hym, and geve it unto hym which hath ten talents. For unto every one that hath it, will be given, and he shall have abundance, and from hym that hath not, shall be taken awaye, even that he hath. And calde that unprofitable servaunte, into vntre beckennelle: There shall be wepyng, and gnawynge of teeth.

¶ When the sonne of man cometh in his glorye, and all the holy angels with hym, the world be set upon the seate of his glorye, and before hym shalbe gathered all nacions, and he shall sette them out as chaff from the sheeres. And he shall set the shepe on his ryghte hande, and the gootes on the lyfte. Then shall the hynges saie to them on his ryghte hande: Come ye blessed chyliden of my father, inherit the kyngdome prepared for you, from the begynnyng of the world. For I hungered, and ye gave me meate. I thurst, and ye gave me drynke. I was a stranger, and ye lodged me. I was naked, and ye clothed me. I was sicke and ye visited me. I was in pylion, and ye came unto me. Then shall the reprobous answer hym, sayenge: Lord, when sawe we the an hungered, and fed the: or a thurst, and gave the drynke? When sawe we the a stranger, and lodged the: Or naked, and clothed the: Or when sawe we the sicke, or in pylion and came unto the: And the hynges shall answer and saie unto them: Certes I saie unto you: in as moche as ye have done it unto one of the least of these my brethren, ye have done it to me.

¶ Then shall the hynges saie unto them on the lyfte hande: Departe from me ye cursed, into everlasting fyre: whyche is prepared for the devyll and his auntynges. For I hungered, and ye gave me no meate. I thurst, and ye gave me no drynke. I was naked, and ye clothed me not. I was sicke, and in pylion, and ye visited me not.

¶ Then shall they also answer hym, sayenge: Lord, when sawe we the an hungered, or a thurst, or a stranger, or naked, or sicke, or in pylion, and did not immitte unto the: Then shall he answer them, and saie: Certes I saie unto you, in as moche as ye dyd it not to one of the least of these, ye dyd it not to me. And thei shall go into everlastyng payne: the reprobous into everlastyng fyre. ¶ The

¶ The Evangelists anoneth saye: They set the Passover, and the supper of the Lorde, Judas betrayed hym. Peter forsooth of his love, he was accused by false witness. Peter denyed hym.

CAP.

XXVI.

¶ And it came to passe, when Jesus hadde ended all these sayenges, he saide unto his disciples: ¶ Ye knowe that after two dayes shall be Easter, and the sonne of man shall be betrayed to be nayed to the crosse. When assembled the chiefe priestes and the scries, and the elders of the people to the palace of the heryd prete, called Capitan, to ke the counsell, howe they myghte take Jesus by gyle, and kyll hym. But they sayde not on the traitful daye, leste any arouse anye in the people.

¶ When * Jesus was in Bethsane, in the house of Simon the leper, there came unto hym a woman, whiche had an alabaster boxe of precious oynment, and powyd it on his hedde, as he late at the venter. When his disciples sawe that, they beldyned, sayenge: What nedeth this waste? This oynment myght have bene sold for many mynyes, & givyn to the poore. When Jesus understonde that, he saide unto them: Why trouble ye the woman? She hath wrought a good worke upon me. For ye have poore folke alwayes with you, but me have ye not alwayes. For whiche as this woman hathen casten this oynment on my bodye, the dyd it to burye me with. Certes I saie unto you, wher so ever this Gospell shalbe preached throughout the hole world, there shall also this that the bodye was sold for a remembraunce of her.

¶ Then one of the twelve, called Judas Iscariot, went unto the chiefe priestes, & sayde: What wilt ye geve me, & I will betraye hym unto you? And they appointed unto him forty pennes of silver. And frome that tyme he sought opportunitye to betraye hym.

¶ The first daye of sweete dyed, the disciples came to Jesus, sayenge unto hym: wher wilt thou we prepare for to eat the passover? And he saide: go into the ctyte, to such a man and saie to him, the maister sayeth my tyme is at hande, I wyl kepe myne Easter at thy house with my disciples. And the disciples so as Jesus had appoynted them, and made by the scallilambe.

¶ When the even was come he sat he downe with thei. ¶ And as they dyd eate, he saide: Certes I saie unto you, one of you shall betraye me. And they were verye sorrowfull, and began every one of them to saie unto hym: is it I maister? He answered and sayde: he that hath trayed his hande with me in the dysh, the same shall betraye me. ¶ The sonne of man goeth as it is wycten of hym: but who be to that man, by whome the sonne of man is betrayed. It hadde bene good for that man, if he hadde never bene borne. When Judas whiche betrayed hym, answered and sayde: is it I maister? He saide unto hym: Thou haste sayde. Whiche they dyd eate, Jesus tookethe

and when he hadde geuen thanks, brake it, and gaue it to the disciples, and sayde: Take eate, this is my body. And he toke the cup, & thanked, and gaue it them, sayenge: Drynke al it euery one. For this is my bloude of the newe couenante. Whiche for many, to the forgiveness of synnes. I laye vnto you: I will not drynke henceforth of this frute of the vyne tyl that daye, when I shall drynke it with you in my fathers kyngdome.

And when they hadde euen parties, they went oute into mounte Olyuet. Then sayd Iesus vnto them: all ye shall be offended by me this nyght. For it is written: I will smyte the sheperde, and the shepe of the flocke shall be scattered abyde. But after I am risen agayne, I will go before you into Galile. He answered, and sayde vnto hym: though all men shall be offended by the, yet wouldest thou not be offended. Iesus sayde vnto hym: Whosoever I laye vnto the, that this same nyght before the cocke crowe, thou shalt deny me thrise.

Where sayd vnto hym: I will denye the thrise. For I knowe thee. And Peter answered and sayde: If I fall with thee, I will not denye thee.

Then wente Iesus with them into a place called Gethsemane, and sayde vnto his disciples, Iet ye hiee, whyle I go and praye. And he toke with him Peter and the two sonnes of Zebedee, and began to praye sorrowfully, and to be in an agonie. Then sayde Iesus vnto them: My soule is heuy euen vnto the death. Take ye hiee: and waiche with me. And he went a litle forth, and fell flat on his face, and prayed, sayenge: My father, if it be possible, let this cuppe passe from me: nevertheless, not as I wille, but as thou wilt.

And he came vnto the disciples, and founde them a slepe, and sayde to Peter: What, sleepest thou? thou shouldst have kept watch with me one houre: Watche: and praye that ye fall not into temptation. The spirit is wyllyng, but the flesh is weak.

He wente forth the ones agayne, and prayed, sayenge: My father, if this cup can not passe awaye from me, but that I drynke of it, thy will be done. And he came, and founde them a slepe agayne. For their eyes were heuy. And he left them also and went agayne, and prayed the thirde tyme, sayenge: the same wordes. Then came he to his disciples, and sayde vnto them: Sleepe henceforth, and take your rest. Behold the houre is at hande, and the sonne of man is betrayed into the handes of synners. Rise, let vs be goinge: behold, he is at hande that betrayeth me. Whyle he yet spake: Lo, I was one of the. And he came with him a great multitude with swordes and haubres, sent from the chiefe priestes, and elders of the people.

And he that betrayed hym, hadde givun a token, sayenge: Whosoever I kysse, that same is he, laye handes on hym. And forthwith he came to Iesus, and sayde, hallo: and kysed hym. And Iesus sayde vnto hym: friend, wherfore arte thou come. When came they, & laye handes on Iesus, and toke hym.

And beholde, one of them which were with Iesus, stretched out his hande, and kysed him.

Sworde, and stroke a scrumant of the hygh priestes, and smote of his eare. Then sayd Iesus vnto hym: Put by thy sworde into his place. For all that take the sworde, shall perishe with the sworde. And Peter thynketh thou shalt I can not nowe praye to my father, and he will geue me no then. xij. Legions of angels: howe muche then shall the scriptures be fulfilled: that is it ought to be. The same tyme sayd Iesus to the multitude: hee come out as vnto a theefe, with swordes and haubres to take me. I have sayde teaching in the temple amonge you, and ye toke me not. All this was done that the scriptures of the prophetes might be fulfilled. Then all the disciples forsooke hym and fled. And they toke Iesus and led hym to Cayphas the chiefe priestes, where the scribes and elders were assembled. Peter folowyd him a fawre of, vnto the hygh priestes palace: and went in, and late with the scrumantes to the ende.

The chiefe priestes and elders, and all the concorde, sought false witness against Iesus, to put him to death, but founde none: in so muche that when many false wytnesses came, yet founde they none. At last came two false wytnesses, and sayde: This man sayde: I will destroy the temple of God, and builde it agayne in thre dayes. And eke these priestes aske, and sayde to hym: answeredst thou nothinge? Howe is it that these beare witness against thee?

But Iesus helde his tounge. And eke these priestes answered, and sayde to hym: Continue yet in the name of the lyping God, what thou wilt be, whether thou be Christ the sonne of God. Iesus sayde to hym: thou hast sayde. Wherefore these I say vnto you: hereafter shall ye be the sonne of man sittinge on the right hande of god, and come in the cloudes of the heauen.

When the chiefe priestes rent his clothes, sayenge: he hath blasfemed: what neede we any more wytnesses? Beholde, nowe ye have herd his blasphemie: what thinke ye? They answered and sayde: he is guilty of deathe. Then spat they in his face and buffetted hym with thyrses. And other smote hym with the palme of their handes on the face, sayenge: Prophecie vnto vs thou Christ, who is he that imote the?

Peter late without in the palace. And a damzell came to him, sayenge: Thou also wast with Iesus of Galile: but he denyed before them al sayenge: I knowe not what thou sayst. When he was gone oute into the porch, an other woman kysed hym, and sayde vnto hym: thou wast here. And he answered and sayde: I knowe not what thou sayst. And after a while came vnto hym thre that stood by and sayde vnto Peter: Surely thou arte one of them, for thou spakst bewrayeth the. Then began he to curre and to sweare, that he knewe not the man. And by and by the cocke crew. And Peter remembered the wordes of Iesus, whiche sayde vnto him: before the cocke crowe, thou shalt denye me thrise: and went out at the dore and wept bitterly.

C. C.

Gen. ii. 8
John. viii. 12Ezek. xlii. 6
John. xxi. 19Gen. xlii. 6
John. xxi. 19John. xxi. 6
John. xxi. 6John. xxi. 6
John. xxi. 6John. xxi. 6
John. xxi. 6

aped agayne with a loud voyce and seide be
to the people.

And he boide the * baple of the temple dyd
rent in twayne, frame the hyghedes to the lo-
weste, and the earthe dyd quake, and the doo-
res dyd rent, and graues dyd open: and the
bodies of many lapures whiche slepte, arose,
and came out of the graues after his resurrec-
tion, and came into the holy cytle, and ap-
peared vnto many. * Whyn the Executioner,
and they that were with hym to laynge Je-
sus, sawe the earthe quake, and those sepul-
chres whiche happened, they feared greatly,
sayenge, Truly this was the sonne of God.
* And many women were there beholding
from a fere of, whiche folowed Iesus from
Galile, myrrynginge vnto hym. Amonge whiche
was Mary Magdalene, and Mary the
mother of Iames and Iosef, and the mother
of Zebedee children.

* Whyn the euen was come, there came a
certain man of Aramachia named Ioseph, whiche
men also was Iesus discipule. He went to
Pilate and craued the body of Iesus. When
Pilate commaunded the body to be giuen vnto
him, and Ioseph toke the body, and wrapped it in
a cleue linnen clothe, and put it in his newe
tomb, whiche he hadde digged oute, curn in
the rocke, and rolled a graue stone to the wyde
of the sepulchre, and departed. And there was
Mary Magdalene, & the other Mary, spy-
nginge oute agaynst the sepulchre. The nexte
daye, that folowed the daye of preparing the
Sabboth, the hygher priestes and Pharisees gat
them selues to Pilate, and sayde: Syr, we re-
member, that this deceyter sayde tobyle he
was yet aloue, after the voyces, I will aryse
agayne. Commaunde therefore, that the sepul-
chre be made fure tyll the thirde daye, tesse his
disciples come and steale hym awaye, and
saye vnto the people, he is risen from deadthe
and the laste crewer be worse then the firste.
Pilate sayde vnto them. Ye haue a watche:
So, and make it as fure as ye can. And they
went and made the sepulchre fure with watche
men, and sealed the ston. &

¶ The resurrection of Chyde. The hye pastore
saw the foudres moue to saye that Chyde was
holen out of his graue. Chyde appeareth to his
disciples, and teacheth them to praye and to bap-
tize.

CAPIT. XXVIII.

¶ In the currenys of the Sabbath dayes,
whiche durneth vnto one of the Sabbathes
Mary Magdalene and the other Mary,
came to the sepulchre.

And beholde there was a great eart quake.
for an awngell of the Lord descended from
heauen, and came and rolled backe the stone
from the wyde, and fate vpon it. His counte-
naunce was lyke lychtynge, and his raymēt
whete as snowe. And for feare of hym the he-
men were asstoned, and were as dead.

* The awngell aunswere and sayde to the
women, feare ye not. I knowe that ye sike Je-
sus tobyle was crucifyed: he is not here: he

is risen as he sayde. Come, and se the place
whiche the Lord was put: and goo quickely,
and telle his disciples, that he is risen from
deadthe. And beholde, he goeth before you in-
to Galile, there ye shall se hym. No I haue
tolde you. &

* And they departed quickly from the se-
pulchre with feare and great ioye: and ran to
tell his disciples. And as they went to tell his
disciples: beholde Iesus met them, sayenge:
All hail. And they came and helde hym by the
feete, and worshipped hym. When sayde Iesus
vnto them: Be not astraped. Go and tell my
brethren, that they go into Galile, and there
shall they se me. When they were gone: Je-
susholde, some of the keepers came into the cite,
and shewed vnto the hygher Priestes, all the
thinges that were happened. And they gather-
ed them together with the elders, and toke
counsell, and gaue large money vnto the so-
lours, sayenge: Say that his disciples came
by nyght, and stole hym awaye tobyle ye slept.
And if this come to the eulnes eares, we will
appease hym, and laie you hermesle. And
they take the money, and dyd as they were
taughte. And this sayenge is noyed amonge
the Iewes vnto this daye. &

* Then the xi. disciples went awaye in to
Galile, into a mountayne, where Iesus had
appointed them. And when they came hym,
they * worshipped hym. But some of them
doubted, and Iesus came and spake vnto the
sayenge. All power is gauen vnto me in hea-
uen, and in earth. So therfore and teache
all nacions. Baptysinge them, in
the name of the father, and
the sonne, and the ho-
ly gho: & c:

¶ The
to observe all thinges, what so euer
I commaunded you. And lo, I
am with you alwaye,
euen vntill the
ende of
the
world. &

¶ Here endeth the Gospel
after S. Ma-
thew.
(7)

The Gospell after S. Mark.

¶ The office of John Baptist. The baptisme of water. The castinge of the keyes. The callinge of Peter. Andrew. James and John. The healinge of the man with the withered hand. The callinge of the twelve apostles.

CAPI.

I. ✠

Mala. 1. 11.

Ezra. 1. 1.

The baptisme of water.

In the beginninge of the Gospell of Iesu Christe, the sonne of God, as it is written in the scriptures, ✠ Behold. I send my messenger before thy face, who shall prepare the way before thee. The voice of a cryer in the wilderness: ✠ prepare ye the way of the Lord, make his pathes straight. John dyd baptise in the wilderness, & preached the baptisme of repentance, for the remission of synnes. And all that lande of Iudea and they of Ierusalem, went out unto hym, and were all baptised of hym in the river Iordan, confessinge their synnes.

John was clothed with camels haire, and had a girdell of a skynne about his loyns. And he did eate locustes and wynde bonny, and preached sayenge: a stronger than I cometh after me, whose sole Iatchet I am not worthy to shoupe before and unloose. I have baptised you with water: but he shall baptise you wth wynde: but he shall baptise you wth the holy ghozt.

And it came to passe in those dayes, that Iesus came from Nazareth, a cite of Galilee: & was baptised of John in Jordan. And asone as he was come out of the water, he saw heauen open, and the holy ghozt descending vpon hym, lyke a dove. And there came a voyce fro heauen. Thou art my sonne in whom I wille.

And forthwith the spere drave hym into the wilderness: and he was there in the wilderness. xi. dayes, and was tempted of Satan, & was with wynde broken. And the angels ministered vnto hym. After John was taken, Iesus came into Galilee, preachinge the good tydings of the kyngdome of God, sayenge: the tyme is come, and the kyngdome of God is at hand, repent and beleue the Gospell.

As he walked by the see of Galilee, he sawe Symon and Andrew his brother, calling nettes into the see, for they were fyshers. And Iesus sayd vnto them: folow me, and I will make you fyshers of men. And forthwith, they forsoke their nettes, and folowed hym. And when he had gone a lyttell further thence, he sawe James the sonne of Zebedee, and John his brother, whiche also in the shyp were mendinge their nettes. And asone he called them: And they lefte their father Zebedee in the shyp with his hyred seruantes, and wente thither wth Iesus.

And they go to Capernaum: and forthwith on the Saboth dayes, he entered into the Synagogue and taught, and they marvelled at his teachinge. For he taughte them as one that had power, and not as the scribes.

And there was in their Synagoge a man

withered with an withered spere, that cryed sayenge: Ah, what haue we a to do with thee, Iesu of Nazareth? Atte thou come to destroye vs? I knowe what thou art, that holy of God. And Iesus rebuked hym sayenge: he sayd and come out of the man. And the withered spere tare hym, and cryed wth a loud voyce, & came out of hym. And they were all amazed, in so much that they demanded one of the other: howe then heales sayenge: What thinge is thus? What newe doctrine is this? For he commaunded the foule spere with power, and they obey hym. And immediatly his fame spred abrode through out all the region aboute synge on Galilee.

And forthwith, asone as they were come out of the Synagoge, they entered into the house of Symon and Andrew, wth James & John. And Symons mother in law lay sick of a feuer. And asone they tolde him of her: And he came and toke her by the hand, & lift her up: and the feuer forsoke her by and by: and hee synghed vnto them. And at euen when the sonne was downe, they brought to hym all that were dycaled, & them that were possessed wth dyuels: and they that were gathered together at the doore, and he heard many that were spere of dyuels dycaled. ✠ And he cast out many dyuels, and suffered not the dyuels to speake, because they knew him.

And in the morninge very eare, Iesus arose and went out into a solitary place, & there prayd. And Symon and they that were wth him folowed after hym. And when they had founde hym, they sayd vnto hym: all men seeke for thee. And he sayd vnto them: let be go in to the next towne, that I maye preach there also: for hereby I came out for that purpose. And he preached in the Synagoges through out all Galilee, and cast the dyuels out.

✠ And there came a leper to hym, beseeching hym, and knicled downe vnto hym, and sayd to hym: Yf thou wille, thou canst make me cleane. And Iesus had compassion on hym, & put forth his hand, touched hym, and sayd to hym: I wille, be thou cleane. And asone as he had spoken, immediately the leprosy departed from hym, and sent hym aware forthwith. I sayd vnto hym: See thou saye nothinge to any man: but get thee hence, and shewe thy self to the pryete, and offer for thy cleansing, those thynges whiche Moyses commaunded, for a witness vnto them. But he (asone as he was departed) began to tell many thynges, & so publishede the doo: in so muche that Iesus coult no more openly enter into the cite, but was withoute in deserte places. And they came to hym from euery quarter.

¶ The heareth the mon of the poynted rethel Iesu the taker: namely: wth an synner: and causeth his disciples.

CAPI.

II.

After a fewe dayes, he entered into Capernaum agayne, and it was noised that he was in a house. And asone many gathered together, in so muche that they

was no comen to receyue them, no not to
make as about the wyce. And he preached the
wyce vnto them. And there came vnto hym,
that brought one sicke of the palsey, boyme of
four men. And because they coult not come
nighe vnto hym for palsey, they vncouered the
roofe of the house, where he was. And when
they had broken it open, they let downe the
bed wherein the sicke of the palsey laye. When
Jesus sawe thise sayde, he sayde to the sche-
re of the palsey, * Sonne, thy synnes are for-
goun the.

¶ And there were certayne of the Scribes sit-
tyng there, and reasounyng in their hertes:
How doeth this felow to blasfeme? Who
can forgive synnes, but God onely? And im-
mediatly when Jesus perceyued in his spete,
that they so reasoned in their selues, he sayde
vnto them: Why thinke ye sicke thynges in
your hertes? Whether is it easer to saye to
the sche of the palsey, thy synnes are forgoun
the: or to saye, arise and take thy bed, and
walke? What ye maye knowe that the sonne
of man hath power in earth to forgive synnes,
he saye vnto the sche of the palsey: I say vnto
the, arise and take vp thy bed, and get the
hous into thine owne house. And vp and vp
he arose, and toke vp the bed, and went forth
before them all: in to much that they were all
amazed, and glorified God, sayenge: we ne-
uer sawe it on this fallow.

¶ And he wente agayne vnto the see, and all
the people folowed vnto hym, and he taught
them. And as Jesus passed by, he sawe a cun-
sane of Symon let at the receyue of shalme,
and sayde vnto hym: folowe me. And he arose
and folowed hym. ¶ And it came to passe,
as Jesus sat at meate in his house, many publi-
cans and synners sat at meate also with Je-
sus and his disciples. For there were manie
that folowed hym. And when the Scribes &
pharises sawe hym eate with publicans and
synners, they sayde vnto his disciples: How
is it, that he eateth and dryncketh with publi-
cans and synners? When Jesus herde that,
he sayde vnto them: ¶ The hole hane no nede
of the phisicion, but the sche. I came not to
call the rightwys, but the synners to repen-
tance.

¶ And the disciples of Iohn and the pharises
sayd faine: and they come and say vnto hym.
Why do the disciples of Iohn & of the phari-
ses fast, and thy disciples fast not? And Jesus
sayde vnto them: Can the chyldren of a wed-
dyng fast, whyles the bydegrome is with
them? As long as they haue the bydegrome
with them, they cannot fast. But the dayes
shall come when the bydegrome shalbe taken
from them, and then shall they fast in those
dayes.

¶ Also no man putteth a peece of newe clothe
vnto an old garment, for then taketh he away
the new peece frome the olde, and so is the rent
woulde. In like wyse, no man putteth newe
wyne into old vessels: for if he do, the newe
wyne breaketh the vessels, and the wyne runneth
away, and the vessels perishe. But newe
wyne, must be putted into new vessels.

¶ And it came to passe, that he wente to the
synagoge, and the schewbalders & the
pharises as they came in, they began to
question the schewbalders. And the pharises
sayde vnto hym: Rabbi, why do thy disci-
ples transgresse thy lawe, whyles they eate
the drye figge, whiche thou hast commaunded
to fast? And he sayde vnto them: Whiche is
the lawe of God? Whiche ye haue broken? For
ye saye, that we shalbe faste, and yet we
eate. But ye saye, that we shalbe faste, and
yet we eate. And he sayde vnto them: Whiche
is the lawe of God? Whiche ye haue broken?
For ye saye, that we shalbe faste, and yet we
eate. But ye saye, that we shalbe faste, and
yet we eate. And he sayde vnto them: Whiche
is the lawe of God? Whiche ye haue broken?

¶ He sayeth the man with the dyed hand, chooseth
his apostles, and maketh out the leuitane synne:
whiche the pharises alleue vnto the deyle. He
sayeth, I am the sonne of man.

CAP.

III.

¶ And he entred agayne into the syna-
goge, and there was a man which had
a withered hand. And they watched
hym to se, whether he woulde heale him of the
shabbath daye, that they myghte accuse hym.
And he sayde vnto the man whiche hadde the
withered hand: arise, and stande in the myd-
des. And he sayde to them: whether is it law-
full to do a goodde vnto the shabbath dayes,
or an euill? to save life or to kill? But they
held their peace. And he looked rounde aboute
on them angely murmuringe on the byndnes
of these hertes, and sayde to the man, ¶ Re-
ceyue the forth thine hande. And he stretcht it oute.
And his hande was restored, euen as vnto as
the other.

¶ And the pharises departed, and forthwith
gathered a counsell, with them that belonged
to herode, against hym, to kill hym. And
Jesus auoyded with his disciples to the see.
And a great multitude folowed hym from Ga-
lilee and from Iudea, and from Ierusalem,
and from Iudaea, and from beyond Iordan,
and they that dwelled about Tyre and Sidon,
a great multitude: which when they had herd
that things he dyd, came vnto hym.

¶ And he commaunded his disciples, that a
synagoge shoulde be made on hym, because of the
people, lest they shoulde thynge hym. For he
had healed manie, in so muche that they pre-
sented vpon hym, for to touche hym as many as
had plagues. And whē the viciene synners saw
hym, they fell downe before hym, and cryed,
sayenge: thou arte the sonne of God. And he
straightly charged them that they shuld not be-
leeue hym.

¶ And he went by into a mountayne,
and called vnto hym whome he woulde, and they
came vnto hym. And he ordeined the xii. that
they shoulde be with hym, and that he myght
sende them to preache: and that they myghte haue
power to heale the frenkesies, and to cast oute
deuyls. And he gaue Symon to name Peter.

C. 3.

Reg. 1. 1. 1.

Reg. 1. 1. 1.

Reg. 1. 1. 1.

Reg. 1. 1. 1.

Reg. 1. 1. 1.

Reg. 1. 1. 1.

Reg. 1. 1. 1.

And he called James the sonne of Zebedee and John James brother, and gave them Bonaragus to name, which is to saye, the sonnes of thounder. And Andrew, and Philip, & Bartlemew, and Mattheu, and Thomas, & James the sonne of Alpheu, and Thaddeus, and Simon of Kane, and Judas Iscariot, whiche also betrayed hym.

And they came into a house, and the people assembled together againe, so greatie that they had not leysure to meete as to cate bread. And when they that longed vnto him beyde of it, they went out to lape handes on him. For they thought he had bene beside him selfe. And the Scribes whiche came from Ierusalem, sayde: He hath Beelzebub, and by the power of the chefe deuyll, rather ouer deuylls. And he called them vnto hym, and sayde vnto the in similitude.

Matth. 23
Luce. 11.6

Matth. 23
Luce. 11.6

Gene. 21.6
Exodus. 21.6
Luce. 11.6

And he said vnto them: I say vnto you, that whosoever shall saye vnto this mounte, thou be removed, and thou shalt be removed. And whosoever shall saye vnto this see, thou be dried vp, and thou shalt be dried vp. For whosoever shall saye these thynges, and shall not doubte in his heart, but shall beleeue that he shall saye, and shall saye it with a pure heart, he shall haue what he saith. And whosoever shall saye vnto this mounte, thou be removed, and thou shalt be removed, and shall saye it with a pure heart, he shall haue what he saith. And whosoever shall saye vnto this see, thou be dried vp, and thou shalt be dried vp, and shall saye it with a pure heart, he shall haue what he saith.

¶ The parable of the sower. Christ saith the temple of the see whiche obeyed hym.

CAP. III.

¶ And he began agayne to teach by the seyside. And there gathered together vnto hym much people, so greatie that he entered into a ship, and sat in the see, and all the people was by the seyside on the shore. And he taught them many thynges in parables, and sayde vnto them in his doctrine. Beholden, there went out a sower to sow. And it fortuned as he sowed, some fell by the wayeside, and the fowles of the ayre came and deuoured it vp. Some fell on the good ground, where it had not moche erth: and by and by sprang forth, because it had not denyd of water: but as some as the sower was by, it caught weer, and because it had not rotyng, it withered awaye.

And some fell amonge the thornes, and the

thornes grew vpon, and choked it, so that it gaue no fruct. And some fell vpon good ground, and byd felde fruct that sprang and grew, & brought forth: some thyrty fold, some fiftie fold, and some an hundred fold. And he sayde vnto them: he that heareth eares to heare, let him heare.

And when he was alone, they that were about hym with the twelue, asked him of the parable. And he sayde vnto them: To you is it graunt to knowe the myracle of the kyngdome of God. But vnto them that are without, all thynges be done in parables: that when they se, they shall se, and not vnderstande: and when they heare, they shall heare, and not vnderstande: leaste at any tyme they shoulde turne, and their synnes shoulde be forgiven them. And he sayde vnto them: Perceyue ye not this parable, and howe ye shall vnderstande all other parables.

The sower soweth the woode. And they that are by the wayeside, where the woode is sowne, are they to whome alons as they passe beyde it, Satan cometh immediately, and catcheth awaye the woode that was sowne in theyr hertes. And the temple they that are sowne on the stonny ground, are they: whiche when they haue beyde the woode, forthwith receyue it with gladnes, yet haue no rotes in them selues, and so come but a tyme: and anon as trouble and persecution cometh by the woodes sake, they fall immediatly. And they that are sowne amonge the thornes, are such as heare the woode, and the care of this woode and the dysceplines of trespases, and the lodes of other thynges enter in to chooke the woode, and it is made vnfertill. And those that were sowne in good ground, are they that heare the woode and receyue it, and byngne forth the fruct, some thyrty folde, some fiftie folde, some an hundred folde.

¶ And he sayde vnto them: is the samill light to be put vnder a bushell, or vnder the table, and not rather to be put on a candlestick? For there is nothyng so pryue that shall not be opened, neyther so secreete, but that it shall come abrode. If any man haue eares to heare, let hym heare. And he sayde vnto them: take heede what ye heare. Whilkyt meane I saye vnto you againe. And vnto you that haue eares, they must be gauen. For as vnto hym that hath, shall it be gauen, and from him that hath not, shall be taken awaye, euen that he hath.

¶ And he sayde: so is the kyngdome of God, as if a man wolde sow seed in the ground, and shoulde slepe, and reyse vp nyght and day: and the seed shoulde sprynge, and growe vp, he not aware. For the earth bringeth forth hille of her selfe: first the blade, then the eare, after that full come in the caren. And as some as the fruct is brought forth, amonge be puttech to the sheell, because the harvest is come.

¶ And he sayde: so there vnto shall we when the kyngdome of God is: whilkyt what parable shall we compare it? It is like a garnye of mustardseed, whiche when it is sowne in the erth, is the lesse of all seedes that be in the erth:

23

Exodus. 21.6

is not dead, but sleepeth. And they laugh him to scorn. Then he put them all out, and took the father and the mother of the man, and that that were with him, and entered in where the man lay, a took the man by the hand and lay upon him: Abba, cumi; which is by interpretation: Father, I lay upon thee, and thou shalt be with me, and thou shalt be with me. For the man was of the age of twelve years. And they were amazed at it out of measure. And he charged them secretly that no man should know of it, and commanded to give him meat.

¶ **Chapter under his Spiritus he tells them that he is the Son of God. Of the Father and the Son. Of the Father and the Son. And of the Father and the Son.**

CAP. VI.

¶ **John 6:1-13**
A. **John 6:1-13**
A. **John 6:1-13**

¶ **John 6:14-21**
A. **John 6:14-21**
A. **John 6:14-21**

¶ **John 6:22-25**
A. **John 6:22-25**
A. **John 6:22-25**

¶ **John 6:26-33**
A. **John 6:26-33**
A. **John 6:26-33**

¶ **John 6:34-41**
A. **John 6:34-41**
A. **John 6:34-41**

¶ **John 6:42-51**
A. **John 6:42-51**
A. **John 6:42-51**

¶ **John 6:52-58**
A. **John 6:52-58**
A. **John 6:52-58**

¶ **John 6:59-71**
A. **John 6:59-71**
A. **John 6:59-71**

¶ **John 6:72-78**
A. **John 6:72-78**
A. **John 6:72-78**

¶ **John 6:79-88**
A. **John 6:79-88**
A. **John 6:79-88**

¶ **John 6:89-96**
A. **John 6:89-96**
A. **John 6:89-96**

¶ **John 6:97-104**
A. **John 6:97-104**
A. **John 6:97-104**

¶ **John 6:105-112**
A. **John 6:105-112**
A. **John 6:105-112**

¶ **John 6:113-120**
A. **John 6:113-120**
A. **John 6:113-120**

¶ **John 6:121-128**
A. **John 6:121-128**
A. **John 6:121-128**

them **ſay** with **Moſes**: **a** they ſaided with **Jeſu**. **And Peter** and **and** ſayde to **Jeſu**: **where** there is good being for us, let us make theſe tabernacles, one for thee, one for **Moſes**, and one for **Helias**. **For** he wiſt not what he ſayd: **for** they were aſleep. **And** there was a clowde that ſhedded them. **And** a voyce came out of the clowde ſayinge: **a** **Jeſu** is my beare ſonne, beare hym. **And** ſolempnly they loſed rounde about them, **a** ſawde no man moſt then **Jeſu** onely with them.

And as they came downe from the hyl, he charged them, that they ſhoulde tell no man what they had ſene, ſit the ſonne of man were raiſed from death againe. **And** they kepte that ſayinge with them, and demaunded out of an other what the ſayinge ſhoulde beſide a gayne ſhoulde mean? **And** they asked hym, ſayinge: **Wh** by then ſaye they **ſerues**, that **ſerues** muſt theſe come? **He** answered and ſayd unto them: **a** **Helias** verily ſhall be: he come and reſtore all theſe things. **And** alſo the ſon of man as it is written, ſhall ſuffer many things, and ſhall be ſet at nought. **How**ever, **I** ſaye unto you that **Helias** is come, and they have done unto him what ſo ever pleaſed the, as it is written of hym.

And he came to his diſciples, **a** ſatde moſte people about them, and the **ſerues** queſtioninge with them. **And** anon at **a** ſecond tyme they beſide the hym, were amazed and came to hym, and queſted hym. **And** he ſayde unto the **ſerues**: **Wh**at queſtione ye with them? **a** **And** one of the company answered and ſayd: **whereas**, **a** have brought in ſonne unto the, wherthe **harly** a domine ſpakeſt. **And** when ſoever he ſaluted hym, he cracheth hym, and he ſometh **a** ſmall way with his teeth, and pyneth away. **And** **a** ſpake to thy diſciples that they ſhoulde call hym out, and they coulde not.

He answered hym and ſayd: **a** whyſtfulſt generation, how longe ſhall **I** be with you? how longe ſhall **I** ſuffer you? **Wh**ynge hym unto me. **And** they brought him unto him, and as ſoon as he ſpake ſawde hym, he caſt hym. **And** he fell downe on the grounde wailing and ſomg. **And** he asked his father, how longe it is ago, ſithens this hath happened him: **for** he ſayd, of a chyld, and oft tymes caſteth hym into the fyre, and alſo in to the water to deſtroye hym. **But** if thou canſt do any thinge have mercy on us, and helpe be. **And** **Jeſu** ſayde unto hym: **Wh**at couldest thoue, all theſe are poſſible to hym that believeth. **And** ſayd with the father of the chyld cryed with reare: ſayinge: **Lorde** **I** beſeech, helpe myne vnsipie.

When **Jeſu** ſawde that the people came runninge together unto hym, he rebuked the ſonne ſpakeſt, ſayinge unto hym: **Thou** domine and beas ſupreſt, **a** charge the, come out of hym, and cure to whoe in ſo hym. **And** the ſonne cryed, and rent hym ſay, and came out: and he was as dead, in ſo much that many ſaid he is dead. **But** **Jeſu** caught his hande, and ſayde hym up, and he aroſe. **And** when he was come in to the houſe, his diſciples asked hym ſecretly, how coulde not we ſaſe hym out?

And he ſayde unto them: **This** kynde can by none other meanes come forth, but by prayer and faſtinge. **a**

a **And** they departed thence, and take the **ſe** iournege thoroze **Galile**, and he wolde not that any man ſhoulde have knowen it. **For** he taugeth his diſciples and ſayd unto them: **a** the ſonne of man ſhall be deſcended in to the handes of men, and they ſhall hylt hym, and after that he is hylted, he ſhall crye againe the third daye. **But** they wyſte not what he ſayde meant, and were aſtreye to aſke hym. **And** he came to **Capernaum**. **And** when he was come to houſe, he asked them, what was it that ye reaſoned bytwene you by the way? **And** they helde their peace: **for** by the waye they reaſoned amonge them ſelves, who ſhoulde be the chiefe. **And** he ſate downe and called the **xij**. diſciples, and ſayd to them: **if** any man wyſte to be chiefe, he ſhall be laſt of all, **a** ſervant unto all. **And** he toke a chyld, and ſet hym in the myddes of them, **a** toke hym in his armes and ſayde unto them: **who** lo euer receyvethe one of theſe children in my name, receyvethe me. **And** who lo euer receyvethe me, receyvethe me, our hym that ſent me. **a**

John answered hym, ſayinge: **a** **whereas**, we ſawde one eadgynge our deupis in thy name, **wherthe** ſoloweteb not us, and we tobad hym bycauſe he ſoloweteb be not. **But** **Jeſu** ſayde, ſolobyd hym not. **For** theſe ſayde that ſhall do a myracie in my name, they can legitiſly ſpake: euyll of me. **Who** lo ever is not agaynſt you, is on your parte. **And** who ſo euer ſhall gve you a cup of water to drinke for my names ſake, bycauſe ye belonge to **Chyche**, verily **I** ſaye unto you he ſhall not looſe his reward. **And** who lo euer ſhall offeſſe one of theſe brethren that beue in me, it were better for hym that a mylonne were hangd aboute his necke, and that he were caſt in to the ſee. **Wherthe** if thy hande offende the, cut hym of. **It** is better for the to the entre in to lyfe maimed, then haunge two handes go in to hell in to fyre unquenchable, wherthe they woyme dreyth not, and the fyre neuer goeth out. **Wherthe** if thy foote let the, cut hym of. **For** it is better for the to go halve in to lyfe, then haunge two feet, to be caſt in to hell in to fyre unquenchable, wherthe they woyme dreyth not, and the fyre neuer goeth out. **Euen** ſo, if thyne eye let the, plucke hym out. **It** is better for the to goe in to the kyngdome of **God** with one eye, then haunge two eyes to be caſt in to hell fyre: wherthe they woyme dreyth not, and the fyre neuer goeth out. **a**

Euer man theſe ſhall be ſalved with fyre. **And** euer ſacrifice ſhall be ſeaſoned with ſalte. **Salte** is good. **But** if the ſalte be vnaſwey, what ſhall be ſalte therewith? **a** that ye have ſalte in your ſelves: and have peace amonge you ſelves, one with an other.

Wh deſpoſement. **The** rich man queſtioneth with **Chyche**. **Of** the ſonnes of **ſchede**, **Bartholomew** the blynde man.

C A P I.

X.

And

Math. xix. a

And he arose from thence and went in to the college of Jure, though the region that is beyond Jordan. And the people resorted unto him a feldwe, and as he was wont, he taught them againe. And the Pharisees came and asked him a question: whether it were lawful for a man to put away his wife, remitting him. And he answered and sayd vnto them: What sayd Moses vnto you? And they sayde: Moses suffered to write a testimoniall of deuouement, and to put her away. And Jesus answered and sayd vnto them: For the hardness of your hartes he wrote this precept vnto you. But at the first creation God made them man and woman. For this cause shall man leaue his father and mother, and beare to his wife, and they twaine shall be one flesh. So then are they now not twaine, but one flesh. Therefore what God hath coupled, let not man put asunder.

But in the house his disciples asked him againe of that matter. And he sayd vnto them. Who so euer putteth away his wife and marryeth an other, is an abductor to herwarde. And if a woman forsake her husband and be married to an other, he committeth adultery. For they which saye vnto you that he doth thus, shall be one flesh. So then are they now not twaine, but one flesh. Therefore what God hath coupled, let not man put asunder.

Math. xix. b

i. Cor. vii. b

Math. xix. c

Math. xix. d

Math. xix. e

Math. xix. f

Math. xix. g

Math. xix. h

Math. xix. i

Math. xix. j

Math. xix. k

Math. xix. l

Math. xix. m

Math. xix. n

Math. xix. o

Math. xix. p

Math. xix. q

Math. xix. r

Math. xix. s

Math. xix. t

Math. xix. u

Math. xix. v

Math. xix. w

Math. xix. x

Math. xix. y

Math. xix. z

Math. xix. aa

Math. xix. ab

Math. xix. ac

Math. xix. ad

Math. xix. ae

Math. xix. af

Math. xix. ag

Math. xix. ah

Math. xix. ai

Math. xix. aj

Math. xix. ak

And he said vnto them: Who so euer putteth away his wife and marryeth an other, is an abductor to herwarde. And if a woman forsake her husband and be married to an other, he committeth adultery. For they which saye vnto you that he doth thus, shall be one flesh. So then are they now not twaine, but one flesh. Therefore what God hath coupled, let not man put asunder.

C And when he was come in to the way they came one euening, and knelt to him, and asked him: Good master, what shal I do that I may inherite euelladynge life? Jesus said to him: Why calledst thou me good? There is no man good but one, which is God. Thou knowest the commandmentes. Do no adultery, kill not, steale not, beere no false witness, defraude no man, honour thy father and mother. He answered and said to him. After all this I haue kept from my youth. Jesus beryd him, and had a fauour to him, and said vnto him: one thinge is lacking vnto thee. So and seil all that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come and folow me, and take vp the crosse. But he was discomforted with that sayinge, and wente away mourninge, for he had great possessions.

And Jesus toke rounde aboute, and sayd vnto his disciples: what an harde thinge is it for them that haue riches to entre in to the kyngdome of God. And his disciples were adonged at his wordes. But Jesus answered againe, and sayd vnto them: children of men, hard is it for them that reult in riches to entre in to the kyngdome of God? It is easier for a camel to go through the eye of a needle, then for a rich man to entre in to the kyngdome of God. And they were adonged out of

amazement, sayinge vnto him: howe hard is this? for he hath said: it is impossible, for no man maye enter in, that hath riches. And he answered and sayd: it is impossible, for no man maye enter in, that hath riches.

D And he began to saye vnto them: it is easier for a camel to go through the eye of a needle, then for a rich man to entre in to the kyngdome of God. And they were adonged out of amazement, sayinge vnto him: howe hard is this? for he hath said: it is impossible, for no man maye enter in, that hath riches. And he answered and sayd: it is impossible, for no man maye enter in, that hath riches.

E And he began to saye vnto them: it is easier for a camel to go through the eye of a needle, then for a rich man to entre in to the kyngdome of God. And they were adonged out of amazement, sayinge vnto him: howe hard is this? for he hath said: it is impossible, for no man maye enter in, that hath riches. And he answered and sayd: it is impossible, for no man maye enter in, that hath riches.

F And he began to saye vnto them: it is easier for a camel to go through the eye of a needle, then for a rich man to entre in to the kyngdome of God. And they were adonged out of amazement, sayinge vnto him: howe hard is this? for he hath said: it is impossible, for no man maye enter in, that hath riches. And he answered and sayd: it is impossible, for no man maye enter in, that hath riches.

G And he began to saye vnto them: it is easier for a camel to go through the eye of a needle, then for a rich man to entre in to the kyngdome of God. And they were adonged out of amazement, sayinge vnto him: howe hard is this? for he hath said: it is impossible, for no man maye enter in, that hath riches. And he answered and sayd: it is impossible, for no man maye enter in, that hath riches.

H And he began to saye vnto them: it is easier for a camel to go through the eye of a needle, then for a rich man to entre in to the kyngdome of God. And they were adonged out of amazement, sayinge vnto him: howe hard is this? for he hath said: it is impossible, for no man maye enter in, that hath riches. And he answered and sayd: it is impossible, for no man maye enter in, that hath riches.

Math. xix. b

Math. xix. c

Math. xix. d

Math. xix. e

Math. xix. f

Math. xix. g

Math. xix. h

Math. xix. i

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Math. xix. x

Math. xix. y

Math. xix. z

Math. xix. aa

Math. xix. ab

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Math. xix. al

Math. xix. am

Math. xix. an

Math. xix. ao

hold his pract. But he cryed the moze a great
raile, thou sonne of Dauid haue mercy on me:
And Iesus nodde heyl, and commaunded hym
to be called. And they called the blynde, saying
vnto hym: We of good comforte: arise, he
callethe the. And he twayne away his cloke,
and rose and came to Iesus. And Iesus an-
swered and sayd vnto hym: What wylste thou
that I do vnto the? The blynde sayde vnto
hym: Master, that I might se. Iesus sayd vn-
to hym: Wo thou wape, thy sayde hath lauid
the. And anone he receyved his sight, and fo-
lowed Iesus in the waye.

¶ Chap. xvj. to Jerusalem. The fyfthe dys-
ciple. The byres and letters are calde out of the
myll. The pharisees question with Iesus.

C A P I. X I.

And when they came age to Jerusalem
vnto Bethpage and Bethanie, besyde
mounnt Sion, he sente forthe
two of his discyples, and sayd vnto them. Go
poure wyne in to the towne that is ouer a-
gainst you. And as sone as ye be entered in to it,
ye shal fynde a colt bound, wheron neuer man
sate: lo!e hym & bynde hym. And yf any man
saye vnto you: wop do ye to? Saye the Lorde
hathene of hym: and anone he wyl lende
ym hyre. And they wente they wape and
loude a colt tyed by the doore without at a
paryage of a wyse, and they loyd hym. And
paryes of tyein that rode there, sayde vnto
them: what do ye loyng the colt? And they
sayd vnto them euen as Iesus had commaun-
ded them, & crye let eue go. And they brougt
the colt to Iesus, and calde they: garmenies
on hym, and he sat vpon hym. And many lpyed
these garmenies on the way. And they cut wone
bymentes of the tress, and drabed them in
the way. And they that wente before and they
that folowed, cryed saying: Hosanna, blessed
be that cometh in the name of the Lorde.
Blessed be the kyngdom that cometh in the
name of hym that is Lorde of our father Da-
uid: Hosanna in the heuyn.

And the Lorde entred in to Jerusalem, and
in to the temple. And when he had loked roude
about vpon all thynges, & now the euen tyme
was come, he went out vnto Bethpage, with
the twelue. And on the morowe when they
were come out from Bethpage, he byged, and
foryd a yssage: eue a farse of haunpge leuts,
and went to se whether he myght fynde any
thyng thetym. But when he came therto, he
founde nothyng but leuts, for the tyme of
hyges was not yet. And Iesus answered and
sayd to it: neuer man eate fruit of the breas-
tel wopie the twyse thanke. And his discy-
ples prayde it.

And they came to Jerusalem. And Iesus
went in to the temple, and began to calde out
revelies and byres in the temple, and oute-
lyghte the tables of the money chaungers, and
the benches at them that soule houses: & wolde
te: thus that any man caried a besell thowout
the tyme: & And he taught saying vnto them,
& 36 it. not togeten: my house shall be called

the house of prayer vnto all nacions: But ye
haue made it a den of thyues.

And the scribes and byrge prestes herde
it, and iought howe to destroye hym. For they
faced hym, because all the people increpied
at his doctrine. And when euen was come, he
went out of the cite. & And in the morninge
as they passed by, they saw the tpyge tree dyed
by the rotes. And Iesus remembred, and
sayde vnto hym: Master, behold, the tpyge
tree which thou curstest, is wyndered atowp.
And Iesus answered and sayde vnto them:
haue sayde in God. & I crye: I saye vnto
you, that who so curst shall saye vnto this
mountayne: take away thy self, and cast thy
selfe in to the see, and shall not dwauy in his
her, but shall byrue those thynges which he
sayth that come to pass, what to euer he sayth
that he done to hym. Therefore I say vnto you,
& whar so euer ye desire when ye pray, byrue
that ye shall haue it, and it shall be done by
you. And when ye stande and praye, forgyue ye
ye haue any thyng against any man: that your
father also which is in heuyn, maye forgyue
you your trespasses.

And they came agayne to Jerusalem. & And
as he walked in the temple, there came to him
the chepe prestes, and the scribes and the
chodes, and sayd vnto hym: by what aucto-
rite doest thou these thynges: and why gaue
the this auctorite to do these thynges? Iesus
answered and sayde vnto them: I wyl also
aue of you a certayne thyng, and answer me
me, and I wyl tell you by what auctorite I do
these thynges. The baptysme of Iohis, was
it from heuyn, or of men? Answer me. And
they thought in them selues, saying: yf we say
some heuyn: he wyl saye / why then dyd ye
not byrue hym? but yf we shall saye, of men
then feare we the people. For all men counte
Iohis, that he was a very prophet. And they
answered and said vnto Iesus, we can not tell.
And Iesus answered and sayd vnto them, nei-
ther wyl I tell you, by what auctorite I do
these thynges.

¶ The byrgearde is let out. Thus to Iesus that he
lougeth to Iohis. Of the: The byres of the den of
lawe, hypocrites must be clynged the offragge of
the poore wchowe.

C A P I. X I I.

And he began to syke vnto them in pa-
bables. I receyve man plantet a byr-
garde, and compassed it with an hedge,
and ordeyned a wyne ptesse, and bilt a toure in
it. And he let it out to hye vnto husbandmen,
And went in to a straunge countrey. And when
the tyme was come, he sent to the tenauntes
a seruant, that he might receyue of the remaies
of the frute of the byrgearde. And they caught
him and bet him, and sent him agayne empty.
And agayne he sent vnto them an other seruant,
and at him they cast stones and biate his head
and sent him agayne all to cruell. And agayne
he sente an other, & him they killed, and many
other, beating some, and byrlyng some.

Wherefore haunpge ye one sonne whom he
loued: sendre, hym also he sente at the laste
vnto

Discern. vii. a
iii. lxxv. b. v. d

Matth. xxi. b.

Matth.

Discern. xxi. b.
Matth. xxi. b.

Discern. xxi. b.
Matth. xxi. b.

Discern. xxi. b.
Matth. xxi. b.
Discern. xxi. b.

When ye shall beare of waere, and tumours
waere be not troubled, for suchethings
maie be cured. But the end is not yet. For
these shall naturallie aysaie against nature,
and realme against realme. And there shall be errie
quarters, all quarters, and lampment and
troubles. These are the begynnynges of the
doctores. * And take heede to pour diseases. For
they shall bynne you up to the conplex, and
in to the synagogs, and yf shall be beaten, gra
nd shall be brought before culers and knes
for my sake for a tymes bid them. And
the Gospell muste first be published among
all nacions.

* But when they lete you and betrape you
fale no thought afore hande what ye shal say,
neither imagine: but whar so euer is giuen
you at the same tyme, that spake, fo? it shall
not be ye that shall speake, but the holy goost.
Yea and the by other shall detruce the brother
to deeth, and the father the sonne, and the chil-
dren shall eate agayne the churche fathers and mo-
thers, and shall put them to death. And ye shall
be trayed of all men so; my names sake. Who
woldo so euer shall endure vnto the ende, the
same shall be safe.

12 Nowe, when ye see the abominacion of
a beliar, wherof is spoken by Daniel the p-
pber, dance wheder it oughte not, let him that
hath ben underdane. Then let them that be in
Iurye to the moityaires. And let them that
be on the boules pot not come betwene in to the
bank, neiþer let them therein to lette any cyng
out of his house. And let him that is in þe
prie, let him be in the prie. And let him
that he lete beynd him to for sake his clothes
with him. And so shall be cure to women with
chylde, and to them that gyue souche in chole
bares. But pray that your souche be not in the
wynter. So chole ball be in chole bares luche
tribulacion, as was not from the beginning of
man wythye. God created us thus yme.
And except that the Lord had chole
baren chole bares, I had chole be fene.
So for the clerkes lache wyth he hath chole
be bath wythyn chole bares.

* And then p[er] any man saye to pou: lo, here cometh the chryst: lo, he is there, blesse not. For false chrystes shall crye, and false prophetes, and shall doo manye miracles and wonders, to disceyue (if it were possible) euen the chosen. But take ye heede: beholde I haue thetold you all thinges before.

✱ Moreover in those dayes, after that tribulation, the sonne shall waxe darke, and the moone shall not geue her light, and the streeres of breuen shall fall: and the powers which are in breuen shall moue. And then shall they see the sonne of man commynge in the cloudes, with great power and glory. And then shall he sende his angels, and shall gather together his churche from the foure wyndes, and from the one ende of the worlde to the other.

There a similitude of the figge tree. When
his branches are yet tender, and hath brought
forth leaues, ye knowe that sommer is neare.
So when ye see these come to passe, vnderstande
that it is nyr, at the doore. Micc. 3. I saue vnto

[illegible][illegible]

¶ Mary Magdalen anonyneth Christ. The palle
ouer is casten. Christ is taken. Peter denyeth him
with many other thynges that were demaunded of
Christ.

CAPL. XIII.

After two dayes folowed Eiler, and the dayes offwere byed. And the hygh prieftes and the doctores sought how to take hym by gyle and put him to beth. But they fapd: not in the feer daye, kerd any con- gyle amonge the people.

¶ When he was in Bethan, in the house of Symon the leper, as he sat at meate, there came a woman, hauing an alabaſter boxe of oymmentale called narde, that was pured and colly, and ſhe brake the boxe and powred it on his heeb. Now there were ſome that were not content in them ſelves, and ſaide: Why needed this waight of oymment? For it might haue ben ſolde for more then .iiij. hundred pennes, and ben giuen vnto the poore. And they grinded againſt her.

But Iesus ſaſpe: let her be in reſt, w^{ch} trouble ſhe yer? She hath wrought a good worke on me. fo: ſhe haue poore w^{ch} thou art wapes: and togeto ſuer ſe will ſe maſe do them good, but me ſe haue not alwaies. Sh^{ch} hath done that he could: he came aforehand to anoint my body to his burying wape. And doubtleſſy I ſape vnto you: whet ſe euer this goſpell ſhall be preached throughout the whole worlde, this alſo that he ſaith done, ſhall be to be in rememb^r: auncie of her.

* And Judas Iſcariot one of the twelue went away vnto the cheefe prieftes, to betray him vnto them. When they heard that, they were glad, and prompced to geue him money: And he sought howe he myght conueniently betraye him.

And the first daye of sweete deede, when men
 offer the Paschall lambe, his disciples fap
 vnto hym: Where wylste thou that we go
 and prepare that thou mayste eate the Paschall
 lambe? And he sent forth two of his disciples
 and sayd vnto them, So ye in to the cite, and
 there shal a man mette you bearyng a cankeras
 of water, folowe hym. And whiche so euer he
 goth in, say to the goodman of the house, the

2 Stephen
 the sonne of
 thee. He is
 cerpage his
 manhood he
 was less than
 his father / &
 therefore
 knewe it not
 although he by
 his Godhede
 he knewe it

2004th. 11th. 12th. 13th. 14th. 15th. 16th. 17th. 18th. 19th. 20th. 21st. 22nd. 23rd. 24th. 25th. 26th. 27th. 28th. 29th. 30th. 31st. 32nd. 33rd. 34th. 35th. 36th. 37th. 38th. 39th. 40th. 41st. 42nd. 43rd. 44th. 45th. 46th. 47th. 48th. 49th. 50th. 51st. 52nd. 53rd. 54th. 55th. 56th. 57th. 58th. 59th. 60th. 61st. 62nd. 63rd. 64th. 65th. 66th. 67th. 68th. 69th. 70th. 71st. 72nd. 73rd. 74th. 75th. 76th. 77th. 78th. 79th. 80th. 81st. 82nd. 83rd. 84th. 85th. 86th. 87th. 88th. 89th. 90th. 91st. 92nd. 93rd. 94th. 95th. 96th. 97th. 98th. 99th. 100th. 101st. 102nd. 103rd. 104th. 105th. 106th. 107th. 108th. 109th. 110th. 111th. 112th. 113th. 114th. 115th. 116th. 117th. 118th. 119th. 120th. 121st. 122nd. 123rd. 124th. 125th. 126th. 127th. 128th. 129th. 130th. 131st. 132nd. 133rd. 134th. 135th. 136th. 137th. 138th. 139th. 140th. 141st. 142nd. 143rd. 144th. 145th. 146th. 147th. 148th. 149th. 150th. 151st. 152nd. 153rd. 154th. 155th. 156th. 157th. 158th. 159th. 160th. 161st. 162nd. 163rd. 164th. 165th. 166th. 167th. 168th. 169th. 170th. 171st. 172nd. 173rd. 174th. 175th. 176th. 177th. 178th. 179th. 180th. 181st. 182nd. 183rd. 184th. 185th. 186th. 187th. 188th. 189th. 190th. 191st. 192nd. 193rd. 194th. 195th. 196th. 197th. 198th. 199th. 200th. 201st. 202nd. 203rd. 204th. 205th. 206th. 207th. 208th. 209th. 210th. 211st. 212nd. 213th. 214th. 215th. 216th. 217th. 218th. 219th. 220th. 221st. 222nd. 223rd. 224th. 225th. 226th. 227th. 228th. 229th. 230th. 231st. 232nd. 233rd. 234th. 235th. 236th. 237th. 238th. 239th. 240th. 241st. 242nd. 243rd. 244th. 245th. 246th. 247th. 248th. 249th. 250th. 251st. 252nd. 253rd. 254th. 255th. 256th. 257th. 258th. 259th. 260th. 261st. 262nd. 263rd. 264th. 265th. 266th. 267th. 268th. 269th. 270th. 271st. 272nd. 273rd. 274th. 275th. 276th. 277th. 278th. 279th. 280th. 281st. 282nd. 283rd. 284th. 285th. 286th. 287th. 288th. 289th. 290th. 291st. 292nd. 293rd. 294th. 295th. 296th. 297th. 298th. 299th. 300th. 301st. 302nd. 303rd. 304th. 305th. 306th. 307th. 308th. 309th. 310th. 311st. 312nd. 313th. 314th. 315th. 316th. 317th. 318th. 319th. 320th. 321st. 322nd. 323rd. 324th. 325th. 326th. 327th. 328th. 329th. 330th. 331st. 332nd. 333rd. 334th. 335th. 336th. 337th. 338th. 339th. 340th. 341st. 342nd. 343rd. 344th. 345th. 346th. 347th. 348th. 349th. 350th. 351st. 352nd. 353rd. 354th. 355th. 356th. 357th. 358th. 359th. 360th. 361st. 362nd. 363rd. 364th. 365th. 366th. 367th. 368th. 369th. 370th. 371st. 372nd. 373rd. 374th. 375th. 376th. 377th. 378th. 379th. 380th. 381st. 382nd. 383rd. 384th. 385th. 386th. 387th. 388th. 389th. 390th. 391st. 392nd. 393rd. 394th. 395th. 396th. 397th. 398th. 399th. 400th. 401st. 402nd. 403rd. 404th. 405th. 406th. 407th. 408th. 409th. 410th. 411st. 412nd. 413th. 414th. 415th. 416th. 417th. 418th. 419th. 420th. 421st. 422nd. 423rd. 424th. 425th. 426th. 427th. 428th. 429th. 430th. 431st. 432nd. 433rd. 434th. 435th. 436th. 437th. 438th. 439th. 440th. 441st. 442nd. 443rd. 444th. 445th. 446th. 447th. 448th. 449th. 450th. 451st. 452nd. 453rd. 454th. 455th. 456th. 457th. 458th. 459th. 460th. 461st. 462nd. 463rd. 464th. 465th. 466th. 467th. 468th. 469th. 470th. 471st. 472nd. 473rd. 474th. 475th. 476th. 477th. 478th. 479th. 480th. 481st. 482nd. 483rd. 484th. 485th. 486th. 487th. 488th. 489th. 490th. 491st. 492nd. 493rd. 494th. 495th. 496th. 497th. 498th. 499th. 500th. 501st. 502nd. 503rd. 504th. 505th. 506th. 507th. 508th. 509th. 510th. 511st. 512nd. 513th. 514th. 515th. 516th. 517th. 518th. 519th. 520th. 521st. 522nd. 523rd. 524th. 525th. 526th. 527th. 528th. 529th. 530th. 531st. 532nd. 533rd. 534th. 535th. 536th. 537th. 538th. 539th. 540th. 541st. 542nd. 543rd. 544th. 545th. 546th. 547th. 548th. 549th. 550th. 551st. 552nd. 553rd. 554th. 555th. 556th. 557th. 558th. 559th. 560th. 561st. 562nd. 563rd. 564th. 565th. 566th. 567th. 568th. 569th. 570th. 571st. 572nd. 573rd. 574th. 575th. 576th. 577th. 578th. 579th. 580th. 581st. 582nd. 583rd. 584th. 585th. 586th. 587th. 588th. 589th. 590th. 591st. 592nd. 593rd. 594th. 595th. 596th. 597th. 598th. 599th. 600th. 601st. 602nd. 603rd. 604th. 605th. 606th. 607th. 608th. 609th. 610th. 611st. 612nd. 613th. 614th. 615th. 616th. 617th. 618th. 619th. 620th. 621st. 622nd. 623rd. 624th. 625th. 626th. 627th. 628th. 629th. 630th. 631st. 632nd. 633rd. 634th. 635th. 636th. 637th. 638th. 639th. 640th. 641st. 642nd. 643rd. 644th. 645th. 646th. 647th. 648th. 649th. 650th. 651st. 652nd. 653rd. 654th. 655th. 656th. 657th. 658th. 659th. 660th. 661st. 662nd. 663rd. 664th. 665th. 666th. 667th. 668th. 669th. 670th. 671st. 672nd. 673rd. 674th. 675th. 676th. 677th. 678th. 679th. 680th. 681st. 682nd. 683rd. 684th. 685th. 686th. 687th. 688th. 689th. 690th. 691st. 692nd. 693rd. 694th. 695th. 696th. 697th. 698th. 699th. 700th. 701st. 702nd. 703rd. 704th. 705th. 706th.

Math. Prob.
John. P. A.

28
 29 2004.05.01
 30 2004.05.01

major shifts toward the left side, which is what came out when we were using our old data, and the new dataset was a greater percentage growth and movement. That makes sense that in a short time, the data is being used to make the right side, and the data is the best data that we have, and the data is the best data that we have.

[illegible][illegible][illegible][illegible][illegible]

And forthwith whyle he yet spake, came
 Andas one of the ciuile, and with hym came
 A grete route of people with fowres and
 Dagges from the byrge priestes and Scribes, and
 Cilbers. And he that betrayed hym had giuen
 them a watche word, sayinge: who so euer
 I shal fynde, he is he: take hym and leaue hym
 awaye warly. And as soone as he was come,
 he was shewyd to hym, and sayde vnto hym,
 makest thoue answere? he answered hym,
 makest makest, and he fled hym. And they lade
 their handes on hym, and toke hym. And one
 of them that stood by, drew out his swerde,
 and smote a seruant of the byrge priest, and
 cut of his face.

And **Jesus** and **werd** and **said** **unto** **them** **ye**
be come out as unto a **their** **with** **twelves** and
with **baues** to take me. **I** was **dayly** **with** **you**
in the temple teaching, **and** **ye** **have** **me** **not**,
but that the scriptures shoulde be fulfilled. **And**
they **all** **forsoke** **hym** **and** **ranne** **awaye**. **And**
three **followed** **him** **a** **carraige** **pouge** **man**, **clo-**
thed **in** **linnen** **upon** **the** **bare**, **s** **the** **yong** **man**
caught **him**, **and** **he** **left** **his** **linnen**, **and** **dec-**
ided **from** **them** **naked**. **And** **they** **led** **Jesus** **awaye**
to **the** **high** **priest** **of** **all**, **and** **to** **hym** **came** **all**
the **high** **priestes** **and** **the** **elders**, **and** **the** **scribes**,
And **after** **followed** **hym** **a** **great** **way** **of**
euen **in** **to** **the** **palace** **of** **the** **high** **priest**, **and** **fast**
with **the** **servauntes**, **and** **to** **warmed** **hym** **leste**
at **the** **fyre**.

And the by the preeles, and all the conple
sought for wyynes agaynſt Iehu, to put him to
deth, ſo founde none. For many bare ſale wy-
nes agaynſt hym, but their wyynes agreed not
together. And there arole certeyn and brought
faſe wyynes agaynſt hym, ſayinge. We heede
him ſay: 3 wil ſwecpe this temple made with
handes, and within thre dayes 3 will buyde
an other made without handes. But their wy-
neſſe agreed not togethr.

And the hyppred priefte floode up amongst
them, and althes xpus, sayng: I wil werell
thou nothyng: Howe is it that thesa bea-
roynes agaynst the: And he helde his pearce,
and answered nothyng. Agayne the hyppred
priefte sayde: And sayd thus to xpus: I wil
chylpe the soune of the claddes: I xpus, sayd.
I am. x And he shall be the soune of man in
the ryght band of power, and come in the
cloudes of beuen. Then the hyppred priefte
his clothes and sayd: what need we any
chylpe of witness: he haue dede blasphemie, what
thinke ye? And they all condemned him that
he was worthy of dethe. And some sayd: let
us wreke hym with steyles, and to beate
hym with scythes, and to fayne brynne hym,
vnto deas. And the scrumauers bofited hym
on the face.

And as Peter was beneath in the palace, there came one of the wenches of the highest price: and when she sawe Peter warminge him selfe, she looked on him and sayde: wast thou also with Iesus of Nazareth? And he denied it saying: I knowe him not, neither wote I what thou sayest. And he went out in to the porch, and the rocke creakt. And a damsell

1944-45
1946-47
1948-49

6
2500-1000
2500-1000

29 Aug. 1961
5.15 p.m.
30 Aug. 1961

him him, and againe began to sape to them
that stood by, this is one of them. And he de-
nyed it againe. And anon after they that stood
by, sayd againe to Peter: surely thou art one
of them, for thou art of Galilee, and thy speche
agreed thereto. And he began to curse and to
swear, sayinge: I knowe not this man of
whome ye speake. and againe the cocke crewe,
and he remembered the woide that Je-
sus had sayde vnto hym, before the cocke crewe
twice, thou shalt denie me thrise, and be-
gan to wepe.

¶ The passion of Christ. Of his death and buriall.

C A P I. X V.

And anon in the dauning, the hye pre-
lates helde counsell with the elders and
the scribes, and the holl cōgregation,
and bounde Jesus and led him away and de-
livered him to Pilate. And Pilate asked him:
art thou the kynge of the Jewes? And he an-
swered & sayd vnto him: thou sayest. And the
hye prelates accused him of many thynges. So
late asked him againe sayinge: * And werest
thou nothing? Scholede how many thynges
they lay vnto thy charge. Jesus answered ne-
uer a woide, so that Pilate marvelled.

At that tyme Pilate was wont to deliuer at
their pleasure a prisoner, whome to cūer they
woulde desire. Nowe there was one named Bar-
abas, which lay bound with them that made
sedition, & in the insurrection committed
murder. And the people called vnto him, and
began to desire according as he had cūer done
into them. Pilate answered them and sayde:
Whylt ye that I loose vnto you the kynge of
Jewes? For he knewe that the hygh prelates
had deliuered him of enuy. But the hygh pre-
lates had moued the people that he shoulde ra-
ther deliuer Barabas vnto them.

And Pilate answered againe, and said vnto
them: What wylt ye then that I do vnto him
whome ye call the kynge of Jewes? And they
replied againe: crucifie him. Pilate sayd vnto
them: what couldest thou haue done? And they
replied more feruently: Crucifie him. And so Pilate
wrote willing to content the people, loosed them
Barabas, and deliuered Jesus when he had
laughed him, for he was crucified.

And the soldiers led him away in the
common hall, and called together the holl mul-
titude, and they clothed him with purple, and
they plaiced a crowne of thornes & crowned
him withall, and began to salute him. Hail
kynge of the Jewes. And they smote hym on
the heed with a reder, and spat vpon him, and
whorshipped him.

And when they had mocked him, they un-
clothed hym of the purple, and put his owne
clothe on him and ledde him out, to cruci-
fye him. And they conspired one thus passed by
called Symon of Cyrene (whiche came out of
the country, and was father of Alexander and
Rufus) to beare his crosse. And they broughte
hym to a place named Golgotha (whiche is
interpreted, the place of oced mens skulls)
and they gaue hym to drynke, wyne mingled

with myrr, but he toke it not.

And when they had crucified him, they par-
ted his garments, casting lotes for them,
what euer man wolde haue. Nowe it was a-
bout the thirde houre, and they crucified him
And the title of his cause was written: The
kynge of the Jewes. And they crucified with
him two theues: the one on the right hande,
and the other on his left. And the scripture
was fulfilled which sayeth: * he was counted
amonge the wicked.

* And they that were by caryed on him: wag-
ging their heedes and sayinge: Why do we to thee
that destroyest the temple, and buildest it in thre
dayes: save thy selfe, and come downe from
the crosse. Likewise also mocked hym the
byrgne pierces amonge them Iesus with the
scieros, and said: he saved other men, him selfe
he can not save. Yet Christ the kynge of Israel
nowe descended from the crosse, that he myghte
be and byrnt. And they that were crucified with
him, crucified him also.

And when the last houre was come, darke-
nesse arose ouer all the earth vnto the nyght houre.
And at the nyght houre Jesus cryed with a
loude voyce, sayinge: Eli Eli, lama sabachthani,
whiche is interpreted: * My God my God,
why hast thou forsaken me. And some of them
that stood by, when they heerde that said: be-
holde he called for help. And one ranne and
felde a sponge full of vineger, and put it on
a reder, and gaue hym to drynke: sayinge: let
hym alone, let vs see whether he wil come
and take hym downe.

But Jesus cryed with a loude voyce, and
gaue up the ghost. And the vagle of the tem-
ple dyd rente in two peces, from the toppe to
the botome. And when the Centurion whiche
stood before him, sawe that he so cryed & gaue
up the ghost, he sayde: Truly this man was
the sonne of God. There were also women
there of which Mary Magdalene, and Mary the
mother of James the ycle, and of Ioseph, and Mary Ma-
gome: whiche also when he was in Galilee, fol-
lowed him, and ministered vnto him, and ma-
ny other women which came up with him vnto
Iherusalem.

And now when night was come (because it
was the euen that goeth before the Sabbath)
Joseph of Arimathea a noble Senator, which
also looked for the kynome of God, came and
went in boldy vnto Pilate and begged the
bodye of Jesus. And Pilate marvelled that he
was already dead, and called vnto him the Cen-
turiō, and asked of hym whether he had ben
any while dead. And when he knewe the truth
of the Centurion, he gaue the bodye to Jo-
seph. And he bought a linnen clothe, and toke
hym downe, & wrapped him in a linnen clothe,
and laid him in a tombe that was broken out
of the rocke. And Mary Magdalene, & Mary
Ioseph behelde where he was layde. *

¶ Christ is risen againe and apere to the Spoules
to whom he cometh with the preachinge of the Gos-
pell.

C A P I. X V I.

On And

Chap. lvi. d.

Mat. xlviii. d.
Luke. xxiii. d.

Mat. xlviii. d.
d.

* Centurion
was a Senator
of an Iheru-
salem.

Mat. xxviii. 1.
 Luke. xxiii. 4.
 John. vii. 53.

And when the Sabbath daye was past
 Mary Magdalene, & Mary of James,
 and Salome, bought abouts that they
 myght come and anoint him. And eley in the
 morning the next daye after the Sabbath daye,
 they came vnto the sepulchre, when the sonne
 was risen. And they saye one to an other, who
 shall roll vs awaye the stone from the doore of
 the sepulchre? And when they looked, they sawe
 how the stone was rolled awaye, for it was a
 very great one. And they went in to the sepul-
 cher, and sawe a yong man sitting on the right
 syde, clothed in a longe white garment, and
 they were abashed. And he sayd vnto them,
 be not affrayed: ye see I was of Nazareth,
 whiche was crucified. He is risen, he is not
 here. Beholde the place where they had put
 hym. But go your way and tell your disciples
 and namely Peter, that he goeth before you in
 to Galilee: there shall ye see hym, as he said
 vnto you. And they went out quickly and fled
 from the sepulchre, for they trembled and were
 amazed. Neether sayd they any thyng to any
 man, for they were affrayed.

Luke. xxiii. 53.

* When Iesus was risen the thirde daye after
 the Sabbath daye, he appeared first to Marye
 Magdalene, out of whom he had sent Iudas
 And he went and tolde them that were with
 him as they mourned and wepte. And though
 they heard that he was alive, and had appered
 to her, yet they beleued it not. After that he
 appered vnto two of them in a straunge figure
 as they walked and went in to the countrey.
 And they wente and tolde it to the reste. But
 they beleued them neyther.

* After that, he appered vnto the eleven, as
 they sat at meate, and said in theyr tearye
 and weeping and becomen of here, because they be-
 leued not them whiche had bene hym after his
 resurrection. And he sayde vnto them: So ye
 beleeue in to all the world, and meache the glad ty-
 pynge to all creatures: he that beleeueth and
 is baptised, shall be saved. But he that be-
 leueth not, shall be damned.

And these thynges shall folowe them that
 beleeue. In my name they shall cast out wy-
 ldes, and shall speake with newe tonges, and shall
 receyve. And if they drinke any deadly thyng,
 it shall not hurt them. They shall laye their
 handes on the sycke, and they shall recover.

So then when the Lorde had spoken vnto
 them, he was receyued in to heauen, and sat
 hym vpon the ryght hande of God.

But they wente forth and preached
 euery where. and the Lorde
 wrought with them, and
 confirmed the word
 with signes that
 folowed. h

¶ The ende of the Gos-
 pell after S.
 Mathew.

(2)

The Gospell after S. Luke.

For as moche as many have taken in hand
 to compile a treatise of those thynges,
 whiche are surely knowne amonge vs, e-
 uen as they declared them vnto vs whiche from
 the begynnyng sawe them Iesusus, and
 were ministers at the doying: I thought good
 also, sekerlyng diligently all thynges from
 the begynning, to wyte orderly vnto the good
 Theophilus, that thou myghtest knowe the
 certentye of those thynges wherof thou wast
 by myghte instructed.

¶ The conception and byth of Iohn the baptist.
 ¶ The conception of Christ. The thankfull songes of
 Mary and Zachary.

C A P I.

I.

There was in the dayes of

Herode the kynge of Iudea a cer-
 teyn priest named Zachary, of
 the house of Abia. And his wyfe was
 name Elizabeth. Both were perfect
 in the Lord, and walked in all the lawes and o-
 bdyuances of the Lorde without reprob. And
 they had no chyldre, because Elizabeth was
 barren, and both were well styren in age.

And it came to passe, as he executed the
 prestes office before God, as his coule came (as
 cōsordyng to the custome of the prestes office)
 his lot was to burne encense. And he went in
 to the temple of the Lorde, and the vhole mul-
 titude of the people were without in prayre
 whyle the incense was a burning. And there ap-
 pered vnto hym an aungell of the Lorde stan-
 dyng on the right syde of the altar of incense.
 And when Zachary sawe hym, he was abash-
 ed, and feare came on hym.

But the aungell sayd vnto hym: feare not
 Zachary, for thy prayer is heard: & And the
 wyfe Elizabeth shall beare the sonne, & thou
 shalt call his name Iohn, and thou shalt haue
 toyse and gladnes, and many shall reioyce at his
 byth. For he shall be great in the sight of
 the Lorde, & shall neither drinke wyne nor stronge
 drynke. And he shall be filled in the holy gho-
 st, euen in his mothers wombe: and many of the
 chyldren of Israel shall he tume to the Lord
 God. And he shall go before hym in the spere
 and power of Elias, to tume the hartes
 of the fathers to the chyldren, and the imple-
 uers to the wylfulness of the iust men: to make
 the people tury to the Lord.

And Zachary sayd vnto the aungell: I
 knowe this: for I am olde,
 and my wyfe well styren in yeres. The aungell
 answered and sayde vnto hym, I am
 Gabriel that stande in the sight of God: and am
 sent to speake vnto the: and to shewe the these
 glad thynges. And beholde, thou shalt be
 donne, and not be habile to speake, tyl the
 tyme that these be performed, because thou
 behest not my wordes, whiche I haue
 spoken in thy season.

And the people waited for Zachary, and
 marvelled

marvelled that he stayed in the temple. And when he came out, he could not speake unto them, whereby they perceived that he had sent some vision in the temple. And he beckened unto them, and remained speechlesse.

¶ And it happened, as soon as the tyme of his office was out, he departed home in to his owne house. And after those dayes, his tye Elizabeth conceived, and bore her child. A. moneth, saying: My thyng hath gon beile tyme me, in the dayes when he looked on me, to take from me the rebuke that I suffer among men. And in the thre moneth the aungell Gabriel was sent from God unto a city of Galile, named Nazareth, to a Virgin spoused to a man whose name was Joseph of the house of David, and the Virgins name was Mary. And the aungell went in unto her, and sayd. Hail full of grace, the Lorde with thee: blessed arte thou among women.

When the same hym, he was abashed of his sayinge: and said in her mynde what man of greetynge that holste he. And the aungell sayd unto her: feare not Mary, for thou hast founde grace with God. Lo, thou shalt conceive in thy wombe, a child beare a sonne, and shalt call his name Iesus. He shall be great, and shall be called the sonne of the highest. And the Lorde God shall give unto him the seate of his father David, and he shall carge ouer the house of Jacob for ever, and of his kyngdome shall be none ende.

¶ Then sayd Mary unto the aungell: How shall this be, syden I knowe not man? And the aungell answered and sayd unto her: The holy ghod shall come upon thee, and the powere of the high shall overtake and bowe thee. Wherefore also that holy thyng which shall be borne, shall be called the sonne of God. And behold the colyn Elizabeth, she hath also conceived a son in her age. And this is her sixte moneth, whiche was called barren: for with God can nothinge be impossible. And Mary sayd: be holde the handmaide of the Lorde: be it unto me as thou hast sayde. ¶ And the aungell departed from her.

¶ Mary arose in those dayes, and went in the mountaynes toke habite, in ro a cite of Iury, as called in to the house of Zachary, and greeted Elizabeth. And in fourty day after that the greetynge of Mary, the babe spang in her belly. And Elizabeth was filled with the holy ghod, and cryed with a loud voice, and sayd: Blessed arte thou among women, and blessed is the frute of thy wombe. And whence happeneth this unto me, that the mother of my Lorde should come unto me? For lo, as soon as the voice of thy greetynge sounded in myne eares, the babe spang in my belly for ioye. And blessed arte thou that wast called, for those thynges shall be performed, which were tolde the from the Lorde. And Mary sayd:

¶ My soule magnifyeth the Lorde. And my spirit reioyceth in God my sayour. ¶ For he hath looked on the basenes of his handmaide. Beholde now from henceforth shall all hypocrises call me blessed. For he that is myghty hath done to me greates thynges, and holy is

his name. And his myrry is on them that feare hym throughout all generations. He sheweth strengthe by his arme, he scattereth them that are proud in the temple of theyr deede. He putteth downe the myghty from theyr seates, and lifteth up the lowly. He filled the hungry with good thynges, and senteth the ryche emptye. He remembreth myrry, hath taken by the leuitant Ihsael.

¶ Even as he promysed to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about a. month, and returned agayne to her owne house.

¶ Elizabethes tyme was come that the childe be delivred, and she brought forth a sonne. And her neighbours and her colyns heard tell how the Lorde had shewed great myrry upon her, and they reioyced with her.

And it befell the eighth day, they came to circumcise the childe, and called his name Zachary, after the name of his father. And his mother answered and sayd: not so, but he shall be called Iohn. And they said unto her: Where is none of the hymne that is named with this name. And they made signes to his father how he wolde have hym called. And he alyvynge to wyppynge tables, wrote sayynge: his name is Iohn. And they incurred all. And his mouth was opened forthwith, and his tongue, and he spake, playnlyng God. And fere came on all them that dwelt nigh unto them. And all these saynges were noyse abrode throughout all the hyll countrye of Iury, and all they that heerde them, lapde them up in theyr becces, saying: What manner child shall this be! And the hand of the Lorde was with him.

And his father Zachary was filled with the holy good, and propheted sayynge: Blessed be the Lorde God of Ihsael, for he hath visited and made redemption of his people.

And hath visited us an home of helth unto us in the house of his servant Dauid.

¶ Even as he promysed by the mouth of his holy prophetes which were libens the word began. That we shoulde be saved from our enemies, and from the handes of all that hate us.

¶ To fulfill the myrry promysed to our fathers, and to remember his holy covenant.

¶ And to yovne the othe which he swore to our father Abraham. And to give unto us, that we delivred our othe handes of our enemies, myght ferus hym without feare, all the dayes of our lyfe, in holynes and rightynesse before hym. And thou chyld shalt be called the prophet of the highest: for thou shalt go before the face of the Lorde, to prepare his wayes. And to give knowledge of helth unto his people, to the forgiveness of synnes. ¶ Whynge the tymbre mergeth of our God, whereby the daye shal come from an hyll darth visited us.

¶ To give light to them that sit in darthnes, and in the shadowe of deyth, and to direct our feete in to the waye of peace. And the chyld grew and waxed strong in spete, and was in wisdomes, till the daye came when he shoulde have hym selfe unto Ihsael.

Gen. xlii.

Beneditio

Gen. xlii.

¶ Childe is the daye
sprynge that
greweth light
to them that
syt in darthnes:
one of the
noysances of
God.

O. M. The

Whiche was of Thera:
 Whiche was of Thabor:
 Whiche was of Saurub:
 Whiche was of Sagau:
 Whiche was of Phalec:
 Whiche was of Heber:
 Whiche was of Sala:
 Whiche was of Salman:
 Whiche was of Arpharat:
 Whiche was of Sem:
 Whiche was of Iser:
 Whiche was of Lamerij:
 Whiche was of Ababala:
 Whiche was of Sindy:
 Whiche was of Tareh:
 Whiche was of Galalehel:
 Whiche was of Canan:
 Whiche was of Enos:
 Whiche was of Seth:
 Whiche was of Adam:
 Whiche was of Sob.

¶ Jesus is led in to the templeme / aftercometh
 the devyll ppeacheth to Asareeth and Capernaum
 the Brewe helpe him to his knowledge him
 her someth in to Heretoule and deni ge my-
 tics.

CAPI. III.

¶ Jesus then full of the holy ghoſt returned
 from Jordan, and was cased of the ſpirc
 into the templeme, and was. xi. dayes tempt-
 ed of the devill. And in thoſe dayes are he no-
 thinge. And when they were ended, he after-
 ward hungered. And the devill ſayde unto
 hym: If thou be the ſonne of God, commaunde
 this ſtone that it be bread. And Jesus anſwe-
 red hym, ſayinge: * It is written, man ſhall
 not live by bread onely, but by every worde
 of God.

And the devill toke him into an hygge moſt
 capne, and ſhewed hym all the kingdome of
 the worlden euen in the tynpallenge of an ere.
 And the devill ſayde unto hym: all this
 power will I give the, and the glory of theſen:
 for they be delivred to me, and to who ſo e-
 ver I will. I give them. If thou theſeſen wilt
 worſhip me, they ſhall be all thynne. Jesus an-
 ſwered hym and ſayde: Hence ſcomt me. Matk.
 For it is written: * Thou ſhalt honoure the
 Lord thy God and hym onely iſeue.

And he cased hym to Jeruſalem, and ſet
 hym on a synnede of the temple, and ſayde un-
 to hym: If thou be the ſonne of God, calle
 thy ſelfe downe from hence. For it is written: *
 he ſhall give his anngle is charge over the, to
 kepe the, and with thine handes thou ſhalt ſhap
 thy foot, that thou baſteſe not thy ſete againſte
 a ſtone. Jesus answered and ſayde to hym, it
 is ſayde: * thou ſhalt not tempte the Lord
 thy God. As ſome as the devill had cased all
 the temptations: he departed from hym for
 a ſeaſon.

¶ And Jesus returned by the powere of the
 ſpirc into Galile, and there wente a ſonne
 of hym named Jace the region rounde about.
 And he taught in theſe ſynagoges, and was
 commended of all men.

¶ And he came to Nazareth wher he was

nourſe, and as his cuſtome was, went into
 the ſynagoge on the Sabbath dayes, a ſate
 up ſoy to reede. And there was delivered un-
 to hym the booke of the prophet Eſai. And whē
 he hadde opened the booke, he founde the place,
 wher it was written. * The ſpirc of the
 Lord upon me, becauſe he hadde anoynted
 me: to preache the Goſpell to the poore, he
 hadde ſent me: and to heale the broken hearte:
 to preache delivertaunce to the captives, and
 ſight to the blinde, and to delivert the blin-
 ded in ſynners, and preache the acceptable
 free of the Lord.

And he cloſed the booke, and gaue it agayne
 to the wrytter, and ſate downe. And the eyes
 of all that were in the ſynagoge, were fel-
 lened on hym. And he began to ſaye unto them.
 This day is this ſcripture fulfilled in your e-
 ars. And all bare hym wprineſſe, and won-
 dered at the gracious wordes whiche proceeded out
 of his mouth. And ſayde: Is not this Jo-
 ſephs ſonne?

And he ſayde unto them: In any wyſe
 wyll ſaye unto me this parable. Prudent,
 ſaile thy ſelfe. * Whilſt ſo we have drede
 done in Capernaum, in the ſame here ſhall
 in thyſe ſonne countrey. And he ſayde, wher
 I ſaye unto you: So ſhall be receyved in
 this ſonne countrey.

But I tell you of a trowthe, a many wy-
 dows were in Iſrael in the dayes of Iſay:
 when heauen was ſhut theſe yeres, and thre
 monethes, when greate tynpallmente was
 thynghe ouer all the lande, and unto none of
 them was help ſent, ſave into ſynagoge deſe-
 des Sydon, unto a woman, that was a wy-
 dowe. * And many lepers were in Iſrael
 in the tyme of Helicus the prophet: and yet
 none of them was healed, ſave Naaman of
 Syria.

¶ And as many as were in the ſynagoge whē
 they herde that, were fylled with wynd: and
 roſe up, and chaſt hym out of the churche, &
 ſed hym euen unto the edge of the hill, wher
 on the churche was builte, to caſt hym downe
 helenge. But he torente his wynges euen thowhe
 the myddes of the. * * * And came into Ca-
 pernaum a churche of Galile, and there taught
 ſon on the Sabbath dayes. And they were
 annoyed at his doctrine: for his myſtynghe
 was with power. * And in the ſynagoge
 there was a man, hewynge a ſpirc, of an in-
 dicane bywell, and cased with a leude wyng,
 ſayinge: Let be, what baſte thou to do with
 us, thou Jesus of Nazareth? Acte thou come
 to deſtrope us? I knowe the, what thou acte,
 euen the help of God. And Jesus rebuked him
 ſayinge: We ſpall and come out of hym. And
 the devill chafte hym in the myddes of them
 and came out of hym, and hurt hym not. And
 ſcare came on them all, & they ſaiked amonge
 them ſelues, ſayinge: What manner a thynghe
 is this? For with auctoryte / and powere
 he commantheſe the foule ſpircs, and they come
 out: And the ſame of hym ſpirc whiche thou
 reboute all places of the countrey rounde
 about. *

¶ And he aroſe up, and came out of the

Math. iii. 1
 Mark. i. 1

Deut. viii. 2

Deut. vi. 1

Mat. xiii. 1

Deut. vi. 1

Math. iii. 1
 Mark. i. 1

Math. xiii. 1

Math. xiii. 1

Math. xiii. 1

Math. xiii. 1

Math. xiii. 1

Math. xiii. 1

Math. xiii. 1

Math. xiii. 1

Math. xiii. 1

18 Synagoge, and entered into Simons house. And Simons mother in law was taken with a great ache, and they made intercession to him for her. And he stoode over her, and rebuked the fever: and it left her. And the forthwith arose and ministered unto them.

19 When the forme was to come, all they that had such persons taken with yvices brynged them vnto hym: and he layde his hands on euerie one of them, and healed them. 20 And dyables also came oute of many of them, crying a fawenge: thou arte Christ the sonne of God. And he rebuked them, and suffered them not to speake: for they knewe that he was Christ.

21 As foue as it was daye, he departed & went awaye into a tyllowne place, and the people sought hym and came to hym, and kepte hym that he woude not departe from them. And he sayde vnto them, I muste to other cyties also preache the bygynnyng of God: for I see that ye are Iewes. And he preached in the Synagoge of Galilee.

¶ And he preached in the Synagoge. The disciples followe him. He cleareth the leper, heareth the man of the palsey, collych Malchew the ruler, and eatech with open synners.

CAP. V.

1 ¶ I came to passe as the people preach vpon hym, to heare the woordes of God, that he shoulde by the lake of Genesareth: & saw two bysses stande by the lake side: and the hyeremen were gone oute of them, and were withouten any nettes. And he entered into one of the Synnyes, whiche pretyened to Simon, and sayed hym, that he wold chuse oute apert from the laite. And he saie to come and taught the people oute of the synn. When he had left speaking, he sayd vnto Simon: launche oute into the depe, and let thy pownettes so. He was daught. And Simon answered and sayde to hym: Master, we haue labored all nyght, and haue taken nothinge: for we thet we had to daye I will lose forth the net. And when they had done, they indured a greute multitude of folke. And they net baken: but they made synne in the folowes which were in the other synn, that they shoulde come a helpe them. And they came: and filled both synnyes that they coulde abyge.

When Simon Peter sawe that, he fell downe at Iesus knees, sayinge: Lorde, go thoume, for I am a synfull man. For he was vnto Iesus and all that were with him, of the daught of synne whiche they toke: and he was also James and Iohn, the sonnes of Zebedee, whiche were partenes with Simon. And Iesus sayde vnto Simon: feare not, for henceforth thou shalt catche men. And they brought the Synnyes to lande, and forsoke all and folowed him.

¶ And it happened as he was in a certayne cytie: & beholde, there was a man full of Leprosy: and when he had clyped Iesus, he fell on his face, and besought hym, sayinge: Lorde, if thou wilt, thou canst make me cleane. And

he stretched forth his hande, and touched hym sayinge: I will, be thou cleane. And anon the Leprosy departed from hym. And he warned hym, that he woude tell no man: but that he woude goo, & shewe hym selfe to the Pryest, and offer for his cleansinge as comynge as Moses commaundement was, for a testyfyng vnto them.

But the more went the same abyde of hym and more people assembled to heare, and to be healed of him, of their dyscasses. And he kepte hym selfe apart in the synnecleses, and gaue hym selfe to praye.

¶ And it happened on a certayne daye, that he taught: and there sate the Pharisees, and doctors of lawe, whiche were come out of all the towynes of Galilee, Iudee, and Jerusalem. And the power of the Lorde was to heale thy.

¶ And beholde, men brought a man lymge in his bed, whiche was taken with a palsey: and sought to byngge hym in, and to laye hym before hym. And when they coulde not fynde by wher waye they myghte byngge hym in, because of the people, they went vp on the cope of the house, and let hym downe thowt the synnyng, bed and all, in the myddes before Iesus. When he sawe thete faith, he sayde vnto hym: Man, thy synnes are forgyuen the. And the scribes and Pharisees beganne to thynke, sayinge: Why is this, whiche speaketh blasphemy? ¶ Why can he forgyue synnes but God only.

When Iesus perceyved thete thoughtes, he answered, and sayde vnto them: What synne ye in gaue heere? Whether is easer to saye, thy synnes are forgyuen the, or to saye: arise and walke? But that ye maye knowe, that the sonne of man hath power to forgyue synnes on earth, he sayd vnto the synners of the palsey: I saye to the, arise, take vp thy bed, and go home to thy house. And anon he rose vp before them, and toke vp his bed wyer on he lape, and departed to his owne house, prayyng God. And they were all amazed, and they lauded God, and were fylled with feare, sayinge: We haue here strange thynges to daye.

¶ And after that he went forth and saue a customer named Leuy, lymge at the receyve of custome, and sayde vnto hym: folow me. And he left all, toke vp, and folowed hym. And that same Leuy made hym a greute feaste at home in his owne house. And there was a greute company of publicans and of other that late at meate with hym. ¶ And the scribes & Pharisees murmured against his disciples, sayinge: Why eate ye and drynke by toth customers and synners? Iesus answered, and sayd vnto them: They that are hole, neede not the physicians: but they that are sicke: I came not to call the ryghteous, but synners, to repentance.

When they sayd vnto him: Why do the disciples of Iohn fast often, and praye, and the disciples of the Pharisees also: but thyne eate and drynke? And he sayde vnto them: ¶ Can ye make the chyliden of the byrgynne fast, as long as the byrgynne is present with thee? ¶ He

Kerit. full.

23 kerit. 11. 12

24 kerit. 11. 12

25 kerit. 11. 12

26 kerit. 11. 12

27 kerit. 11. 12

28 kerit. 11. 12

29 kerit. 11. 12

30 kerit. 11. 12

31 kerit. 11. 12

32 kerit. 11. 12

The dayes shall come, when the byrdgrome shall be taken awaye frome them: then shall they fall in those dayes.

¶ When he spake vnto them a symilitude: No man putteth a peece of a newe garment, into an olde garment: for ye he to: then breake the he the newe, and the peece that was taken out of the newe, agreeeth not with the olde. Also no man putteth newe wyne into olde vessels. For ye he to, the newe wyne shall breake the vessels, and shall runne out of sciffe, & the vessels shall perthe: But newe wyne muste be putted into newe vessels, and bothe are preferred. Also, no man that dyeth old wyne forthwith can awaye with newe, for he saith, the olde is better.

¶ The crucifix the disciples that plucke the eeres of corne: he healeth the man with the wordes: hanke choith his master: Apollis maketh a twice sermon and teacheth to do good for euill.

CAPI. VI.

¶ It happened on an after Sabbath, that he went thowhe to come selte, and that his disciples plucked the eeres of corne, and ate and rubbed them in their handes. And certayne of the Pharisees sayde vnto them: Why ye that whiche is not lawfull to them: the Sabbath dayes? And Jesus answered them, and sayde: ¶ Haue ye not red what David dyd, when he hym selfe was an hungered, and they whiche were with hym: howe he went into a house of God, and toke and ate the loaves of balaused byed, and gaue also to them whiche were with hym: whiche was not lawfull to eat, but for the pious only. And he sayd vnto them: ¶ The sonne of man is Roye of the Sabbath daye.

¶ And he fastened in an other Sabbath also, that he entered into the Synagoge, and taughte. And there was a man whose ryghte hande was dyed by. And the Scribes & Pharisees watched hym, to se together he wolde heale on the Sabbath daye, that they might speake an accusation against him. But he knewe their thoughtes, and sayde to the man which had the withered hande: Rise vp, and stande forth in the myddes. And he arose and stepped forth. ¶ Then saide Jesus vnto them: I will aske you a question: Whether is it lawfull on the Sabbath daye to do good, or to do euill: to saue lyfe or for to destroye? And beholding them all rounde about, sayde vnto the man: Stretch forth thy hande. And he dyd lo: and his hande was restored, and made as hote as the other. And they were fylled full of madnes and hate together, what they myght do to Iesu. ¶

¶ And it befell in those dayes, that he went out into a mountayne for to praye, and continued all nyght in praye to God. And as fone as it was daye, he called his disciples, and of them he chose twelue, whiche also be called > Apostles. Whome whome, he named Peter, and Andreye his brother. Iohnes and Iohā, Philippe and Bartheleme. Matthewe and Thomas, James the sonne of Alphrus / and Simon called Zelotes, and Judas James

sonne, and Judas Iscariot, which same was the traitour.

¶ And he came downe with them and stode in the prayme felde, with the compeny of his disciples, and a great multitude of people out of all parties of Tyre and Ierusalem, and from the see coste of Tyre and Sidon, whiche came to heare hym, and to be healed, of their dyschauses: And they also that were bredd with foules bytter, and they were braced. And all the people pressed, to tounche hym: for there went vertue out of hym, and healed them all.

¶ And he lfted vp his eyes vpon the disciples and sayde: Blessed be ye poore: for yours is the kyngdome of God. Blessed are ye that hunger now: for ye shall be fylled. Blessed are ye that wepe now: for ye shall laughe. Blessed are ye when men hate you, and thusse you oute of their compagne, and tapse, and abuse your name as an euill thyng, for the sonne of man sake, & Istepe ye then, and be glad: for wholp your reward is greake in heauen. ¶ After this manner, then Iachtes entered the Synagoges.

¶ But too be to you that are ryche: that haue cheyn your consolation. Who be to you that are full: for ye shall hunger. Who be to you that now laughe: for ye shall wepe, and wepe. Who be to you when all men praise you for so dyd their fathers to the false prophetes.

¶ But I sape vnto you whiche heare: Loue your enemies. Do good to them which hate you. Blesse them that curse you. And praye for them, whiche wrongfully trouble you. And vnto hym that smyteth thee on the one chek, offer also the other. And hym that taketh away thy gowne, forgyd not to take thy cote also.

¶ Spue to euery man that aseth of the end of hym that taketh awaye thy goodes, after thed not agayne. ¶ And as ye wolde men spake to you: so do ye to them that curse the.

¶ If ye loue them, whiche loue you: what thanke are ye to the of? For the they synners loue their louers. And if ye do for them, whiche do for you: what thanke are ye to the of? For the they synners do the same. If ye lende to them of whom ye hope to receyue, what thanke shall ye haue: for the they synners lende to synners, to receue as moche agayne. Wherefore, loue ye your enemies, do good and lende, for nothing agayne: and your reward shall be grear, and ye shall be the children of the byghst: for he is mynde vnto the vnhynde and to the curil.

¶ Ye be therefore mercifull, as your father is mercifull. ¶ Judge not, and ye shall not be subged. Condemne not, and ye shall not be condemned. Forgyue, and ye shall be forgyuen. ¶ As it hath been vnto you: good measure, pressed downe, shaken together, & runninge ouer, shall men greeue into your bosomes. ¶ For with what measure ye mete, with the same shall men mete to you agayne.

¶ And he put forthe a symilitude vnto them: Can the blynde, leade the blynde? Dou they not bothe then fall into the dyche? ¶ We the disciples is not about his matter. ¶ Every man shall be prefere, euen as his matter is. ¶

¶ Math. xlii. a
¶ Marc. xlii. b

¶ Luc. xlii. a

¶ Math. xlii. a
¶ Marc. xlii. b

¶ Math. xlii. a
¶ Marc. xlii. b
¶ John. xlii. a

¶ Apollis
signifye legal:
Emenda.
dowes of me:
langwe.

¶ Math. xlii. a
¶ Marc. xlii. b

¶ Math. xlii. a
¶ Marc. xlii. b

¶ Math. xlii. a
¶ Marc. xlii. b

thou a moote in thy brothers eye, and con- sider not the beame þis in thyne owne eye? **B**rother, howe canst thou laye to thy brother: **B**rother, let me pull out the moote that is in thyne eyewhich thou perceiuest not the beame that is in thyne owne eye? **D**issimble, callest out the beame out of thyne owne eye first, and then saiest thou se perfectly, to pull oute the moote of thy brothers eye. **R**

9 * It is not a good tree that bringeth forth
evil fruit: neither is that an evil tree, that
bringeth forth good fruit. For every tree is
known by his fruit. Whether of thornes gar-
ther men figges, nor of bulwers gather they
grapes. A good man out of the good treasure
of his heart, bringeth forth good. And an evil
man out of the evil treasure of his heart, bring-
eth forth evil. For of the abundance of the
heart, his mouth speaketh.

by call pe poua, ggañer: and do not
 as 3 to pe 3: Mhooseur cometh to me, and
 hearth my lagenges, and doeth the same, 3
 will thetne pou, to whom he is 3pe. 3e is
 3pe a man whiche buile an house, and
 digged depe, and laied the foundation on a rocke.
 When the waters arose, the floude br upon
 that house, and coulde not moue it. For it
 was grounden upon a rocke. But he that
 heareth and doeth not, is 3pe a man that
 without foundation buile an house upon the
 sarre / against whiche the floude 3p beate:
 and it fell by and by. And the fall of that house
 was greate.

He healeth the Captiues seruauitrayeth by
the wydowes sonne, enspouseth & disciples of Iohn,
commendeth Iohn, and reproveth the Jewes for
their unsphefulnes. He eateth with the Pharisee.
He becomen walsch his sete.

CAPIT. VII.

When he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certainne y Centurions seruaunt was sicke & ready to dye, whiche was deare to hym. And when he herd of Iesus, he sent vnto him the elders of the Jewes beseeching hym that he woulde come and heale his seruaunt. And they came to Iesus and besought him busily, sayinge: For he is worthy, for thou wouldest do this for him. For he loueth our nation, and hath built vs a Synagoge. So Iesus went with them.

And when he was not farre from the house
of the Centurion his friends to hym: (sayinge)
vnto hym. * Whye troublest thou thy selfe: for
I am not worthy that thou shouldest enter vnder
my roofe. Wherfore I thought not my selfe
worthy to come vnto the: but saye the word
and my seruauit shall be hol. But I also am
a man but powder, and haue binet myne soules
sins, and I saye vnto you: go, and be heorth.
And to an other, come and be comforted. And
to my seruauit, to this: and be wery it. Wherfore
Jesus heere this, be mercieful at hym, and
turned hym about, and spake to the people he
followed hym. I saye vnto you, I haue not
coueute to greate feare, no, nor in Israel. And

they that were sente, turned backe home againe, and founde the seruante that was sicke, hole.

¶ And it befell after that, that he went into
to a ctyte called Haim, and many of his disci-
ples went with him, and moche people. And he
is appoynted to the gate of the ctyte: beholde
there was a teeb man caryed out, which was
thorowly begotten sonne of his mother, and the
disciples, and moche people of the ctyte
was with him. And he sawe the man, and
he had compassion on hym, and saye vnto he,
takep thou. And he went and touchyd the beer,
s that they bare hym, and he sayd. And he sayd:
Young man, I saye vnto the, arise. And he
took the layp, and began to speake. ¶ And he
deliuered hym to his mother. And there came
a feare on them all. And they glorifyed God,
sayenge: a great Propheete is arisen amonge vs.
God hath visited his people. I. ¶ And
thus they went forth throughout all
Iurie, and thowen out all the regions whiche
he requyreth about.

And the disciples of John heard hym of al
their things. And John called unto him
of his disciples, and said unto him, Behold
the fore: arise thou he that dwellest come: I
will be loke for an other: Whom the men
came unto him, they saye: John Baptist
sent be unto the, fore: arise thou be, that
dwellest come: O wail we waite for an other:
And at that same howse, he cured many
of their dyseases and plagues, and of curpl
syces, and unto many that were blind, he gave
sight. And Jesus answered, and sayde unto
them: So your waies and then John Baptist
things prebaptize s herbe, howe the bypne
se, the halt go, the leprous are cleansed, & dea
beate, the blynd arise, to the poore is the glad
tydings preached, and happy is he, that is
not offended by me.

When the messengers of Jobh were departed, he beganne to speake vnto the people, of Jobh. And he saide he went out to the wisdomes of Israhel: & he was taken with the wounde. But what wrante he out to: & a man clothed in softe raiment? Heholde, they which are gorgeously apparelled, and thus desperately, are in henges cowntes. But what went he forth to: & a Prophete? Yea, I saie to you, and more than a Prophete. This is he of whom it is written: Heholde, I sende my messengers before thy face, to prepare thy way: & thou shalt say, how many I haue sent before thee. A prophete then Jobh, amonge womens children is there none. Heurethefore, for that is lesse in the kingdome of God, is greater then he. h.

And all the people that hearde, and the publicans, iustified God, and were baptised with the baptisme of Iohn. But the pharisees and learned men in the lawe, despised the counsell of God against them selues, and were not baptised of him.

So the Loyde sayd: Wherunto shall I speake the men of this generation, and to what are they lyke? They are lyke vnto chylidren crying in the market place, and cryenge one to another

111. 154g. (111.3)

Spätschicht

1. 2

to en other, and sayeng: We haue pryed vnto you, and ye haue not bawnd: We haue mouned to you, and ye haue not wepte. For for Iohis Baptis came, nepther eatyng beere, nor drynkyng wyne, and ye saye: he hath a dyuell. The sonne of man came earnye and drynkyng, and ye saye: Schold, a man whiche is a gloriou, & a drynker of wyne, a frend of publicans and synners. And wythome is wawshed of all her chyldren.

¶ One of the pharises desired hym that he wolde cate wyth hym, and he went into the pharises housse, and sat wythome to meate. And byghole, a woman in that cite, whiche was a synner, as sone as she knewe that Iesus was at meate in the pharises housse, she bought an Alabastrer boxe of oynment, and she doth at his fete beynde hym, weepinge, & began to walsh his fete wyth teares, and vnd wype them wyth the heeres of her heed, and kysed his fete, and annointed them wyth oynment.

¶ When the pharise whiche bare hym, sawe that, he spake wyth in hym selfe, sayenge: Yf this man were a phoyfite, he wolde surely haue knowen whis and what maner woman this is whiche toucheth hym, for she is a synfull woman. And Iesus answered and sayde vnto hym: Simon, I haue some what to say vnto the. And he sayd: master, saye on. There was a cecapne credytowse whiche hadde two betteres, the one ought foure hundred pence, & the other fiftie. When they hadde nothinge to paye, he forgaueth them bothe. Whiche of them telle me, shall loue him most? Simon answered, and sayde: I suppose, that he to whom he forgaueth most. He the sayd vnto him: Thou hast rightly iudged.

¶ And he turned to the woman, and sayd vnto Simon: I aske thou this woman? I entered in to thy housse, and thou gauest me no water to my fete: but this hath washed my fete wih teares, and wypped them wyth the heeres of her heed. Thou gauest me no kysse: but this, kysse the yme I came in, hath not ceased to kysse my fete. Whyn herd wyth oyle thou dydest not annointe: but this woman hath annointed my fete wyth oynment. Wherefore I saye vnto the: Many synnes are forguyn her: Because she loued more. To whome lesse is forguyn, the same tolytelle loue. And he sayd vnto her, thy synnes are forguyn. And thep that sat at meate wyth hym, began to saye wyth in them selues: Who is this, whiche forgueth synnes also? And he sayde to the woman: Thy sayde hath saved the: Go in peax. ¶

¶ Christe wyth his Apostles goeth frome towne to towne and prayeth, the parable of the seld, who to vs moueth and vs proueth, fllyeth the Grekyng, weeth the polliced, and dryueth the dyuyls in to the herde of wyne, and helpeth the syke woman, and Iairus daughter.

¶ As it befall after that, that he him self went thoughte out cyties and towne, preaching, and drynkyng the dryngtome of God, and the twelue wyth hym. And also cecapne women, whiche were deat of cruel synners, & sicknesse. Mary called Magdalen, out of whome went seven dyuyls, and Iohanna the wyfe of Zebedee dyuyls betwixt and Salustiana, and many other: whiche mynistered vnto hym of thes substaunce.

¶ And when moche people were gathered together, and there came to hym out of all cyties he spake by a parable. A sowen went to sowe his fete: and as he sowed, some fell by the waye syde, and it was troden downe, and foules of the ayre deuoured it up. And some fell on the stene, & as sone as it was sprung up, it wydded awaye, because it lacked moynedness. And some fell amonge thornes, and the thornes sprang up wyth it, & choked it. And some fell on good grounde, and sprang up, & bare frute, an hundred folde. And as he sayde thes thinges, he cryed: He that hath eares to heare, let hym heare.

¶ And his disciples asked hym, sayenge: what maner synfullude is this? And he sayde: Who you it is gyuen to knowe the mysteries of the kyngdome of God: but to other in similitude: that when they se thep shoulde not se, and when they heare thep shoulde not vnderstande.

¶ The parable is this. The seld is the wythe of God. Those that are desyre the waye, are thep that heare, and afterwarde cometh the dyuell, and taketh awaye the woide out of thep heeres, least they shoulde beleue, and be saved. They on the stonnes, are they whiche when they heare, receyue the woide wyth ioye. And thes haue no corer, whiche for a while beleue, and in tyme of temptacion go awaye. Those, that whiche fell amonge thornes, are they whiche heare, and as they go are chokid wyth cares, and wylth synes, and voluptuous lyuynge, and bynge forthe no frute. That in the good grounde, are they whiche wyth a good and pure herte, heare the woide, & hepe it, and bynge forth frute wyth pance. ¶

¶ As a man lighteth a candell, and couereth it vnder a bessel, nepther putteth it vnder a bedde, but setteth it on a candlestike, that they that enter in, maye se the light. For nothinge is in secret, that shall not come abrode: Neether any thinge hyde, that shall not be knowen, and come to light. Take heed therefore, howe ye heare. For who fouer hard, to hym that he gyuen: And who is euer hard not, euen that whiche he supposed that he hath, shall be taken frome hym.

¶ Then came to him his mother and his brethren, and couide not come at him for pycall. And they tolde hym sayenge: Thy mother & thy brethren stande without, and wylt be the. He answered and sayde vnto them: my mother and my brethren are thes whiche heare the woide of God, and do it.

¶ It befall on a cecapne daye he went into a Capp, and his disciples also, and he sayd vnto them: Let vs go ouer vnto the other syde of the

the lake. And they launched forth. And as they sailed, he fell a sleep. And there arose a storme of wynde in the lake, and they were fylled with water, and were in jeopardy. So they wroght to him, and awoke him, sayenge: D^r Master, Master, we are lost. Then he arose and rebuked the wynde, and the tempeste of water, and they ceased, and it waxed calme. And he sayde vnto them: where is your faith? But they fearefull, wondred, sayenge one to another: What person is this? For he commaunded both the wynde and water, and they obeyed him: And they sailed vnto the region of the Sabarenes, whiche is ouer against Galilee.

And as he went out of the Synne to lande, there met him a certayne man out of the cite, which had a dyuell longe tyme, and wore no clothes, neyther abode in any house: but amonge graues.

When he sawe Iesus, he cryed, and fell downe before hym, & with a loud voice sayd: What haue I a to do with thee, Iesu the sonne of the dyghet God? I beleche the, toment me not. For he commaunded the foule spirit to come out of the man. For othe tymes he caught hym, and he was bounde with chaynes, and kept with fetters: and he brake the bondes, and was caried of the fende, into wyndensell.

¶ So Iesus asked him sayenge: What is thy name? And he sayde: Legion, because many deuils were entred into him. And they besought him, that he woulde not commaunde them to go out into the depe. And there was there by an herde of many swyne, feydinge on an hyll, and they besought him, that he woulde suffer them to enter into them. And he suffered them. Then went the deuils out of the man, and entred into the swyne: And the herd cuffed in to the lake, and were chodred. When the herdemen sawe what was done, they fled, and tolde it in the cite, and in the villages.

Now, they came out to se what was done: and came to Iesus, and founde the man, out of whome the deuils were departed, sittinge at the feet of Iesus, clothed and in his righte mynde. and they were astayed. They alio whiche sawe it tolde them howe he that was possessed of the deuyl, was healed. And all the multitude of the Sabarenes, besought him that he woulde departe frome them, for they were taken with great feare. But he soughte they returned. ¶ When the man out of whom the deuils were departed, besought him to be with him. But Iesus sent him awaye, sayeng: Retourne into thy house, and wete all that cure God hath done to thee. And he went his waye, and preached choynce oure all the cetyes. And thinges Iesus had done vnto him.

It happened when Iesus was come agayn that the people receyued him. For they all waited for him: & and beholde, there came a man named Jairus (and he was a ruler of the Synagogue) and he fell downe at Iesus feet, and besought him to entre into his house for he had one onely daughter, vpon a yf.

¶ And as he went, a multitude gathered vnto him, for they soughte the people that were healed.

¶ And a woman havinge an yll that she had had many yeres, came and touched the hem of his garment, and she was cured of her infirmite. And Iesus that he sawe she had done this, he turned and sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed. ¶ And she answered and sayde: My lord, I have touched thee, and I am healed. ¶ And he sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed. ¶ And she answered and sayde: My lord, I have touched thee, and I am healed. ¶ And he sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed.

¶ And he sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed. ¶ And she answered and sayde: My lord, I have touched thee, and I am healed. ¶ And he sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed. ¶ And she answered and sayde: My lord, I have touched thee, and I am healed. ¶ And he sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed.

¶ And he sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed. ¶ And she answered and sayde: My lord, I have touched thee, and I am healed. ¶ And he sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed. ¶ And she answered and sayde: My lord, I have touched thee, and I am healed. ¶ And he sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed. ¶ And she answered and sayde: My lord, I have touched thee, and I am healed. ¶ And he sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed.

¶ And he sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed. ¶ And she answered and sayde: My lord, I have touched thee, and I am healed. ¶ And he sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed. ¶ And she answered and sayde: My lord, I have touched thee, and I am healed. ¶ And he sayde vnto her: Daughter, be comforted, for thou hast touched me, and thou art healed.

C A P I.

I X.

¶ Then called he the twelve together, & gaue them power and authority ouer all deuils, and to heale diseases. And he sent them to preach the hyngdome of God, & to cure the spych. And he sayd to them: Take nothinge towarbes your iourney, neyther staffe, nor scypp, neyther bread, neyther money, neyther haue ye two coates. And whosoever house ye entre into, there abyde, and thence departe. And whoso euer will not receyue you, when ye go out of that cety, shake of euen the dust frome your feet, for wyrmes sake agayn them. But they departede went thow the colonies, preachinge the gospel, and bringinge euery where.

¶ Nowe Herode the tetrarche hearde of all that was done by hym, and doubted, because

Math. 12
18 or 19, 20

Math. 12
21 or 22, 23

Math. 12
24 or 25, 26

it was sayde of some, that Iohn was risen agayne some daye: and of some, that Iohel had apparred: and of some, that one of the olde prophetes was risen agayne. And Herod sayde: Iohn haue I beheaded: who is this of whome I heare such thynges? And he answered to se him.

And the Apostles returned: and told him wher they had bene. * And he roke them and wente to Iherusalem. And he roke them to a cite called Bethania. Whiche the people knowynge, followed him. And he receyved them, and spake vnto them of the kyngdome of God, and healed them that had neede to be healed. But the daye began to waxe awaye, then came the tyme, and sayde vnto hym: sende the people awaye, that they maye go in to the towne and villages rounde about, to some inne, and get meate, for ye are here in a place of wilderness. He sayde vnto them: Where ye them to eate. And they sayde: We haue no mo but fyue loaves and two fishes, ones we woulde go, and bye meate for all this people. Howe they were aboute fyve thousand men. And he sayde to his disciples: take them fye loaves by fytycs in a company. And they dyd so, and made them all fyve downe. And he roke the fyve loaves, and the two fishes, and loked vp to heauen, and blessed the bread, and gaue to the disciples, to let befoze the people. And they ate, and were all fylled. And there was taken vp of the fragmentes that they leaued, twelue baskets full.

* And it happened as he was alone praying his disciples were with him, and he asked the sayenge: Whom saye the people that I am? They answered, and sayde: Iohn Baptist: Some saye Iehou. And some saye, one of the olde prophetes is risen agayne. He sayde vnto them, but who saye ye that I am? Peter answered and sayde: Thou art the Christ of God. And he warned and commaunded them that they shoulde tell this to no man, sayenge: The sonne of man must suffer many thynges, and be reproboued of the elders, and of the hygh priestes and scribes, and be slayne, and the iij. dayes, rise agayne.

And he sayde to them all, yf any man wylle come after me, let him denye hym selfe, and take up his crosse dayly, and folowe me. And who so wylle save his life, shall lose it. And who so wylle lose his life for my sake the same shall save it. For what auaungeth it a man to wyne the houle world, yf he lose hym selfe, or cenne in dominage of him selfe? For who so curre is ashamed of me, and of my wordes, of hym shall the sonne of man be ashamed, when he cometh in his glory, and in the glory of his father, and of the holpe Angells. And I tell you of a trowthe. There be some of you that stande here, which shall not taste of death, till they be the kyngdome of God.

And it folowed aboute an. iij. dayes after these sayenges, he toke Peter, James, and Iohn, and went up into a mountayne to praye. And as he prayed, the hue of his countenance was altered, and his garment was

whete and shoon. And behold, two men talked with hym, whiche were Abrahams and Iehou, who sene in glorye when he departed, whiche he shoulde ende at Ierusalem. Peter and they that were with hym, were drewe with slepe. And when they awoke, they saue his glorye, and the two men standinge with hym.

And it chaunced, as they departed home hym, Peter sayde vnto Iesus: Master, it is good for vs to be here, and let vs make thre tabernacles, one for the, and one for Iehou, and one for Iehou, not knowynge what he sayde. Whyle he thus spake, there came a cloude, and shadowed them, and they feared when they were come vnder the cloude, sayenge: This is my deare sonne, heare hym. And as sone as the voyce was past, Iesus was found alone. And they kept it close: and tolde no man in those dayes, any of those thynges, whiche they had sene.

And it chaunced on the next daye, as they came to brynne frome the hill, moche people met hym. And beholde, a man out of the multitude cryed oute, sayenge: Master, haue thoue the beholde my sonne, for he is all that I haue, and he, a spyle taketh him, and destroyeth euereth, and be teacheth him that he someth agayne, and with moche payne departyeth from hym, when he hath curre hym, and I becougt the disciples to curre hym out, and they could not. Iesus answered and sayde: O saythlye generation, and croked: howe longe shall I be with you, and shall suffer you? Wynges thy sonne thyne. As he ret was commynge, the deuyll went him and tene hym. And Iesus rebuked the unclene spere, and healed the child and embred hym to his father. So they were all amazed at the myghty worke of God.

Whyle they wondered euery one at al thynges whiche he dyd, he sayde vnto his disciples: Let these wordes synke downe into your eares. The tyme shall come, when the sonne of man, shalbe deliuered into the handes of men. But they wiste not what that word meinte, and it was hyd frome them, that they woulde not it nor. And they feared to aske hym of it sayenge.

* When there entered a debate amonge the wyse wyse men, whether he shoulde be greater. When Iesus perceyved the thoughtes of echer hartes, he toke a chyld, and set hym hard by hym, and sayd vnto them.

And who so curre receyverth this chyld in my name, receyverth me. And who so curre receyverth me, receyverth hym that sent me. For he that is least amonge you all, that same shall be greater.

Iohn answered, and sayde: Master, the same one castinge oute deuyles in thy name, and we forbade hym, because he foloweth not with vs. And Iesus sayde vnto hym: Forbyde hym not. For he that is not agaynst vs, is with vs.

And it folowed when the dayes were come of this assumption, he set his face to go to Ierusalem, and sent messengers before hym.

Math. xxi. 11.
Mark. vi. 8.

Math. xvi. 8.
Mark. vi. 8.

Math. xvi. 8.
Mark. vi. 8.

And they wrote and entered into a citty of the Samaritans to make rest for him. And they receyved hym not, because his face was ashye though he wold go to Ierusalem. When his disciples, James and Iohā, sawe that, they sayde. Lord, wilt thou that the commaunders that hye come from heauen, and consume them, as Iohē byd? Iesus turned about and rebuked them, sayenge. Ye wote not what ye speake. The sonne of man is not come to destroye mennes folkes, but to save them. And they went to an other towne.

✱ And it chaunced as he went in the waye,
a certayne man sayde vnto hym: I wil folow
the, whether so euer thou go. Iesus sayde to
hym: Foxes haue holes, a bydes of the ayre
haue nestes: but the sonne of man hath not
where on to laye his head.

And he sayde vnto an other: folow me.
But he sayde: Lorde, suffer me first to go bury
my father. Iesus sayde to hym. Let þe dect
bury thir deed: go thou and preache þe kyng-
dome of God.

And an other sayde: I will folow the Lord: but let me first go byd them farewel, which are at home at my house. Iesus sayd vnto him: No man that putteth his hande to the plowe, and lokech backe, is mete to the kynge dome of God. **f**

He sendeth the seuerne before him to preache,
praiseth his heauently father, answereh the Scribe
that tempted him, Iheremy who is a mans neygh-
bour, Martha receyueth the word, Magdalens is
feruent in hearynge his worde.

CAP I.

X.

[illegible]

Go not from house to house: & into tabernacle crye ye entee, if they receiue you, cate that is set before you, and heale the sick that are there, and saye vnto them: the kingdome of God is at hand, is appoched vpon you. * But when ye into tabernacle crye ye entee, if they receiue you not, go your wayes out into the streets of the same and saye: curse the dull, which deaure: to be of your crye, we wpe of againe pou. Yet know this, that the kingdome of God was come naye vpon you. I saie to you: it shalbe raise in that daye for Zedome, them that for crye.

¶ **Woe to the Chozaim: woe to the Bithcabs**

da. For of the miracles had bene done in Tyre
and Sidon, whiche be done in you, euer had
longe tyme repented sinner in heare and
ayles. Nevertheless it shalbe easier for Tyre
and Sidon, at the iudgement, then for you.
And thou Capernaum whiche arte exalted to
heauen, Wilt be thusd downe to bril. * For
that heareth you, heareth me: and he that despi-
seth you, despiseth me: and he that despi-
seth me, despiseth him that sent me.

And the ſeuenty turned agayne with ſore ſayenge: Lo ſith, the ſey dyuyls are ſubdued to be thyng to thy name. Be ſayd unto them: I ſawe Satan, as lightenyng fall downe from heuyn. Behold, I geue you power to tread on ſerpentes & ſcorpions, and ouer all power: or the enemy, and nothing ſhall hurt you. Beuertheleſſe, in this reſpecte nor that the ſpirtes are ſubiect to you / but reſpecte, becauſe your names are wyſen in the heuyns.

That lame time relopied Iesus in the Synag.
and said, I confesse unto the father: & Lord of
heaven and erth, that thou hast bid these from
the wylde & pudent, and hast opened them to
the dabbis. Then so father, so pleased it thee.
All are givun me of my father. And no man
knoweth who the son is, but the father: and
whom the father is, saue the sonne: and he to
whom the sonne will shewe hym.

And turning to his disciples, said secretly.
 ✠ Happy are the eyes which se that pe se. for
 I tell you, that many prophetes and kynges
 haue desyred to se that pe se, and haue not
 sene, and to heare that pe heare, and haue not
 herde.

And beholde a ceteyn lamer rose vp, and
tempted him, sayinge: **Q**uayd, what wilt
thou do, to inherite eternal life? He saide vnto him:
What is to wyrrne in the lawe? Howe cha-
ugeth thou? And he answered, & saide: **A** thou haist
loue thy Lozde God in all thy heert, and with
all thy soule, and with all thy strengthe, and
with all thy mynde, and thy neighbour as thy
selfe. And he saide vnto him: **T**hou haist
answered right. **T**his do, and thou shalt lye-
ue. **H**e wyllynge to mytifie him selfe, saide vnto
Iesus: **W**hat do I misseradour?

Zeus answered, and said: A certain man
came downe from Hierusalem to Hierico,
and fell in to the banks of the river, which rob-
bed him of his raiment, and wounded him,
and departed, leaving him halfe dead. And by
chance there came a certain priest that same
day, and when he saw him, he passed by: But
another a Levite, when he was come neere
to the place, burnt and loathed him, and passed
by. Then a certain Samaritan, as he went
neered, came nye unto him, and when he saw
him, he had compassion on him, and went to
him and bound up his wounds, and pouer-
ed oyle & spirit upon his head, and brought
him againe to his house, and washed his
wounds, and put on him new raiment, and
gave him to be cured on the morge where
he departed. he took out two pence and gave
them to the host, & said unto him, Take care
of him, and what so ever thou spendest more
when I come againe. I will recompense
thee. Whiche word of this hee thought good

Mathew. x. 23
John. xiii. 27

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2006.01.01

Deut. 10, 16

3

was nightheure vnto him that fell into the
cheue hands? And he sayd: he that thewe
mecte on him. Then sayde Iesus vnto him:
Go and do thou lyke wyse. **R**

S ¶ It befell as they went, he entred in to a
certaine colnne. And a certayne woman na-
med Martha, receyued him into her house.
¶ This woman had a sister called Mary, whi-
che sat at Iesus fete, and heere his preaching.
So Marye was comforted aboute moche
feruency, and shee and sayde: master, doest thou
not care, that my syster hath left me to mini-
ster aboue? Wherfore therefore, that she helpe
me. And Iesus answered, and sayde vnto her
Martha, Martha, thou carest, and art trou-
bled aboute many thynges: but one thyng is
needfull. Mary hath chosyn her that good
parte, whiche shall not be taken awaye frome
her. **R**

¶ He teacheth his disciples to praye. He rebuketh the
blasphemous scribes. They requyre signes. He
saith woth the scribes.

CAP. XI.

And it fortuned as he was playenge in
a certayne place: when he ceased, one
of his disciples sayde vnto him Maister,
teache vs to praye, as Iohn taught his disci-
ples. And he sayde vnto them: when ye praye,
saye: Our father be thou arte in heauen, ha-
loyned be thy name. Thy kyngdome come.

¶ This will be done in earth, as in heauen. Our
father thynges be done. And forgyue vs our
synnes: for also we forgyue euery man that
trespasseth vs. And kepe vs not into tempta-
tion. For he praye vs from euyl.

¶ And he sayde vnto them: if any of you
woulde haue a frende, and woulde go to him at
myddnight, and saye vnto him: frende, lende
me thre loynes, for a frende of myne is come
out of the waye to me, and I haue nothinge
to geue before him: and he wyllyn shoulde aun-
swer: a yare, trouble me not, the wyfe is now
there, and my seruantes are with me in the
chamber, I can not ryse and gyue them to y.

¶ I saye vnto you, though he woulde not asyle
and gyue hym, because he is his frende: yet
because of his vncharitableness he wold crye, &
gyue him as many as he nedded. And I saye
vnto you: if aske, & it shalbe gyuen you. Seke,
and ye shall fynde. Knocke, and it shalbe ope-
ned vnto you. For euery one that asketh,
receyuech: and to whoe shal he deny: and to him
that knocketh, that it be opened. Yf the sonne
shall aske the bred of any of you that is a father:

will he geue him a stone? Or yf the aske the fyf-
the, will he geue him a serpent? Or yf
he aske an egge: will he aske him a scorpion?
Yf he then bringe euyl, can he geue good
gyfte vnto your chyldren, how moche more shal
the father of heauen geue an holy sperte to
them, that aske him? **R**

¶ And he was saynng out a deuill, whi-
che was homme. And it folowed when the
deuill was gone out, the homme spake, and
the people wonderd. But some of them sayde
he casteth out deuils by the powere of Belze-
bub the chefe of the dyuels. And other tented
him, whynge of hym a signe from heauen.

¶ But he knowynge theire thoughtes, sayde vn-
to them: Euer kyngdome deuyded in it selfe
is made wilderuesse: and one house shall fall
vpon an other. So yf Sathan be deuyded in
him selfe: how shall his kyngdome endure?
¶ Because ye say I cast out deuils by the powere
of Belzebub. If I, by the powere of Belzebub
cast out deuils: by whome do your chyldren
cast them out? Therfore shall they be porce
iudges. But yf I, with the finger of God cast
out deuils, alloweth the kyngdome of God is
come vpon you.

¶ Whem a stronge man armed watcheth his
house: that he possedeth is in peace. But when
a stronge man be cometh vpon him, and ou-
ercometh him: he taketh from him his
harnes wherewith he armed, and brayneth his
spoyles. So that is not with me, is againste
me. And he that gathereth not woth me, cast-
teth it.

¶ When the vnclene sperte is gone out of
the man, he walketh throughe waterlesse places,
schinge redde. And when he fyndeth none, he
sayth: I will retorne vnto my house, wher
I came. And when he cometh, he fyndeth it
swopt and garnysed. Then goeth he and tak-
eth to him seven other spertes worse then
him selfe: and they enter in, and dwell there.
And to the extremes of that man, he wylle
then the begynnynges.

¶ And it happened as he spake these thynges,
a certayne woman of the company cryd by her
voys: and sayde vnto him: Myrror is the
tymbe that bare the, and the breaste whi-
che gaue the sucke. But he sayde: Maye, maye
ye are they that heare the woide of God, and
kepe it. **R**

¶ When the people were gathered thither to-
gither: he began to saye: This is an curl na-
tion: they seeke a signe, and there shal no signe
be gyuen them, but the signe of Iohnes bap-
tisme. For as Iohnas was a signe to the sym-
onites, so shall the sonne of man be to this na-
tion. ¶ The queene of the southe shall crye
of the iudgement, with the men of this genera-
tion, and condemne them: for they came from
the ende of the world, to heare the wyrdome
of Salomon. And beholde, a greater then Sa-
lomon is here. The men of Ninus shall aske
in the iudgement with this generation: and
shall condemne them: for they repented at the
preachinge of Jonas. And beholde, a greater
then Jonas is here.

¶ So as man lighteth a candell, and putt-
eth it in an hrd place, he vnder a bushel: but
on a candellspike, that they that come in maye
see the lyght. The lyght of the body is the eye.
¶ Therfore when thine eye is synge: then is all
thy body full of lighte. What yf thine eye be
euill: then shall all thy body be full of dark-
nesse. Take heede therfore that the lyght whi-
che is in the, be not darkened. For yf all the
body be ill be lighte, hauinge no parte darke:
then shall all be full of lyght, euen as when a
candell doeth lighte the woth his bright-
nesse. **R**

And

¶ Mat. 23. 23.

¶ Iohn 11.

¶ I. Cor. 13. 12.
¶ Gal. 3. 24.¶ Mat. 23. 23.
¶ Iohn. 11. 12.
¶ Iacob. 1. 1.¶ I. Cor. 13. 12.
¶ Gal. 3. 24.

be clothe you, o lyfte faithfull? And as he not
you whar þe shall ease of whar þe shall bryn-
and be ye not caryed in the cloybers: for all
these the bethen people of the world seke for.
Your father knoweth that þe have ned of
these thynges. Wherfore seke þe after þe kyn-
dom of God, and all these shall be cast vnto
you. + Feare not beeli flocke, for it is your
fathers pleasure, to geue you a kynngdome.

Sell your substance, and geue in almes. And make you bagges, whiche were not olde, and treasure that faileth not in heauen, where no thefe cometh, neyther mooth corrupteth. For where your treasure is, there shall your heart be also.

Let your opinions be apt about, and your
 lighthearted blemishing, and your false iudice iudg-
 ment that waspe for their master, when he will
 returne from the working: that althow
 he cometh and knocketh, they maye open
 unto vs. Dappy are those Recruiters, whiche
 the Lord will be cometh. Shall finde
 wahngre. Cleepe I saye unto you, he will
 opene them selfe about, and make them to let
 downe to meat, and walke by, and minister
 vnto them. And if he come in the seconde
 watche, saye ye come in the thirde watche, &
 shall finde them so, dappy are those Recruiters.
 This is the reason, that if the vniuersitie
 should beate the thetles, they should be
 with the lawe. Therefore, no man should be
 to be broken up. As ye see their forsooke what
 heur pe sypke not, the soune of man cometh.
 A

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When Peter saide to hym : a **Maister**, speake thou this multitude vnto be, or to all me? And hee thus sayde : Whoe thinke this is Iudith hee shall vnderstande, and wylle, whome his Lozse shall make tuler ouer his household, to speake thurgh their ductie offmeate at due season: happy is that seruauit, whome his maister wylle be comely, wiall synde so wyngde. Of a tuler saye thoue pou : he will make hym tuler ouer all that hee hath. Be thou the dyum tuler wiall saye in thy best : My maister suffereth his comynge and his goynge, to fayne the seruauites and the householde, to be as hee is. And thus hee broken: the laye of that seruauit wiall comen in a daye when hee cometh not, as an answere when he is not ware, and wylle tuler him, & out his part wiall hee inuolunt.

The leetuaue that knowe his maisters will
and prepared not hym selfe, ne dyd according
to his will, shall be beaten with many stripes.
But he that knowe not, and yet dyd com-
mitte thinges worthy of stripes, shall be beaten
with fewe stripes. For vnto whome moche
is giuen, of him shall moche be requyred. And
to whom men moche committe, the more of him
will they aske.

I am come to sende fyre on erth: and whnt
is my wyll, but that it were all redde handled:
Not onely flandinge: I must be baptised twyfe
a baptisme: and home am I pyledt till it be
ended: Suppose ye that I am come to sende
peace on earthe? I tell you naye, but rather
bullicken. For frome hence forth the walke
be fyre in one vowe dryed, thre againe

two, and two against three. The father shall be troubled against the sonne, and the sonne against the father. The mother against the daughter, and the daughter against the mother. The mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in lawe.

Then saye he to the people: when ye se a
cloyde ryle oure of the twelte anone ye saye, a
hoboe cometh, and so it is. And when ye
se the south wynde blowe, ye saye: the Mall
haue heer, and it cometh to passe. Hypocri-
tes, ye can shill of the fallon of the rype, and
of the earthe, but howe is it, that ye can not
tpe this tyme? Yea and whi iudge ye not of

Forþ toþe thou goest withi þyne aduſer-
ry to the ruler, as thou art in the warre, geue
diligence that thou mayſt be deliuered frome
harm, leaſt he bypasse the to the iudge, and the
iudge deliuer the to the taylor, and the taylor
call the into pyſſon. I tell the, thou departed
not thence, tyll thou haſte payed the vntre-
moſt mpre.

[Of the Galileans whom Pilate slew. The multitude of the figge tree. Of the mustard seeds and leuen. Few enter into the kingdom. Lijah reprooeth Herode and Tetrusairu.

CAPL.

XIII.

There were presente at the same season a
that writhen him of the Gallians, whose
bloudy pitace mingled with their lac-
tescine. And Iesus answered, and sayde unto
them: I suppose ye think that the Gallians were
greater sinners than all thother Gallians,
because they suffered such punishment? I
tell you naye: but onles ye repent, ye shall
all in like wyse perishe. *Mathe. xviij.* vpon
whiche the tower in Sion fell, and the citie
thinke ye that they were sinners aboue: all
men that dwelt in Ierusalem? I tell you naye
but onles ye repent, ye all shall in like wyse
perishe.

4 Be not foorth this parable: a certain man had a hyge tree planted in his bynyard and he came and taught ſchool thereon, a found none. Then ſapſp he to the dyer of his bynnyard: Whold he, theſe 3 yeeres have I come and taught ſchool in this ſpote, and I finde none: and he ſayd to hym, and ſayd to hym: And he ſayd, and he ſayd, and he ſayd to him: To be ſure it alone this pette ſoil, ſpelt I bygge rounde about it, and donge it, and if it beare fructe well and good, it not then thou ſhoulde ſt be dwtone. And he taught in one of theſe Synagogues on the Sabbath dayes, and beholde, a woman wyche had a ſonne that was ſick, ſayd: I have ſought thee 7 yeeres, and thou haſt not ſought me: and he ſayd to her, ſayd to her: I have ſought thee, he called her to him, and layd her to him: woman thou art betrayed from thy diſeaſe. And he layd his handes on her, and forthwith ſhe was ſtrength, a glory to God. ſheweth the ſcular of the Synagoge ſundering and diſſolving: (because that Ieſus was bra-

healed on the Sabbath day, sayd vnto the people. There are here dayes in which men ought to worke: in them come and be healed, & not on the Sabbath daye.

Then answered hym the Lorde, and sayde: * hyppocrite, dothe not eche one of you on the Sabbath day, loke his oxe or his asse from the stall, and leade him to the water? And ought not this daughter of Abraham, whom I, I haue had bound, to be releued, be loosed from this band on the Sabbath daye? And when he thus said, all his audyces were ashamed: / and all the people extolled on at the glorious words that were done by him.

Then sayde he: What is the kynngdome of God like? to whiche shall I compare it? It is like a greyn of mustard seed, which a mā sowe and sowed in his garden: and it growe & increaseth into great tree, and the foules of the ayre make nestes in the boughes of it.

And againe he sayd: to whiche shall I liken the kynngdome of God? It is lyke leuen which a woman toke and hyd in three busshels of flour, tyll it was thoroow leuened. And he went throught cyties and townes reachyng andourneyng towarde Jerusalem. Then sayd one vnto him: Lorde, are there yet that shall be saved? And he sayd vnto them: Verue to enter in at the strait gate: for many I saye vnto you wyl lyeke to enter, and shall not be able.

When the Goodman of the house is open vp, and hath shut the doore, ye shall begin to stand without, and to knocke at the doore sayyng: Lorde, open vnto vs, and we shall enter in: and saye vnto you, I knowe you not whence ye are.

Then shall ye begyn to saye: We haue eaten in thy presence and dwyned, and thou hast taught oure doctres. And he shall saye: I tell you I knowe ye not whence ye are: depart from me all ye workers of wyckednes. There shall be weeping and gnashyng of teth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophetes in the kynngdome of God, and youe scies thus out. And they shall come from the East and West and North and South, and sit in the kynngdome of God. And beholde, they be sad, which shall be sad. And they be feryd, which shall be feryd.

The same daye there came certayne of the pharisees and said vnto him: get the out of the waye, and depart hence, for I haue heere wyl hylt the. And he sayd vnto them: So tell that sore brholde: I call out devylls and heale the people to daye and to morowe, and the thyrde daye I make an ende. For whether Ie, I muste walke to daye and to morowe, and the day following: for it can not be, that a Prophet perishe any other where then at Jerusalem.

* Jerusalem, Jerusalem, whiche kyllest Prophetes, and stonest them that are sent to thee: howe ofte wolde I haue gathered thy chyldren together as the henne gathered her nest vnder her wynges, but he wolde not. Beholde your habitation is left to you desolate, for I tell you, ye shall not se me tyll the tyme come that ye shall laye blessing, that cometh in the name of the Lorde.

¶ Iesus catcheth with the Pharisee, healeth the droply upon the Sabbath, teacheth to be lowly, telleth of the great supper. The fall of the eryth.

CAP. I.

XIII.

¶ And it chaunced that he wente in to the house of one of the cheefe Pharisees: and * cate byed on the Sabbath day: and they watched hym. And beholde, there was a man besyt hym, which had the droply: and Iesus answered and spake vnto the labours and Pharisees, sayyng: is it lawfull to heale on the Sabbath daye? But they helte they: praye. And he healed hym, and let hym go: and answered them, sayyng: Whiche of you shall haue an asse or an oxe fallen in to a pyt, and wyl not forthwith pull him out on the Sabbath daye? And they coulde not answer hym to that.

He put forthe a symilitude to the gress, makynge howe they chase the bygdeth rotomes, and sayd to them: When thou arte byd to a weddinge of any man, sit not downe in the bygdeth rotome, lest a more honourable man then thou be bydden of him, and he that hath more hym and the, come and saye to the, geue this man rotome, and thou then begyn wylth thaine to take the lowest rotome. But rather when thou arte bydde, go and sette in the lowest rotome, that when he that hath the commeth, he maye saye vnto the: feryte sitte by higher. Then shall thou haue worship in the presence of them that sit at meate with the. ¶ So saye to euery craftyng him selfe, shall be humbled. And he that humbleth him selfe, shall be exalted.

Then sayd he also to him that had desired him to dync. ¶ When thou makest a dync or a supper: call not thy frendes, nor thy bretheren, ne thy kynsmen, ne thyer neyghbours, lest they byd the agayne, and a recompence be made the. But when thou makest a fest, call poore, maymed, lame and bynde, and thou shalt be happy, for they can not requyte the. But thou shalt be recompensed in the wyppynge of the last men.

When one of them that sate at meate also heerde that, he said vnto him: happy is he that eateth byed in the kynngdome of God. ¶ Then sayd he to him: ¶ A certayne man dyed, and heere a great supper, and heere many, and sent his seruante at supper tyme, to call to them that were bydden, come: for all thyngs are now redye. And they all at ones began to make excuse. The first sayde to him: I haue bought a pece of grounde, and I muste go se it, I praye the haue me excused. And an othere sayde: I haue bought fyue yoke of oxen, and I go to plow them, I praye the haue me excused. The thyrde sayde: I haue married a wyfe, therefore I can not come. And the seruante wente, and tolde his master these thyngs.

Then was the householder displeased, and said to his seruante: So our quary in to the doctres and quarters of the city, and byng in bytter the poore, & maymed, and halt & bynde.

¶ A scale byed, it is to dync, or to take a repast

¶ Whith xxiij. b. Luke. xxiij. b.

¶ Whith xxiij. a. Epocall. xij. a.

[illegible][illegible]

...the ...
...the ...
...the ...
...the ...
...the ...

† Be that is faithfull in the left, is faithfull also in moche. And he that is vnnegheful in the left: is vnnegheful also in moche. So then if ye haue not ben faithfull in the twelth commandment, who will beleeue you in that which is true? And if ye haue not ben faithfull in an other mannes bynes: who will graue you your owne? No fewe can be true to a maister, & yet he will haue the one and loue the other, so clea he will leane to the one, and despise the other. Ye can not serue God and man.

And all these herde the Pharisees also, which were couetous, and they mocked him. And he said vnto them: Ye are they which iustify yowrselues before men, but God knoweth yowr heertes. For that which is hygh amongst men, is abhominacion before God.

The labe and the Propheesie reigned till
the tyme of Iohn, and fro that tyme the king-
dome of God is preached, and euery man fre
wyllyng to go in. Sonce Hall beuen and reth pe-
nyte, then one tyele of the labe Hall preche
who so cuer foloweth his wyfe and marcyeth
an other, dothe aduourte. And who so cuer
marryeth her that is diuorced from her husband
commetteth aduourte.

¶ There was a certeyn ryche man, whiche
was clothed in purple and costly yppenyn, and
fared deliciously euery day. Now ther was a
certeyn begger named Lazarus, whiche laye
at his gate full of sores, desyring to be pylled
with the crommes whiche fell from the ryche
mans table. ¶ Euert hellesse the dogges came
and lyched his sores. And it fortuned that the
begger dyed, and was carryed by the aungels
to Abrahams bofome. The ryche man also
dyed, and was buried.

And bruing in hell in tormentes, he lifte by
his eyes and saw Abrahah a farre of, and La-
zarus in his bosome, and he cryed and said: sa-
ther Abrahah, haue receiue on me, and send
Lazarus, that he maye dyp the epp of his frye
get in water, and cole mye tong: for I am tor-

invented in this flaine. But Abraham said vnto
him: Sonne, remember that thou in thy life
time, receiuest the good things, & Lazarus
hath receiued payne. Nowe therefore, is he comforted,
and thou art punished. Beside all this, be-
cause thou art and wast a great haire fet, so that
they which woulde go from hence to you came
not, neither may come from thence to be.

Then he said, I praye þe therefore father that thou wilt send him to my fathers house. For I haue two brethren: for to warne them that they also come into this place of torment. Abraham said vnto him: they haue Moles and the prophets, let the hear them. And he said, nay father Abraham, but yf one come vnto them from the dead, they wil beleeue repent. He said vnto hym: Yf they heare not Moles and the Prophets, neither wilt they beleeue, though one rose from the dead againe.

Chryst teacheth his disciples to auoyde occasions
of euill, one to forgiue another, Redfastly to trust in
God and no man to pelyue in his owne workes. He
teacheth the ten leyce, speakeyth of the latter dayes
and of the end of the worlde.

CAPL.

XVII.

Then sayde he to his disciples, it can not be swopped but that offences come. But wo to him throught whom they come. I were better for him that a millstone were hanged about his necke, and that he were cast into the see, then he shoulde offende one of these litle ones. Woe hede to your felowes. * If thy brother trespass against thee, rebuke him / and if he repent, forgive him. And though he trespass against thee seven tymes in a daye, and seven tymes in a daye turne agayne to thee, sayinge, I repent; me, forgive him.

And the apostles sayd vnto the Lorde: en
crease our fapth. And the Lorde said: yf ye ha
fapth lyke a grayne of mustard seed, ye shold
saye vnto this spemynge tree, plucke thy self
vp by the rootes, and plant thy selfe in the se
and he shold obey you.

W^ho is it of you, if he had a seruicant eate
 of his feyde catell, that woulde haue bene
 him when he were come from the feld: so
 querep if for some to meate, and woulde
 not rather saue to him, make reuerence to him
 I maye lye, and gyve up thy selfe and seru-
 mte thy I haue catell and broken, and after
 wards, eate thou, and byrthe thou: Dothe he
 thanke that seruicant because he doo that he
 commaunded hym? I trow not. So alle p-
 when ye haue done all thyche are commaun-
 del you: for we are vnprofitable seruants.
 We haue doone that whiche was our
 duty to do.

✠ And it befell as he wente to Ierusalem
he passed throughte Samaria and Galile. And
as he entred into a certayne towne, there
met hym ten men that were lepers. Which
knote a farre of, and put forth the chey voyces
and sayde: Iesu maister, haue mercye on vs.
When he sawe them, he sayde vnto them
Go and shewe your selues vnto the prestes

Mat. xviii. 2.
Marke. ix. 6.

Matth. xviii. 1.
Leuitic. xii. 6.
Ecclesi. ix. 13.
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18

En leper?

And

D And it came to passe as they went, they were censed. And one of them when he saw he was censed, turned backe againe, and with a lowe voyce prayd God, and set downe on his face at his feet, and gaue him thanks. And the same was a Samaritan. And Iesus answered and sayd: are there not ten censed? But where are those nyne? There are not founde but returned agayne to greeue God, payse foue onely this chaunger. And he sayd vnto him: arye and go thy waye, thy sayde hath saued thee.

E And when he was demaunded of the Pharisees vnto the kyngdome of God shoulde come he answered them, and sayd: The kyngdome of God cometh not with waiting for. Neither shall men saye: Lo here, lo there, for beholde the kyngdome of God is within you.

And he sayde vnto the disciples: the dayes will come, when ye shall desire to see one day of the sonne of man, and ye shall not see it. And they shall saye to you: He here, se here. So ye not, nor folowe them: for as the lpyching that appeareth out of thone part of heuen, and shyneth vnto the other part of heuē: So shal the sonne of man be in his daye. But first must he suffer many thynges, and be refused of this nation.

Math. xvi. c.
Luc. xii. d.

Gene. vii. b.

Gen. xix. a.

As it happened in the tyme of Noe, so shall it be in the tyme of the sonne of man. They are theye diuine, theye married wyues, a were giuen in marriage, euen vnto that same day that Noe went in to the arke, and the floode came and destroyed them all. Lphtoric also, as it chaunced in the dayes of Lot. They are, theye diuine, theye bought, theye sold, theye planted, theye buyd. And euen the same daye that Lot went out of Sodom it rained fyre and brimstone from heuē and destroyed them all. After these examples shal it be in the daye when the sonne of man shall appeare.

Gene. xix. a.

And that day, he that is on the house teppe and his vessels in the house, let him not come downe to take it out. And he that is in the feilde, turne backe agayne to that he leste behynde. Remembre Lots wyfe. Who so curet will like to saue his lyfe, shall lose it: and who so curet will lose his lyfe, shall saue it. I tell you, in that nyght there shall be two in one bedde, the one shall be receyued, and thother forsaken. Two women shall be grynnyng together, thone shall be receyued, & the other forsaken. And they answered, and sayde to him: where Lord? And he said vnto them: wher so curet the body shall be, thither will the soules reioice.

¶ He teacheth to be feruent in prayer. Pharisee and the publican. Sheweth also the rule, and the punishment reward vnto such as suffer losse for his sake.

CAP. XVIII.

A And he spake a parable vnto them, signifyinge that men oughte alwayes to pray, and not to be weary, saying. There was a iudge in a certeyn cite, whiche feared not God, neither regarded man. And there was a certeyn wydow in the same cite, which

came vnto him, sayinge: reuenge me of myne aduersary. And he wolde not geve a wylye. But afterwarde he sayde to him selfe: though I feare not God, nor care for man, yet because this wydow troubleth me, I will reuenge her cause, lest at the last she come and haue me. And the Lord sayd: heare what the vniuersall iudge sayth. And shall not God avenge his chosen, whiche crye daye and nyght vnto him, though he be slowe to them? I tell you he will avenge them and that quickly. ¶ Heretofore when the sonne of man cometh, will he fynde feith? shall he fynde feith on the earth.

¶ And he spake this similitude, vnto the sayde wyche troubled in them felues that they were pericled, and dyspyled other. Two men went in to the temple to praye: the one a pharisee, and thother a publican. The pharisee stode and prayed thus with hym selfe: God I thanke the that I am not as the rest of men, extortioners, vnjust, aduocates, or as this publican. I fast twice in the weeke, I geue tythe of al that I possesse. And the publican standing a farr off, wolde not lye by his eyes to be seene, but smote his brest, saying: God be mercifull to me a sinner. I tell you this man departed home to his house with more than the other. ¶ For euery man that exalteth hym selfe, shall be lowred: And he that lowredeth hym selfe, shall be exalted.

¶ They brought vnto him also babes, that he wolde touche them. Whym his disciples saw that, they rebuked the. But Iesus called them vnto him, and sayde: Suffer the chyldren to come vnto me, & forbode them not. For of such is the kyngdome of God. ¶ Tercip. I say to you: who so curet respecteth not the kyngdome of God as a chyld: shall not enter therin.

And a certeyn ruler asked hym, sayinge: good master: what ought I to do, to inherite euellapoyse lyfe? Iesus sayde hym: Why calledst thou me good? None is good, save God onely. ¶ Thou knowest the commandementes: Thou shalt not committe aduocery: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnes. Honour thy father and thy mother. And he sayd, all these haue I kept from my yowthe. When Iesus herde that, he sayde vnto him: Yet lackest thou one thyng. Sell all that thou hast, and distribute it to the poore, and thou shalt haue treasure in heuē, and come folowe me. When he heard this he was wry, for he was verye ryche.

When Iesus sawe him moure, he sayde: How hardly shall they that haue riches enter in to the kyngdome of God: it is easer for a camel to go thorow a needles eye, then a ryche man to enter into the kyngdome of God. They sayd that he said thus. And who shall them be saued? And he sayd: Those thynges that are impossible with men, are possible with God.

¶ When he was sayd: Lo, we haue left all, and haue folowed the. And he said vnto the. ¶ Tercip. I saye vnto you, there is no man that leueth houle, eyther father and mother, for the bethen, or wyfe, or chyldren for the kyngdome of God, whiche shall not receyue more.

Math. xvi. c.

Math. xvi. c.

Gene. xix. a.

Math. xvi. c.

more in this world, and in the world to come
like euerydaye.

¶ Hee loke vnto him the twelue, and sayde
vnto them. Beholde we go vp to Ierusalem,
and all shall be fulfilled that are written by
the prophetes of the sonne of man. He that be
deliuered vnto the gentyles, & that be mocke
d and shall be despysfully entreated, and shall be
speted on: and when they haue scourged him
they shall put him to death, and the thyrde daye
he shall arise againe. But they vnderstode
none of these thynges. And this sayinge was
said frome them. Neither they perceyued the
saynges whiche were spoken.

¶ And it came to passe as he approached nyc
to Hierico, a certeyn blinde man sat by the
waye syde begging. And when he herd the peo-
ple passe by, he asked what it meant. And they
sayd vnto him, that Iesus of Nazareth passed
by, and he cryed, sayinge: Iesus the sonne of
Dauid, haue mercye on me. And they whiche
went before rebuked him, that he shold be syle.
¶ But he cryed so moche the more, & thou sonne
of Dauid, haue mercye on me. So Iesus stode
syle, and commaunded him to be brought vnto
him. And whiche he was come nere, he asked him
saying: What wilst thou that I do vnto the? &
he answered, Lo, syle, I maye receyue my sight.
Iesus sayde vnto him: receyue thy sight, thy
sighte hath saued the. And anon he sawe, & fol-
lowed him, praysing God. And all the people
whiche they sawe it, gaue praise to God. ¶

¶ Of Hierico, and the ten seruantes vnto whome the
blind man was dyscreued. Theye went to Ieru-
salem, and worshiped our lord.

C A P I.

X I X.

¶ As he entered and went thorow Hier-
ico. And beholde there was a man na-
med Zacharys, whiche was a ruler a-
monge the Iudians, and was ryche. And he
soughte to be Iesus, what he shold be: a coult
not for the peccate, because he was lytle of sta-
ture. And runnyng before, clymed vp in to a
wyche figge tree to se him: for he wolde come
that waye. And when Iesus came to the
place, he looked vp, and sawe hym: and said vnto
him: Zachary, hasten the downe, for to day
I must abyde at thy house. And he came wthout
doubte, and receyued hym to his house. And when
they had eate, they all gaude, saying: He
is gone in to carpe with a synfull man.

¶ And Zacharye stode forth, and sayde vnto the
Lorde: Beholde, I wote, the halfe of my good-
des I geue to the poore: and yet I haue none
any man yongere. I reffuse hym four score.
And Iesus sayde to him: this daye is healtie
come vnto this house, for as moche as he at-
tend is become the chyld of Abraham. ¶ For
the sonne of man is come to seke and to saue
the losse. ¶

¶ As they herde these, he put for and spake:
because he was nye to Hierusalem, and be-
cause they thoughte the kyngdome of God
wolde shortly appeare. ¶ He sayde therfore:

¶ As a certayne noble man wente in to a

faire countrey, to receyue hym a kyngdome,
and to come againe. So he called his ser-
uantes, and deliuered them tenne poundes
bes, sayinge vnto them. Occupe ye I come.
But his caryage hated hym, and sent a mes-
sage after him, saying: we wyl not haue this
man to regyne ouer vs.

And it came to passe when he was come a-
gaine and had receyued his kyngdome, he com-
maunded his seruantes to be called vnto him
(to whome he gaue his money) to tye what
euery man had marchaunte. ¶ Then came
the first, sayinge: Lorde, thy pounde hath en-
creased ten poundes. And he sayde vnto hym.

¶ Well good seruant, because thou hast ben
faythfull in a very lytle thyng, haue thou au-
gument ouer ten cytres. And the seconde came,
saying: Lorde, thy pounde hath encreased fyve
poundes. ¶ He sayde also to this: and he thou
also ruler ouer fyue cytres.

¶ And an other came and sayd: Lorde beholde
thy pounde, whiche I haue kepte in a naperyn,
for I feared the vicaule thou art a stern man:
thou taked by that thou laydest not downe:
and repel that thou dydest not sowe. And he
said vnto him: ¶ Of thyne owne mouth iudge
the, thou euyl seruant. Knowest thou that I
am a stern man: sayng by that I layde not
downe, & repel that I dyd not sowe. Where-
fore then gauest thou my money in to the
banke, that at my commynge I myght haue
recoveryd myne owne with garynes?

¶ And he sayd to them that stode by: take frō
him that pounde, and geue it hym that hath
the ten poundes. And they sayd vnto him, Lorde
he hath tenne pounde. ¶ He sayd vnto you, that
vnto euery one that hathe, it shall be geyuen:
and from him that hath not, that he shall be
taken from him. ¶ Spoke these wordes
enemys whiche wolde not I shold reuerge ouer
them, bynging hither, and de them before me.
¶ And when he had thus spoken, he went be-
fore, goyng up to Ierusalem. ¶

¶ And it continued, when he was come nye to
Bethphage and Bethanay, besides mount cal-
led Oliuet, he sent two of his disciples, say-
ing: Go in to the towne ouer agayneth you.
In whiche as soone as ye are come, ye shall
fynde a colte tye wheron yet neuer man sat.
Looke hym and byngne hym brother. And yet
any man aske you, why do ye loose hym: thus
ye shall saye vnto him, the Lorde hath neede of hym.

¶ They that were sent, went they way and
founde even as he had said vnto them. And
as they were lookinge the colte, the owners of
it sayd vnto them: why loose ye the colte?
And they sayd, the Lorde hath neede of him. And
they brought him to Iesus. And sayng the
rayment on the colte, they sate Iesus thereon.
And as he went, they spredde theyr clothes in
the waye.

¶ And when he nowe approached nere to the
descente of the mount Oliuet, the hole mul-
titude of the disciples began to cryste, and
praise God with a great voyce, for all the mys-
eries that they hadde seene, sayinge: blessed
be the kyng that cometh in the name of the
Lorde

Loke: pear in beuen, and glozy in the highest. And some of the pharisees of the trappe sayd so hym: **A**fter, rebuke thy disciples. He answered and sayd vnto them: I tell you if these wolde hold your pear, the flonke wolde reue.

* And when he was come nere, he begynte the city, & wept on it sayinge. Yf thou knewest alio euen in this daye the thinges apperteyning vnto thy pear. But nowe are they hyd some thyne eyes. For the dayes shall come vpon the that thy enemies shall cast a banke aboute the, and beseege the, and kepe the in on euery syde, and make the euen with the ground, with thy thyngs which are in the. And they shall not leue in þe one flonke vpon an other, because thou knowest not the tyme of thy visitacion.

And he entred the temple, and began to cast out them that soule therein, and them that bought, sayinge vnto them: it is written my house is a house of prayer, but ye haue made it a den of theues. And he taught daily in the temple. **K.** * The high priestes and the scriues and the chiefe of the people went aboute to beseege him, but coulde not fynde what to do. For all the people did hang of his mouth hearyng him.

C They also chafte one question, and he ascheth them another. The parable of the byneparde. Of trespase to be giuen vnto Cesar, and how they shold paye the mounthe of the Sabboce.

C A P I.

X X.

A * And it befell in one of those dayes as he taught the people in the temple and preacheth the gospell, the chiefe priestes and scriues came with the elders, and spake vnto him, sayinge: * Tell vs by what autoritie thou dost these thinges? Either who is he that gaue thee this autoritie? He answered and sayde vnto them: I also wyl aske you a word, and answer me. The baptisme of Iohn was it from heuē or of men? And they thought within them selues, sayinge: yf we shall saye from heuē: he wyl saye: why then blessed yf him not? But yf we shall saye, of men, all the people wyl stone vs. For they be ascerteyned that Iohn is a prophet. And they answered, they coulde not tell whence it was. And Iesus sayde vnto them: neyther tell I you by what autoritie I do these.

B Then began he to speake to the people this parable. * A certayne man planted a byneparde, and let it forth to husbandmen, a went him selfe in to a dreuging country for a greete season. And when the tyme was come, he sent a seruant to the husbandmen that they shold gyue him of the frutes of the byneparde. And they byd beat him, and sente him away empty. And agayne he sente yet an other seruaunte, but they byd beat him, and soule entreated him also, and sent him away empty. He sent the thyrde to, and him they wounded, and castrated. Then sayd the Lorde of the byneparde: What shal I do? I wyl sende my deere sonne, him peraduenture they wyl reuerence when they se him.

But when the seerues sawe him, they recei-

soned within them selues sayinge: this is the byrre, come let vs kyll hym. that the inheritance maye be ours. And they cast him out of the byneparde, and kyllid him. Nowe, what shal the Lorde of the byneparde do to them? He wyl come and beseege these seerues, and wyl let out his byneparde to other. When they heere that, they sayd: God forbid.

And he behelde them, and said: what meaneth this then that is written: * The flonke that the byrdres refused, the same is made the heed coryner stone? Who so euer stomble at that flonke shall be broken; but on whom so euer it fall, it wyl gronne him to powder. And the byrre priestes and scriues the same hour went aboute to lape handes on hym; but they feared the people. For they wyl be spake this parable agayn them.

And they watched hym, and sente to the scribes, whiche shold saye them whates pfecte to take him in his wordes, and to deliuer him vnto the powere and autoritie of the ruler. And they asked him, sayinge: **A**fter, we knowe that thou sayest and teachest right; neyther considerest thou the person, but teachest the waye of God truly. Is it lawful for vs to gyue Cesar tribute or no? He perceived their craftines, and sayde vnto them: * Why tempte ye me? Shewe me a penny. Whose image and superscription habeth it? They answered & sayde, Cesar. And he said vnto them Gyue then vnto Cesar that which belongeth vnto Cesar, & to God that which pertaineth to god. And they could not erroue his saying before the people. But they maruelled at his answer, and helde their pear.

There came to him certayne of the Sadducees, whiche deny there is any resurrection. And they asked him, sayinge: * **A**fter, Moyses wrote vnto vs: Yf any mans brother dye withoute a wyfe, and the same dye withoute issue, that then his brother shold take his wyfe, and kasse by seed vnto his brother. There were seven brethren, and the fyrst toke a wyfe, and dyed withoute issue. And the seconde toke a wyfe, and he dyed childlesse. And the thyrde toke her / yf wyfe the residue of the seven, and lette no issue behynde them, and dyed. All of all the woman died also. Nowe at the resurrection whose wyfe of them shal she be? For seven had her to wyfe.

Iesus answered and sayde vnto them. The chylde of this world many wyues, and are giuen to a marryge, but they which shall be made worthy to that world, and for the resurrection from dead, neither marrye nor are marryed, ney can dye any moie. For they are angell lyke, and are the sonnes of God, in as moche as they are the children of the resurrection. Nowe that the deed shall rise agayne, also Moyses signified bydes the bulwar, when he sayde: * The Lorde God of Abraham, and the God of Isaac, and the God of Jacob. But he is not the God of the dead, but of the liue which lyue. For all lyue in him. Then certen of the pharisees answered and sayd: **A**fter, thou hast well sayde. And after that dost thou aske him nothing any moie.

Mat. lvi. b.
Marc. vii. a.
Ioh. vi. c.
Petr. xvi. b.

Mat. xxi. a.
Mar. xvi. b.

Mat. xxi. c.
Mar. xvi. b.

Mat. lvi. b.
Marc. vii. a.
Ioh. vi. c.

Mat. xxi. a.
Mar. xvi. b.

Mat. xxi. a.
Mar. xvi. b.
Luc. xvi. c.

Mat. xxi. a.
Mar. xvi. b.

Then sayd he vnto them: * how say they that Chyde is Dauides sonne? And Dauid him selfe saythe in the booke of the Psalmes: * The Lord sayd vnto my Lorde, syt on my ryght hande, till I make thynne enemies thy fote stoe. So Dauid calleth him Lorde: and how is he then his sonne?

Then in the audience of all the people, he sayde vnto his disciples: * betwene of these scri-
ptures, which will go in long taryng: and loue greynyng in the machetes, and the lytel seates in the synagogs, & the chiefe columes at festes, which deuoure wyddowes houses, and that vnder pierce of longe praynyng: these shall receyue greater damnation.

¶ And there commendeth the poore wyddow, telleth of the destruction of Ierusalem, of false teachers, of the triboun and troubles for to come, of the ende of the world, and of his owne comynge.

C A P I.

X X I.

As he bebelde, he sawe the cythe men castynge in theys offrynges in to the treasury. And he sawe also a certayne poore wyddow castynge in thyrther two myces. And he sayd: of a truthe I say vnto you, this poore wyddow hath put in more then they all. For they all haue of thyng superfluite put to the gyses of god, but this of her penury hath call in all the substaunce that she had.

As some spake of the temple house it was garnished with goble stones and towels, he sayde: * The house wyl come, when of these wyddowes ye shal not be lette done vpon stone that shal not be thynne downe. And they asked him, sayng: Whaler when shal these be, and what signe is there when they shal come to passe.

And he said: take heede ye be not discypch. For many shall come in my name, saynyng: I am he: and the tyme appoicheth. folowme ye not them therefore. But when ye heare of waetes and seditions, be not afrayde. For these muste firste come, but the ende foloweth not forthwith. Then layd he vnto them: Raoun Hall tye agaynst nation, and kyngdom agaynst kyngdom, and great earthquakes shal be in all quarters, and hunger, and pestilence, and fearful thinges. And great signes shal there be from heuen.

But before all these they shal lay their handes on you and pursue you, deliueryng you vp to thalcrubites, and in to prison, and bynyng you before knynges and rulers for my name. And this shal chaunce you for: a testimonye. But therefore in your hertes not to fudpe before what ye shal answer: for my selfe shal geue you a mouth and wyldoom, wherby to all your aduersaries Hall not be habile to gaynaye or to schid. Yea, ye shal be betrayed of your fathers and mothers, and of your brethren, and kynmen, and louers / and some of you shal they put to deeth. And hated shal ye be of all men for my name. And an heare of your heed Hall not perseyue. Wherby your particuler possesse your louses.

And when ye see Ierusalem belleged with hostes: then vnderstande, that the occasion of it is npe. Then lette them whiche are in Ieremye, flee to the mountaynes. And let them whiche are in the mpdors of it, departe out. And let not them that are in wiche countreys entere therein. For these be the dayes of vengeance, to myll all that are wyrtren. But woe to women which chyle, and to them that geue lacte in thole dayes: for there shal be greute reuoluyng in the lande, and wharce oute all this people. And they shal fall on the edge of the sword, and shal be lead captiue in to all nations. And Ierusalem shal be troden vnder fote of the Gentyles, till the tymes of the Gentyles be fulfilled.

* And there shal be signes in the sonne, and moone, and in the steres, and vpon the earth affliction of people, in despayre, the see and floodes corynyng, men consuming men for feare, and loyngre after thole thynges which Hall come on the earth. For the powres of the heuens shal moue. And then shal they se the sonne of man come in a cloude with power and great gloze. When these thynges begyn to come to passe, then loke vp, and lyfte vp your heues, for your redemption draweth npe.

And he spake to them a symilitude: Whiche holde the sygettes and all other trees, when they spoole to the they: budde, ye se and knowe of your owne felus that somer is come npe. So also when ye se these come to passe / vnderstande, that the kyngdom of shon is npe. Therby I saye vnto you, this generation Hall not passe, till all be fulfilled. Heuen and earth shal passe, but my wordes shal not passe. ¶

* Take heede to your selues, lest your hertes be greued with surfeitnyng and dyonkennelle and cares of this world, and that day come sobrynly on you. For as a snare shal it come on all them that syt on the face of the earth. Waiche therefore continually, praynyng that he maye be habde wothy to see all this that shal come, and that ye may stande before the sonne of man. ¶

In the daye tyme he taughte in the temple, and at nyght he wente out and lodged in the mounte Syon. ¶ And all the people came in the moynynge to hym, in the temple, to heare hym.

John. viii. a.

¶ Chyrl is betrayed. They ate the Ester lamb. They kysse who shal be greake. He prayeth vpon the mount. They take hym and bynyng him to the high prestes house. Peter denyeth hym thre tyme.

C A P I.

X X I I.

The first of fower byed deuce nic, whiche is called Ester, and the high prestes and Serpes fought howe to kyll hym but they feared the people. When entred Shacan in to Judas, whose by name was Zicariot (which was off the nombre of the twelue) and he wente and communed with the high prestes and rulers howe he myght betraye hym to them. And they were gladd: and

Math. xxvi. a.
Mare. xiii. a.

¶ counsaunte

THE GOSPEL.

courtaunted to geue hem money. And he consented, and soughte oportunitie to betraye hym vnto them when the people were asleepe.

¶ Then came the day of shewe bled when of necessitye the shee lambe muste be offered. And he sente peter and iohn, sayinge: Go purpase the shee lambe, that we maye eate.

¶ Peter sayd to him. Where wylste thou, that we purpase? And he sayd vnto them. Schoole when ye be entered in to the cite, there shall a man meete you bearynge a ppytyre of water/ hym folowen in to the same house that he enstert in, and saye vnto the householder. The maker saythe vnto the. Where is the beste chambrye, wher I shal eate my best shewe with my disciples? And he shal shewe you a greates place: pause. There make redye. And they went, and founde as he had sayde vnto them, and made redye the place.

¶ And when the deute was come, he came thowen and the twelue apostles with him, and sayd vnto them: I haue despyngly desired to eate this shee lambe with you before that I suffer. For I saye vnto you herenext I wyl not eate of it any more, tyl it be fulfilled in the kyngdome of god. And he toke the cup, and gaue thanks and said. Take this, and drinke it amonge you. For I saye vnto you, I wyl not drynke of the frute of the vyne, tyl the kyngdome of god be come.

¶ And takynge bread and geyng thanks, he brake and gaue it to them, sayinge: This is my body whiche is gyven for you. This do for my remembrance. And he tooke also the cuppe when he had supped, sayinge: This cuppe is the newe testamēt in my blood, whiche is shedde.

¶ But loo, the bande of him that betrayeth me, is with me on the table. And the forme of man goeth as is appoynted: But two to that man by whom he is betrayed. And they began to enquerie among them selues, which of them it shoulde be that shoulde do that.

¶ And there was a stryfe amonge them, which of them shoulde be taken for the greater. But he said vnto them: the kynges of the gentyls reigne ouer them, and they that beate rule ouer them are called gracious lordes. Ye shall not be so. But the greater amonge you, shall be as the yonger: the chiefe, as the miniſter. For whether is greater he that sitteth at the table, or he that serueth? Is not he that sereth at the table? But I am amonge you, as he that ministereth: as they which haue abided with me in tribulations. And I dispose vnto you a kyngdome as my father hath disposed to me: that ye maye reule and dynke at my table in my kyngdome, and sit on seates, and iudge the twelue of israel.

¶ And the word said: Simon, Simon, beholde Satan hath helped you, to sift you as if to wee the wheate: but I haue prayed for the, that thy faith faile not. And when thou art conuerted strengthen thy brethren. But he sayd vnto him. Lord, I am redye to go with thee in to prison, and to death. And he sayd: I tell the, Peter the cocke shall not crosse this daye, tyl thou

haue thye denyed that thou knowest me. And he sayde vnto them: when I sint you without wallet and staffe, and shooes: lacked ye ought? And they sayde, no. And he sayd to them: Thus now he that hath a wallet, let him take it up, and hath therin his staffe. And he that hath no wallet, let him sell his cote and bye one. For I saye vnto you, that yet that whiche is wyrtren muste be perfumed in me: And euen with the wicked was he nombred. For those thynges which are of me, haue an ende. And they sayd: Loyde, beholde here are two swordes. And he sayd vnto them: it is ynough.

¶ And he came out, and went as he was wont to moune oliuet. And the disciples folowed him. And when he came to the place, he said to them, praye, lest ye fall in to temptation.

¶ And he was taken frome them aboute a stonys cast, and knyled downe and prayed, sayinge: Father, if thou wylste, myddel thou this cup from me. Nevertheless, not my will, but thyn be fulfilled. And there appered an angell vnto him from heauen, comfortynge hym. And beinge in an agonye, he perswaded hymself longer. And his sweat was like dropes of blood, techynge downe to the ground. And he arose vp from praye and came to his disciples, and founde them asleepe for dreames, and said to them: whye sleepe ye? Woke a praye, lest ye fall in to temptation.

¶ Whyle he yet spake / beholde, there came a company, and that he was called Judas one of the twelue, went before them, and preyed nye vnto Iesus to kysse him. And Iesus said vnto him. Judas betrayest thou the sonne of man in a kysse? When they whiche were aboute him sawe what wolde folowe, they said vnto him: Loyde shall we symple with the tweete. And one of them smote a scumme of the byrd pyered and smote of his right eare. And Iesus answered and said, suffice ye thus farre this daye: and he touched his eare, and healed hym.

¶ Then Iesus sayde vnto the chiefe prestes and rulers of the temple, and thelthes whiche were come to him. Woe ye come out as vnto a theefe with swordes and staves: When I was dayly with you in the temple, ye sayde no bandes vpon me. But this is your honre, and the power of darkenesse. When toke they hym, and leade hym, and brought him to the hygge prestes house. But peter folowed afaire of.

¶ When they had kindled a fyre in the myddes of the palace, and were set to tounce togither: Peter also satte downe amonge them. And certayne damself behelde him as he satte by the fyre, and beholdynge him sayd: This was also with him. When he denyed him, saynges toman I knowe him not. And after a while whyle, an other satte him and said: thou art also of them. And peter sayd: man, I am not. And about the disaunce of an houre, an other admyred sayng: brethly this felow was with him, for he is of galilee: and peter sayd: man, I wote not what thou sayest. And shortly whyle he yet spake, the cocke crew. And the Loyde turned abacke and looked vpon Peter. And

Math. xxi. 1. b
Mark. xiii. 1. a

Math. xxi. 1. b
Mark. xiii. 1. a
Lukas. xxi. 1. a

Math. xxi. 1. b
Mark. xiii. 1. a
Lukas. xxi. 1. a

Math. xxi. 1. b
Mark. xiii. 1. a
Lukas. xxi. 1. a

Math. xxi. 1. b
Mark. xiii. 1. a
Lukas. xxi. 1. a

Math. xxi. 1. b
Mark. xiii. 1. a
Lukas. xxi. 1. a

Math. xxi. 1. b
Mark. xiii. 1. a
Lukas. xxi. 1. a

And Peter remembered the wordes of the Lord, how he said vnto him, before the cocke crowe, thou shalt denie me thrise. And Peter wente out, and wepte bitterly.

And the men that helde Iesus mocked him, smyringe and blynfolowinge him, they strake him on his face. And asked him sayinge: arte thou is that smoothe the? And many other thynges full of scorne said they against him.

And as sone as it was daye, the elders of the people, and the high priestes and scribes came together and led him in to their concile sayinge at thou derest thyselfe: tell vs. And he sayde to them: if I shall tell you, ye wyl not beleeue. And yf I shal saye you, ye wyl not answer me: as I see me go. For the scribes shall the sonne of man sit on the ryght hande of the power of God. Then said they all: art thou then a son of God? He sayde to them: ye saye that I am. Then sayde they: what nedest thou any further wyrces? We ouer selues haue herde of his owne mouthe.

¶ Iesus is brought before Pilate and Herode. The women make lamentation for him. He prayeth for his enemies, forgiueth the same vpon his right hande, and dyeth on the crosse, and is buryed.

CAPI. XXXII.

And the hole multitude of them arose, and led him vnto Pilate. And they began to accuse him, sayinge: we haue founde this man persequinge the people, and forbiddinge to paye tribute to Cæsar: sayinge that he is chiefe a kynge. And Pilate examined him, sayinge: art thou the kynge of the Iewes? He answered him and said: thou sayest. Then said Pilate to the hygh priestes, & to the people: I fynde no faute in this man. And they reuered the more feare, sayinge, he makethy commocions in the people, teachinge throughout Iury, and began at Salile, euen to this place.

¶ When Pilate heerde mencyon of Salile, he asked whether the mā there of Galile. And as sone as he knewe that he was of Herodes iurisdiction, he sente him to Herode, which was also at Iherusalem in those dayes. And when Herode sawe Iesus, he was exceeding glad. For he was desirous to see him of a long season, because he hadde herde many thynges of him, and trusted to haue seene some myracle done by him. Then questioned he with him of many thynges. But he answered him not one worde. The hygh priestes and scribes stood and accused him warpely. But Herode with his men of warre despyed hym, and after he had mocked him, arrayed him in byrre, and sente hym agayne to Pilate. And the same daye Pilate and Herode were made frendes together. For before they were at warrour.

¶ Pilate assembled the hygh priestes, and rulers, and the people, and said vnto them: ye haue bounde this man vnto me, as one that peruerth the people. And beholde I haue examined him before you, haue founde no faute in this man, of those thynges wherof ye accuse him. No no; yet Herode. For I sente you to

him: and lo, nothinge worthy of death is done to him. I wyl therefore chassen him, and let hym go. For of necessitye he muste haue let one losse vnto them at that tyme.

¶ And all the people cryed together, sayinge: atwaie with him, and deliuer to vs Barabbas: whiche for insurrection made in the cite and murder, was call in pysson. Pilate spake agayne to them, willinge to dymitt Iesus. And they cried, sayinge: Crucifie hym, crucifie hym. He sayde vnto them the thyrde tyme. What cruel hart he done? I fynde no cause of death in him, I wyl therefore chassen hym, and let him losse. And they cried with a loud voyce, and requyred that he myght be crucified. And the voyce of them and of the hygh priestes perswaded.

¶ And Pilate gaue sentence that it shoulde be as they requyred, and let losse vnto them, him that for insurrection and murder was caste in to pysson, whome they despyed, and deliuered Iesus to do with him what they wold. And as they led him atwaie, they caught one Symon a Cyrenensis compynge out of the stree, and on him layde they the crosse, to beare it after Iesus.

¶ And there folowed him a great company of people and of women, whiche women bewailed & lamented him. But Iesus turned backe vnto them, and sayde: Daughters of Iherusalem, wepe not for me, but wepe for your selves, and for your chyldren. For behold, the dayes be commynge when men shall saye: they curse the barren, and the wombes that neuer bare, and the byrdes which neuer gaue lufte. Then shall they begyn to saye to the mountaynes, fall on vs, and to the hyles, couer vs. For yf they do this to a grene tree, what shall be done to the drye.

¶ And there were two felons led with him to be sayned. And when they were come to the place called Caluary, there they crucified him, and the felons, one on the right hande, and an other on the left. Then said Iesus: father, forgiue them, for they wote not what they doo. And they parted his raiment, and cast lottes. And the people robe and deride.

¶ Also the rulers mocked him with theym sayinge, he helpe other, let him helpe hym selfe: yf he be chiefe the chiefe of God. The soldiers also mocked him, and came and gaue him byrnegger and said: Yf thou be the chiefe of the Iewes, saue thy selfe. And his inscription was wyrcen ouer him, in Iehewe, and in Latyn, and in Greeke letters: This is the king of the Iewes.

¶ Nowe, one of the felons whiche hanged, rayled on him, sayinge: Yf thou be chiefe, saue thy selfe, and be. The other answered and rebued him, sayinge: Neither search thou God, because thou arte in the same damnation: We are iustly punished, for we receyue accordinge to our deces: But this man hath done nothinge amysse. And he sayd vnto Iesus: Lord, remember me when thou comest in thy kyngdome. And Iesus sayde vnto him: verily I saye vnto the, to daye shalt thou be with me in paradys.

Mat. xxvii. b
Marck. xv. a
John. viii. a

Mat. xxviii. c
Marck. xv. a
John. xix. a

Mat. xxvii. b
Marck. xv. a

Mat. xxvii. b
Marck. xv. a
John. xix. a

Mat. xxvii. b
Marck. xv. a
John. xix. a

f

f

It was aboute the sixte houre. And there came a darkness ouer all the lande, tyll the .ix. houre, and the sonne was darkened. And the vayne of the temple dyd rent euen vnto the myddes. And Iesus cryed with a great voyce and sayd: Father, in to thy handes I comende my spere. And when he thus had said, he gaue vp the ghoſt. Wher the Centurion ſaw what had happened, he glorified God, ſaying. Verily, this was a righteous man. And all the people that came together to that feſt, beholdinge the thynges which were done, ſaied they: This was a righteous man. And all his acquaintance, and the women that followed him from Galile, ſaied alacke of beholdinge theſe thynges.

And lo, a man named Ioseph, a counceylour, being a good man and a iuſt, who was not conſcyringe to the counceill and dede of them, whiche was of Stramatia, a cite of the Jewes: whiche ſame alſo waſted to the kyngdom of god: this man went vnto Pilate and begged the bodye of Ieſus, and toke it home, and wraſſaped it in a linnen clothe, and lapde it in an breuen tombe, wherein was neuer man beſore lapid. And it was the daye of preparation, and the Saboth daye on. The women that followed after whiche came with him from Galile, beſeigh the ſepulchre, and beſeigh the bodye was lapid. And they returned and prepared abowes and omentures, but reſted the Saboth daye, accorpyng to the commandement.

And when Iesus was crucified, there came a darkness ouer all the lande, tyll the .ix. houre, and the vayne of the temple dyd rent euen vnto the myddes. And Iesus cryed with a great voyce and sayd: Father, in to thy handes I comende my spere. And when he thus had said, he gaue vp the ghoſt. Wher the Centurion ſaw what had happened, he glorified God, ſaying. Verily, this was a righteous man. And all the people that came together to that feſt, beholdinge the thynges which were done, ſaied they: This was a righteous man. And all his acquaintance, and the women that followed him from Galile, ſaied alacke of beholdinge theſe thynges.

CAPL. XXIII.

On the morowe after the Saboth, early in the mornynge, they came vnto the sepulchre, and brought the spices whiche they had prepared, and other women with them. And they founde the stone rolled away from the sepulchre, and went in: but founde not the bodye of the Lorde Ieſus. And it happened as they were amazed therat: Lo, two men ſtoode by them in whynynge garmentes. And as they were aſkayd, and bowed downe theyſe faces to the earth, they ſayd to them: why ſeeke ye lyving among the dead? He is not here, but is riſen. Remember howe he ſpake vnto you when he was yet with you in Galile, ſayinge that the ſonne of man muſt be deliuered in to the handes of synfull men, and be crucified, and the thyrde daye riſe agayne.

And they remembred his wordes, and returned from the ſepulchre, and tolde all theſe vnto the elden, and to all the reſt. And Iudas Magdalayn, and Iohna, and Mary of Betanay, and other that were with them, whiche tolde theſe thynges vnto the apoſtles, and they: wordes ſeemed vnto them as a ſabill, rather theylued theyſe them. Then aroſe Peter, and came vnto the ſepulchre, and do-

ynge downe ſawe the linnen clothes lapde alone, and departed wondrynge in hym ſelfe at the thynges happened.

And beholde, two of them went that ſame daye to a towne beyng from Jeruſalem aboute theſe foute furlonges, called Emmaus: and they calked together of all theſe thynges that had happened. And it chaunced whyle they communed together and reaſoned, that Ieſus hym ſelfe betwixt them, and he ſaied with them. But they eyes were holden, that they coulde not knowe him. And he ſapd vnto them: Whiche communicacions are theſe that ye haue one to an other as ye walke and ſeeked? And one of the women named Cleopha, answered and ſapd vnto hym: art thou alone a ſtranger in Jeruſalem, and haſt not knowen that haue chaunced therin, in theſe dayes? To whome he ſapde, what thynges?

And they ſapd vnto hym: of Ieſus the Nazarene, whiche was a prophete mighty in dede and woide beſore God, and all the people. And howe the high preeſtes, and our rulers deliuered him to be conſecrated to death: and haue crucified him. But we trusted that it hadde ben he, that wolde haue deliuered Iſrael. And as to touchyng all theſe thynges, he ſaied: In euen the thyrde daye, theyſen they were done.

Yea, and certayne women of our compaignie made vs aduice, whiche came early vnto the ſepulchre, and founde not his bodye, and came, ſayinge, they had ſene a viſion of angells, whiche ſapd that he was alive. And certayne of them whiche were with vs went to the ſepulchre, and founde it euen ſo as the women had ſapd: but him they ſawe not.

And he ſapd vnto them: O folles and ſlowe in heart to beleue all that the prophetes haue ſpoken: Oughte not Chriſte to haue ſuffered theſe thynges, and to entee in to his glorye? And he began at Moſes, and at all the prophetes, and interpreted vnto them in all theſe ſcriptures which were wyrtten of him. And they approached the towne whiche they wente to: And he made as though he wolde haue gone further. But they conſtrained him ſayinge, as they went vs, ſo it ſhal cometh to morowe night, and the daye is farre paſſed. And he wente in to ſeape with them.

And it came to paſſe, as he ſate at table with them, he toke bread, bleſſed it, brake and gaue to them. And they eyes were opened, and they knewe him, and he baniſhed away from them. And they ſapd bytwixt them ſelues: Whyd not oure heertes burne within vs whyle he talke with vs by the waye? Whyle he opened to vs the ſcriptures? And they roſe up the ſame houre, and returned to Jeruſalem, and founde the elden gathered together, and them that were with them, whiche ſapd: the Lorde is riſen in dede, and hath appeared to Symon. And they ſaid what thynges was done in the waye, and howe they knewe hym in the breakinge of bread.

As they thus ſpake, Ieſus hym ſelfe ſtoode in myddes of them, and ſapd vnto them: peace.

Mat. xxv.

Luce. xxiv.

Mat. xxv.

Luce. xxiv.

Luce. xxiv.

Mat. xxv.

Luce. xxiv.

Luce. xxiv.

Mat. xxv.

Luce. xxiv.

Luce. xxiv.

The Gospel after S. John.

pear be with you. And they were abashed
 and askepe, supposinge that they had sene a
 spire. And he saide vnto them: wher
 ye troubled, and why do y thoughtes kepe in
 you? behold my handes and my feet,
 how it is euen my selfe. Handle me as the
 spires haue not felthe and bones, as ye
 haue. And when he had thus spoken, he
 shewed them his handes and his feet. And
 whyle they yet dycked not for lope and won-
 der, he sayd vnto them: Haue ye here any
 breade? And they gaue him a peece of a bry-
 led fysshe, and of an honny combe. And he toke
 it, and ate it before them.

And he said unto them, These are the words which I spoke unto you by prophesie, I was yet with you, that this must be fulfilled in you, that three of you should be in the land of Iherusalem, and in the prophetes, and in the psalmes. * When opened he they might, that they might better understand the scriptures, and say vnto ierusalem, Thus it is written, & thus it becometh thyself to suffer, and to be sicke againe before the thy godde daye, and that repentance and remission of sinnes shoulde be preached in his name amongst all nations. I beginnynge at Ierusalem. Ye are testifies of these thynges. And now, I sende the promise of my father vpon you. * Thus say ye in the city of Ierusalem.

And it came to passe, as he
blessed
them, he departed from them, and
was borne up to heauen. And
they worshipped him, and
returned to Ierusalem with
great ioye, and were
continually in the
temples praising
and blessing
god. Amē.

**The end of the Gospel
after St. Luke.**

The everlastinge birth of Christ, and how he
became man. The testimony of Iohn. The callinge
of Andrew, Peter. &c.

CAPL.

L. 4

The begynnynge was the
 woꝛde, and the woꝛde was with
 God / and the woꝛde was God.
 This was in begynnynge with
 God. All were made by it, and
 without it was made nothing that was made.
 In it was life, and the life was the lighte of
 men, and the life lighte shyneth in the darkenes,
 and the darkenes comprehended it not.

*This word
 is the second
 chap in the
 first booke
 of Iohn.*

There was a man sent from God, whose name was John. This came for a witness, to certify of the light, that all men might believe by him. He was not the light, but to bear witness of the light. That was the true light, which lighteth all men coming into the world. He was in the world, and the world was made by him, and the world knew him not.

He came in to his owne, and his owne re-
ceived him not. But as many as received him, to them he gave power to be made the
sonnes of God, by believing on his name which
came in the world, not of bloud, nor of the will
of the flesh, nor of the will of man, but of
God.

And the worde was made fleshe, and dwelt
amonge vs, and we sawe the glorie of it, as
the glorie of the onely begotten sonne of the
father, full of grace and trouthe. h

* John witnesseth of him, and cryed
 saying: This was he of whome I spake,
 he that cometh after me, was before me, because
 he was prior to I was. And of his fulness have
 all we receyved, and grace for grace. For the
 lawe was given by Moyses, but grace & troueth
 came by Iesus Christ. So man hath seen God
 at any time. The onely begotten sonne, which
 is in the bolome of the father, he hath declar-
 ed him. h

✱ And this is the recorde of Iohn: when the Jewes sent priests and Levites from Jerusalem, to aske him, what arte thou? And he confounded and denied not, and confessed I am not Christe. And they asked him: what thinkest thou? He answered: I saye: I am not. And they sayd to the people: And he answered not. Then sayd they unto him: what arte thou, that we may give an answer to them that aske thee? What sayd thou of thy selfe? He sayd: I am a voice of some cryinge in the wilderness, make straight the waye of the Lord, as sayd the prophet Esai.

And they whiche were sente, were of the
pharisees. And they asked him, and said vn-
to him: Why baptisest thou then, if thou be
not Christ, nor Seij, neither the Prophet?
John answered them, sayinge: I baptise with
water: but one is come amonge you, whome
ye knowe not: he it is that cometh after me,
whiche will baptise me, whose shoe latchet I

耳。耳。

h This word
d. is the second
th. given in Tru
nd. nity Jesus
e. dwells.

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ATM

am not worthy to vnloose. These things were done in Bethabara beyonde Iordane, where Iohn dyd baptise.

¶ The next dape Iohn saue Iesus commynge vnto him, and said: beholde the lambe of God, which taketh away the synne of the worlde. This is he of whom I said. After me cometh a man whiche was before me, for he was pretyer I, and I knew him not, but that he shoulde be declared to Iherusalem, therefore am I come baptysinge with water.

¶ And Iohn wptyned sayinge: I saue the synners descende from heuen, I saue into a doue and abyde vpon him, and I knewe him not. But he that sent me to baptise in water, he saue vnto me, vpon whom thou shalt see the synners descende and take syn on hym, this is he whiche baptyseth with the holy ghost. And I saue and testifed that this is the son of God.

Math. iii. b.
Marck. i. d.
Luce. iii. d.

The next dape after, Iohn shode agayne, and two of his disciples. And he behelde Iesus as he walked by, and sayde: Beholde the lambe of God. And the two disciples herd him speake and folowed Iesus. And Iesus turned aboute, and saue them folowe, and sayd vnto them: What seek ye? They said vnto him: Rabbi (whiche is by interpretation, Master) wher dwellest thou? He saue vnto them: come and se. They came and saue where he dwelt, and abode with him that dape. For it was about the tenth houre.

Math. x.

One of the two whiche herde Iohn speake and folowed Iesus, was Andrey and Symon Peteres brother. This synne founde his brother Symon, and saue vnto hym: we haue founde Messias, whiche is by interpretation, anoynted / and broughe hym to Iesus. And Iesus behelde hym and saue / thou art Symon the sonne of Ionas, thou shalt be called Cephus, whiche is by interpretation a stone.

The dape folowynge Iesus wolde go in to Galilee, and founde Philip, and said vnto him: folowe me. Philip was of Bethsaida the cite of Andrey and Peter. And Philip founde Nathanael, and sayd vnto hym: We haue founde him of whom Moses in the lawe and the prophetes dyd wyte, Iesus the sonne of Ioseph, a Nazarene. And Nathanael saue vnto him: can ther any good come out of Nazareth? Philip said vnto him: Come and se.

¶ Iesus saue Nathanael commynge to him, and saue of him: Beholde a ryght Isaacite, in whome is no guile. Nathanael saue vnto hym: wher knowest thou me? Iesus answered, and saue vnto him: Beside that I sayd called the, when thou wast vnder the fig tree, I saue the. Nathanael answered and saue vnto him: Rabbi, thou art the sonne of David, thou art the kynge of Israel. Iesus answered and saue vnto him: Because I sayd vnto the, I saue the vnder the figge tree, thou believest. Thou shalt see greater thynges then these. And he saue vnto him: Electus, verily. I saue vnto you: hereafter shall ye see heuen open, and the myngles of heuyn ascende and descende vnto ouer the sonne of man.

¶ Thus he turneth the water vnto wyne, and dyd such the byres and sellers out of the temple.

C A P I.

II.

¶ And the thirde dape, was there a marriage in Cana a cite of Galilee, and the mother of Iesus was there. And Iesus was bythen also a his disciples vnto the marriage. And when the wyne failes, the mother of Iesus said vnto him: they haue no wyne. Iesus saue vnto her: woman, what haue I to do with the? myne houre is not yet come. His mother saue vnto the mynders: what so euer he saue vnto you, do. And ther were standing there, six water pottes of stone, after the maner of the purifying of the Iewes, containing two or thre fyshens a peece.

Math. xii. b.
Luce. xii. b.

¶ And Iesus said vnto them: fyll the water pottes with water. And they fylled them vp to the hyrm. And he said vnto them: draw out now, and beare vnto the gouernour of the fest. And they bare it. When the ruler of the fest had tasted of the water that was turned vnto wyne, and knewe not whence it was, (but the mynders whiche dyne the water knewe) he called the bydegrome and saue vnto him: all men at the begynnyng felt good wyne, and when men were dyner, then that whiche is worse. But thou hast herce backe the good wyne ryll now.

This begynnyng of myracles dyd Iesus in Cana of Galilee, and shewed his glory, and his disciples belueed on him. ¶ After that he descended in to Capernaum, and his mother, and his brethren, and his disciples: and there continued not many dapes.

¶ And the Iewes after was at hande, and Iesus went vp to Ierusalem, and founde styngynge in the temple those that solde ozen and shepe and wyse, and chaungers of money. And he made a scourge of small cordes, and drave them al out of the temple, with the tyepe and ozen, and powred out the chaungers money, and ouerturde the tables, and laid vnto them what solde houses: they with theyr thynges here, and make not my fathers house an house of merchandise. And his disciples remembered how that it was wyten: ¶ The sele of thyne house hath euen eaten me.

Math. xii. b.

¶ Then answered the Iewes, and saue vnto him: What tokest thoue thou vnto be, because thou doest these thynges? Iesus answered and said vnto them: ¶ despoyle this temple, and in the dapes I shall reare it vp agayne. Then said the Iewes. xvi. peces was this temple a buyldynge, and tople thou reare it vp in the dapes? But he spake of the temple of his bodye. As some therefore as he was cryn from dede agayne, his disciples remembered that he thus saue. And they belueed the scripture, and the wordes whiche Iesus had saue.

Math. xii. b.

¶ When he was at Ierusalem at Easter in the fest, many blyceud on his name, when they sawe his myracles whiche he dyd. But Iesus put not hym selfe in theyr bandes, because he knewe all men, and needed not that any shoulde testifie of him. For he knewe what was in man. ¶

¶ The communication of Christ with Apollonius
The doctrine and baptism of John, and what wis-
dom he beareth of Christ.

CAP. III.

There was a man of the Pharisees named Apollonius, a ruler among the Jews. The same came to Jesus by night, and said unto him. Rabbi, we know thou art a teacher come from God. For no man can do these things that thou dost, except God were with thee. Jesus answered and said unto him. Verily, verily I say unto thee: unless a man be borne a newe, he can not see the kingdom of God. Apollonius said unto him. How can a man be borne when he is olde? can he enter into his mothers wombe, & be borne againe? Jesus answered. Verily, verily I say unto thee: unless a man be borne of water and spirit, he can not enter in the kingdom of God. That which is borne of the flesh is the flesh: and that which is borne of the spirit, is spirit. How canst thou say that? Jesus answered and said unto him. Thou art the master of Israel, and knowest not these things? Verily, verily I say unto thee, we speake that we knowe, and witnesseth that we haue seene: & we receiue not our witness. If Iohn I tell you earthly things, ye beleeue not: how should ye beleeue, if I shall tell you heavenly things?

And Apollonius answered and said unto him: howe can these be? Jesus answered and said unto him: art thou the master of Israel, and knowest not these things? Verily, verily I say unto thee, we speake that we knowe, and witnesseth that we haue seene: & we receiue not our witness. If Iohn I tell you earthly things, ye beleeue not: how should ye beleeue, if I shall tell you heavenly things?

And no man ascendeth up to heauen, but he that came downe from heauen, the sonne of man which is in heauen.

And as a Snake lyeth up the serpent in his wyndred, euen so must the sonne of man be lifted up, that none that beleeueth in hym perish: but haue eternall lyfe.

¶ For God so loueth the worlde, that he hath giuen his onely sonne, that none that beleeue in him, should perishe: but should haue euertlasting lyfe. For God sent not his sonne into the worlde, to condemne the worlde: but that the worlde through him, might be saued. He that beleeueth on him, shall not be condemned. But he that beleeueth not, is condemned al redy, because he beleeueth not in the name of the onely sonne of God. And this is the condemnation, that light is come into the worlde, and the men loued darknesses more then light, because their deedes were euill. For euery man that euill doeth, hateth the light: neither cometh to lyght, lest his deedes should be re-
proued. But he that doeth truth, cometh to the lyght: for his deedes might be knowne, whome that they are wrought in God.

After these came Jesus and his disciples into the land of Jewry, and there he abode with them and baptised. And Iohn also baptised in Enon beyntes Salim, because there was much water there, and they came, and were

baptised. For Iohn was not yett caste into prison.

¶ There arose a question betwene Iohns disciples and the Jews about purgysse. And they came vnto Iohn, & sayde vnto him: Rabbi, he that was with the byrdne Jordan, to whome thou barest witness, becometh he baptiseth, and all men come to hym. Iohn answered, and sayde: I man can receiue no thinge, unless it be giuen him from heauen. Ye your selues are witnesses, that I sayde: I am not Christ, but am sent before him. He that hath the byrde, is the byrdgome. But the feare of the byrdgome, which standeth by & beareth him, receiveth greater of the byrdgomes voyce. This my voyce is fulfilled. He must increase, and I must abate.

He that cometh from an hyght, is above all: He that is of the earth, is earthly, and speaketh of the earth. He that cometh from heauen, is above all, and what he hath seene and heere: that he testifieth: but no man receiveth his testimony. He that hath receiued his testimony, hath set to his seale that God is true. For he whome God hath seene, speaketh the wordes of God. For God giveth not the spirit by measure. The father loueth the sonne, and hath giuen all things into his hand. He that beleeueth on the sonne hath euertlasting lyfe: & he that beleeueth not the sonne, shall not see lyfe, but the wrath of God abydeth on him.

¶ The louinge communication of Christ with the woman of Samaria by the wellles syde. How he beareth the rulers of same.

CAP. I. III.

As he as the Lord had knowledge, & howe the Pharisees had here, that Jesus made and baptised moche disciples then Iohn (though that Jesus him self baptised not: but his disciples) he sette Jewry, & departed againe into Galilee. And it befell him to go thorow Samaria. So came he to a cite of Samaria called Sichar, wher the possessor that Jacob gaue to his sonne Joseph. And there was Jacobs well. Jesus then rested in his ioyner, late thus on the well. And it was about the sixte houre: and there came a woman of Samaria to drawe water. And Jesus said vnto her: giue me drinke. For his disciples were gone awaye vnto the towne to buye meate. Then sayde the woman of Samaria vnto him: howe is it, that thou bringest a Jewe, albeit drinke of me, bringest a Samaritan? For the Jewes medle not with Samaritans. Jesus answered and said vnto her: If thou knowest the gyfte of God, and wher it is that sayeth to thee giue me drinke, thou wouldest haue asked of him, and he wold haue giuen thee, lyminge water. The woman sayd to hym. For thou hast nothinge wherewith to drawe, and the well is depe: from whence then hast thou that water of lyfe? Art thou greater then our father Jacob which gaue vs the well, and he him self dranke thereof, and his children, and his cattell?

Jesus answered and sayde vnto her: wot thou

to cure dyketh of this water, shall thirde agayne. What wyl to cure shall synke of the water that I shall geue hym, shall neuer be moze a thirde: but the water that I shall geue hym, shall in him a well of water, springing vp into eternall life. The woman sape to hym: Syr, geue me of that water, that I may not drye, neyther come hyther to drawe. Jesus sape vnto her. So and call thy husband, and come hyther. And the woman answered, and sape to hym: I haue no husband. Jesus sape to her: Thou hast well sayd, I haue no husband. For thou hast had five husbandes, and he whome thou now hast, is not thy husband. What saydest thou truly.

The woman sape vnto hym: Syr, I perceiue, thou arte a Prophet. Our fathers too thipped in this mountayne: and ye sape that in Jerusalem is the place, wher men ought to worshippe. Jesus sape vnto her: woman beleue me, the house is commynge, when ye shall neyther in this mountayne nor yet at Jerusalem, worshippe the father. Ye worshippe ye wot not what: we knowe what we worshippe. For helth cometh of the Jewes.

But the house cometh and now is, when the true worshippers shall worshippe the father in spirit, and in trouthe. For suche also the father seeketh to worship hym. God is a spirit, and they that worship him, must worshippe hym in spirit and in trouthe.

The woman sape vnto hym: I wot well that Messiah shall come, which is called Christ. When he is come, he will tell vs all. Jesus sape to her: I that speake vnto the, am he. And euen with that came his disciples, & marvelled that he talked with the woman. Yet no man sape vnto hym: What meanest thou, or what talkest thou with her? The woman the left her waterpot, and went her waye into the cite, and sape to the men. Come, se a man whiche tolde me all that euer I do. Is not he Christ? When they went out of the cite, & came to hym.

In the meane while, his disciples prayed him, sayinge: After, eate. He sape vnto them: I haue meate to eate, that ye knowe not of. When sape the disciples within them: Jesus sape vnto them: my meate is to do the will of him that sent me. And to saye his worke shal not be: there are yet foure monethes, & then cometh harvest. Wholdest, I sape vnto you, lift vp your eyes, and loke on the regions: for they are whiter alreedy vnto harvest. And he that replyeth receyueith rewardes, & gathereth fruite vnto life eternall: that both he eate forthwith, and he that receyue, maye he receyue together. And herein is the sayinge true, that one soweth and another receyue, I sente you to reape that wheron ye bestowed no labour. Other men laboured, and ye are entered into their labours.

Many of the Samaritans of that cite beleued on hym, for the sayinge of the woman / whiche testified: he tolde me all, that euer I do. When when the Samaritans were come vnto hym they brought hym, that he would

tary with them. And he abode there. 8 dayes. And many more beleued, because of the wordes, and sape vnto the woman: Followe beleue not because of thy sayinge: for we haue herde him oure selues, and knowe that this is in dede Christ, the salue of the worlde.

After two dayes, he departed thence, and went into Galilee. And Jesus hym self testified that a Prophet hath none honour in his owne countrey. When as some as he was come into Galilee, the Galilees receyued him with glad herte all that he do, at Jerusalem at the feaste. For they went also vnto the feast. And Jesus came agayne into Cana of Galilee, wher he turned the water, into wyne.

And there was a certayne ruler, whose sonne was sicke at Capernaum. This man as soon as he herd that Jesus was come out of Ieremy into Galilee, wente vnto him, and besought him, that he would come to him, and heale his sonne. For he was at point of death. When sape Jesus to hym: except ye se signes and wonderes, ye can not beleue. The ruler sape vnto hym: Syr come atow, or that my childe dye. Jesus sape to him: So the wyne thy sonne lyeth. And the man beleued the wordes that Jesus had spoken vnto him, and went his waye. And anon as he was on his waye, his seruantes met him, and told him sayinge: thy childe lyeth. When enquired he of them the houre when he began to amisse. And they sape vnto him: Yesterday the seruants house, the nurse left him. And the father knewe that it was the same houre, in which Jesus sape vnto him: Thy sonne lyeth. And he beleued, and all his household. This is agayne the seconde myracle that Jesus do, after he was come out of Ieremy into Galilee.

He healeth the man that was sicke right and thirde tyme. The Jewes accuse him, he answered say him false, and reproacheth him.

CAP.

V.

After that, there was a feast of the Jewes, and Jesus went vp to Jerusalem. And there is at Jerusalem, by the slaughterhouse, a pole called in the Iewes tongue, Berseba, hauynge four pichers, in which sape a great multitude of sicke folke, of blindes, halfe and wyrdred, waitinge for the morninge of the water. For an angel went thence at a certayne season in to the pole, and troubled the water. Who so euer then first of all touched the water, was made whole. And there was a certayne man was there, which hadde bene dyseased. xxxviij. yeres. When Jesus saw him lye, and knewe that he now longer was to bene dyseased, he sape vnto hym. Wilt thou be made whole? The sicke man answered him. Syr, I haue no man when the water is troubled, to put me into the pole. But in so much tyme, while I am aboute to come, an other receyueith wher before me.

And Jesus sape vnto hym: arise, take thy

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thy bedde and walke. And forthwith the man was made hole, and toke vp his bed, and walke. And the same daye was the Sabbath daye. The Ietres therefore sayde to hym that was a make hole. It is the Sabbath daye, it is not lawfull for the, to take awaye thy bed. He answered them: he that made me hole, sayde vnto me: Take vp thy bed, and walke. Then asked they hym: What man is that, which sayde vnto the, take vp thy bed, and walke? But he that was healeth, wist not whow it was. For Iesus hadde gotten hym self awaye, because there was feare of people in the place.

After that, Iesus founde hym in the temple, and sayde vnto hym: Beholde, thou arte made hole, hence no more, lest a worse thinge happen vnto the. The man departed and tolde the Ietres that it was Iesus, which hadde made him hole. f

And therefore the Ietres vndyr pursue Iesus, and sought to slea him, because he had done this on the Sabbath. And Iesus answered them: f My father worketh yftherto, and I worke. Therefore the Ietres sought the more to kill hym, not onely because he had broken the Sabbath, but sayd also that God was his father, and made him self equal with God.

When answered Iesus, and sayde to them: Truly, verely I saye vnto you: the sonne can do nothinge of hym selfe, but that he seeth the father do. For what so euer he doeth, f dooth the sonne also. For the father loueth f sonne, and beareth him all what so euer he doeth. And he will shewe hym greater workes then these, so that ye shall maruaile. For as the father reareth by the deed, and quickeneth the, so the sonne also quickeneth whome he will.

Receiue iudgement the father any man: but hath giuen all iudgement vnto the sonne, that all men shoulde honour the sonne, as they honour the father. Whoso honoureth not the sonne, honoureth not the father, which he hath sent hym. Truly, verely I say vnto you: he that hateth my wordes and belueth on him that sent me, hath everlasting life, and shall not come into damnation: but hath passed some death vnto life.

Truly, verely I saye vnto you: the houre is commynge, and now is, when the dea that beare the voyce of the sonne of God. And they that he are, shall lue. For as the father hath lue in him selfe, so hath he giuen the sonne, to haue lue in hym selfe: and hath giuen him power also to iudge, in that he is the sonne of man. Maruaile not at this: the houre shall come, in which all that are in the graues, shall heare his voyce, and shall come forth: they that haue done good, vnto the resurrection of life: and they that haue done euill, vnto the resurrection of damnation. f

I can of my selfe do nothinge. As I heare f I iudge, and my iudgement is iuste, because f see not my will, but the will of the father which hath sent me. If I heare voyces of my selfe, my voycesse is not true. There is an other that beareth voycesse of me, and I am lue that he voycesse, which he beareth of

me, is true.

Ye sent vnto Iohn, and he bare witness vnto the trouthe. But I receiue not the reuerence of man. But these thinges I saye, that ye myght be safe. He was a burninge, and a thynnyng light, & ye wolde for a season haue reioyced in his light. But I haue greater witness then the witness of Iohn. For the woorkes, which the father hath giuen me to fpermyt: the same workes that I do, beare witness of me, that the father sent me. And the father him selfe which hath sent me, beareth witness of me. Ye haue not heard his voyce at any tyme nor ye haue seen his shap: And his workes haue ye not abiding in you. For whome he hath sent: hym ye beleeue not.

Search the scriptures, for in the ye think ye haue eternall life: and they are they which crucifye of me. And yet will ye not come to me, that ye myght haue life. I receiue not praye of me. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receiue me not. Yf another shall come in his owne name, hym will ye receiue. How can ye beleeue which receiue glorye one of another, and seke not the glorye that cometh of God onely?

Do not thinke that I will accuse you to my father. There is one that accuseth you: even Moses in whome ye trust. For hadde ye beleeued Moses, ye wolde haue beleeued me: for he wrote of me. But ye beleeue not his saynges: howe shoulde ye beleeue my wordes? f

I Iesus seereth yee thousande men, secretly awaye, that they shoulde not make hym kinge, and therefore the chiefely beareers of his wordes. The carnall are offended at hym.

CAPI.

VI.

After these Iesus went his waye vnto the feere of Galilee aggre to a cite called Capharnaum. And a great company folloved hym, because they had sene his myracles which he dyd on the dyscald. And Iesus went up into a mountayne, and there sat with his disciples. And Easter, a feaste of the Ietres, was aggre. f

When Iesus lye up his eyes, and sawe a great company come vnto hym, and sayd vnto Philip: Whence shall we bye bread that these might eat. This he sayde to proue hym for him selfe knewe what he wolde do.

Philip answered hym, two hundred prynces of bread are not sufficient for them, that euery one maye take a pycell. Then sayde vnto him one of his disciples, Andrew synon Peters brother. There is a ladde here, which hath fve barley loaves and two fisses: but what is that amonges so manye? And Iesus sayde: Make the people sit down: There was moche grasse in the place. And the men laye down, in nombre, about fve thousande. Iesus toke the bread, and grynne thankes: gaue to the disciples, and his disciples: to them they beere set downe. And pycell of the fisses/

Math. xiii. b
Mark. vi. a
Luce. ix. b

as moche as they wolde.

Wher they had eate enoughe he said vnto his disciples, gather vp the broken meate & remayne it: that nothing be lost. And they gathered it together, and fylled twelue baskets with the fragmentes, of the fyue barley loaves: whiche remayned vnto them that had eaten. Then the men, when they hadde seene the myracle that Iesus dyd, sayde: this is doubtles the prophete that shoulde come in to the world. **I**

Matth. xiii.
Mark. vi.
Luk. ix.

When Iesus perceyued that they wolde come, and take him vp to make him kynge, & he departed agayne into a mountayne, hym selfe alone.

¶ And when euen was come, his disciples went vnto the see, and entred into a shyppe & went ouer the see into Capernaum. And as none it was darke, and Iesus was not come to them. And the see arose with a great wynd that blew. Nowe, when they had rowen about. xvi. or. xxi. furlonges, they sawe Iesus walke vpon the see, & hatynge vnto the shyppe, and were afrayd. But he sayde vnto them: It is I, be not afrayd. Then wolde they haue receyued hym into the shyp, and the shyp was totyd with all the land wher they were then.

The daye folowynge, the people whiche stood on the other syde of the see, sawe that there was none other shyppe there, sawe that one into which his disciples were entred, and that Iesus entred not with his disciples in the shyppe: but that his disciples were gone awaye alone. Where be it, there came other shippes from Tiberias nigh vnto the place, wher they ate brede, when the Loide hadde bidde. Then when the people sawe that Iesus was not there, neyther his disciples, they also toke the shyppe, and came to Capernaum, to synge Iesus.

And when they hadde founde hym, on the other syde of the see, they sayde vnto hym: Rabbi, when camst thou hither? Iesus aunswereth them and sayde: Verely, verely I say vnto you: Ye see me, not because ye sawe the myracle: but because ye dyd eate of the loaves, and were filled.

¶ Wherfore ye not the meate whiche preynteth, but that endureth, vnto euerlasting life, whiche the sonne of man shall geue vnto you. For him hath God the father sealed.

¶ Then sayde they vnto him: what shall we do that we myghte worke the workes of God? Iesus aunswereth and sayde vnto them: This is the worke of God, that ye beleue on hym, whome he hath sent. They sayde vnto hym: what signe shewest thou them, that we maye fe, and beleue the? What wilst thou worke?

Exod. xvi.
John. vi.
Matth. xvi.

¶ Our fathers dyd eate Manna in the wylder- nesse, as it is writen: He gaue them brede from heauen to eate. Iesus sayde vnto the: Verely, verely, I say vnto you: Mores gaue you not the brede from heauen: but my father geueth you the true brede from heauen. For the brede of God is that cometh downe from heauen, & geueth life vnto the world.

¶ Then sayde they vnto hym: Lo yde, euer-

more geue vs this brede. And Iesus sayde vnto them: I am the brede of life. Who cometh to me, shall not hunger: and who beleueth in me shall neuer thirst. **I**

¶ But I sayde vnto you: that ye haue some me, and yet beleue not. All that the father geueth me, shall come to me: and hym that cometh to me, I call not to wast. For I came downe from heauen: not to myne owne will, but his will whiche hath sent me. And this is the fathers will whiche hath sent me, that of all whiche he hath geuen me, I shoulde lose nothing: but shoulde caste it vp agayne, at the last day. And this is the wit of hym that sent me: that euerie man whiche seeth the sonne, & beleueth on hym, shall not badlinge life, and I will caste hym vp at the last daye. The Jewes then murmured at him, because he sayde: I am the brede whiche is come downe from heauen, and sayde: Is not this Iesus the son of Ioseph, whose father & mother we knowe? Howe is it then that he sayeth, I came downe from heauen? Iesus aunswereth, and sayde vnto them: Murmure not, withyn you seke felices. ¶ So man can come to me, ouer- les the father whiche hath sent me, draw him, and I will reple him vp at the last daye. It is writen in the prophetes, & that they shoulde all taught of God. Euerie man therefore that hath here and hath heard of the father, cometh vnto me, not that any man hath seene the father, but he whiche is of God, he hath seene the father.

¶ Verely, verely, I saye vnto you, who beleeueth on me, hath euerlasting life. I am the brede of life. Your fathers dyd eate Manna in the wyldernde, and are dead: This is that brede whiche cometh from heauen, that one shoulde eate of it, and not dye. I am the lyving brede whiche came downe from heauen. If any man eate of this brede, he shall lyue for euer. And the brede that I will geue is my fleshe, which I will geue to; the life of the world. **I**

¶ Then the Jewes stroue amonge them selfes, & sayenge: How can this man geue his fleshe to eate? Iesus therfore sayde vnto the: ¶ Verely, verely I saye vnto you, onles ye eate the fleshe of the sonne of man, & drinke his bloude, ye haue not life in you. Who so euer eateth my fleshe and drinketh my bloud, hath euerlasting life: and I shall reple him vp at the last daye. ¶ For my fleshe is verely meat, and my bloude is verely drynke. Who eateth my fleshe and drynket my bloude, dwelleth in me, and I in hym. As the lyving father hath sent me, and I liue by my father: so he that eateth me, shall lyue by me. This is the brede whiche came from heauen: not as your fathers haue eaten Manna and are dead. Who eateth of this brede, shall lyue for euer. **I**

¶ These sayde he in the synagoge, as he taught in Capernaum. Many therefore of his disciples, when they hadde herde this, sayde: This is an harte sayenge: Who can haue hym? Iesus knowe in him selfe, that his disciples murmured at this, and sayde vnto them: Doth it offend you? What then sye shall be the sonne of man ascende by wher he was before

Matth. xvi.
John. vi.

Exod. xvi.
John. vi.

**ജിൻസ് ബ
ബോധ്യം**

handed on him. Then came the mynistres to the high priedes and Pharisees. And they sayd vnto them: Why haue ye not brought him? The mynistres answered: neuer man spake as this man doth. Then answered them the Pharisees: are ye also brought into error? Dost any of the rulers or of the Pharisees beleue on him? But this commune people whiche knowe not the lawe, are curied. Nicodemus sayde vnto them, he that came to Iesus by nyght, and was one of them. Dost oure lawe iudge any man, before it heare him, and knowe what he hath done? They answered and sayde vnto hym: arte thou also a Galilean? Searche and loke, for out of Galile hath aspen no prophete. And euery man went vnto his owne house.

A woman is taken in aduouty, whiche detraucth her. The house of such as toloues whoredome, there accuse to haue the deuil with him, and go about to stone him.

CAP. VIII.

Luc. viii.

Jesus went vp to the mount Oliuet, and early in the morning came againe into the temple, and all the people came vnto him, and he sat to teache and taught them. Nowe, the scribes and pharisees brought him a woman taken in aduouty, and settyng her in the myddes, sayde vnto him: Master, this woman was taken in aduouty, euen as the lawe was aduoyce. Whose in the lawe commaundest thou that such faults be stoned. What sayst thou thereto? And this they sayde to tempte him: that they might haue, wherof to accuse him. Iesus bowed downe, and with his finge wrote on the grounde. So whyle they continued ahyng him, he spake vnto them, and sayde vnto them: The faultles person of you, first cast the stone at her. And againe he bowed downe, and wrote on the grounde. And as sone as they herd that, they went out one by one, beginninge at the eldest. And Iesus was left alone, and the woman standing in the myddes. When Iesus had left spyt by hym selfe, againe, and saue no man, but the woman, he sayde vnto her: woman where art thou? the thine accusers? Hath no man condemned the? She sayde: No man, Lord. Iesus sayde: Neether do I condemne the. Go / I spone no more.

Then spake Iesus againe vnto them, sayinge: I am the lighte of the world. He that foloweth me, shall not walke in darkenesse: but shall haue the lighte of life. The Pharisees sayde vnto hym: thou bearest recorde of thy selfe, thy recorde is not true. Iesus answered and sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whither I goo. But ye can not tell whence I come, and whither I go. And yet I iudge, my iudgement is true. For I am not alone: but I and the father that sent me. It is also written in your lawe, that the testimony of two men is true. I am one that oare witness of my selfe, and the father that sent me, beareth witness of me. Then sayde

they vnto hym: Where is thy father? Iesus answered: Ye neither knowe me, nor yet my father. If ye had knowne me, ye should haue knowne my father also. These wordes spake Iesus in the treasury, as he taught in the temple, and no man sayde vnto him, for his tyme was not yet come.

Then sayde Iesus againe vnto them: I go my waye, and ye shall seeke me, and shall dye in your synnes. Whither I go, thither can ye not come. Then sayde the Jews: wilt he kill him selfe / because he sayth: Whither I go, thither can ye not come? And he sayde vnto them: Ye are from beneath, I am from aboue. Ye are of this world, I am not of this world. I sayd therfore vnto you, that ye shall dye in your synnes. For ondes ye beate that I am he, ye shall dye in your synnes.

Then sayde they vnto hym, Who art thou? And Iesus sayde vnto them: First of all euen that I saye vnto you, I haue many thinges to saye, and to iudge of you. But he that sent me is true. And I speake in the world, those thinges which I haue heard of him. They understood not that he spake vnto them of his father. Then sayde Iesus vnto them: When ye haue spyt by on hym the sonne of man, he shall pe knowe that I am, and that I do nothing of my selfe: but as my father hath taught me, these I speake: and he that sent me, is with me. The father hath not left me alone, for I do alwayes those thinges that please him. As he spake these wordes, many beleeued on hym.

Iesus therfore sayde, to those Jews, whiche beleeued on hym. If ye continue in my wordes, then are ye my deere discipules. I shall knowe the trouble: and the trouble shall enfranchise you. They answered hym: We be Abrahams seide, and were neuer bounde to any man: Why sayest thou then, ye shall be made free.

Iesus answered them: verely, I verely saye vnto you, that who so were committed synne, is the seruante of synne. And the seruante abyeth not in the house for euer: But the sonne abyeth euer. If the sonne therefore shall enfranchise you, so are ye truly free. I knowe that ye are Abrahams seide: but ye seeke to kill me, because my sayinge taketh no holde in you. I speake that I haue sene both my father: and ye do that which ye haue sene both your father. They answered and sayde vnto hym: Abraham is our father. Iesus said to them: If ye were Abrahams children, ye would be do the deedes of Abraham. But now ye go about to kill me, a man that haue tolde you the truth: whiche I haue heard of God: this doth not Abrahah. Ye do the deedes of your father. Then sayde they to hym: we were not borne of aduouty. We haue one father, euen God. Iesus sayde vnto them: If God were your father, he would pe loue me, for I proceeded, and came from God. Neether came I of my selfe, but he sent me. Why do ye not knowe my speech? Euen because ye can not heare my wordes.

Ye are of your father the deuell, and the iusts

Deut. xix. 15
Mat. xxi. 33
Mat. xxiii. 34

Indes of your father ye will do. He was a
murderer from the beginninge, and abode
not in the trowthe, because there is no trowthe
in him. When he speaketh a lye, he speaketh
of his owne: for he is a lyer, and the father
thereof. But I because I tell you the trowthe,
therefore ye hate me not.

¶ Whiche of you chalengeth me of synne?
 ¶ I say the tounge, why do not ye bleu-
 me? ¶ He that is of God, heareth his wo-
 des. ¶ I yettheare these things not, but saie
 ye are not of God. Then answered the Jewes
 and sayde unto him: Saue ye not well, that
 thou art a Samaritan, and hast a deuyll? Je-
 sus answered: I haue no deuyll; but I ho-
 noure my father, and ye haue dishonoured me.
 ¶ I see not myne owne glorie; but there is one
 that seeth and iudgeth.

Merely deely I say vnto you, if a man keepe
my worde, he shall neuer se death. Then said
the Jewes to hym. Nowe knowe we that
thou hast a deuyll. Abraham is deed, and the
prophets: and thou sayest: if a man keepe
my worde, he shal neuer taste of death. Arte thou
greater then our father Abraham, whiche is
deed: and the prophets also deed: Whom
makest thou thy selfe?

Jesus answered: Yf I glozifye my selfe my
glozfe is nothinge waiste. It is my father
that glozifieth me, which ye saie is poue God,
and ye haue not known him: but I knowe
him. And yf I wolde saie I knowe him not, I
wolde be a lyer like vnto you. But I knowe hi
and know his sarpinge.

Your father Abraham rejoyced to see my day,
and he saw me, and rejoyced. Then saide the
Iesus vnto him: thou art not yet fifty yeres
old, and hast thou seen Abraham? Iesus saide
vnto them. Verily verily I saie vnto you: e-
uen Abraham was borne, I am. Then toke theye
up stones to cast at him. But Iesus sayd vnto
him, I am, and went out of the temple.

Chrysote maketh the man to se, that was bozne
blinde.

C A P I.

IX.

After an "initial" meeting, the Editor's main business becomes to learn how to eliminate what James C. Leary, a psychologist, calls the "frozen" state that has prevented other teams from doing it. Leary's definition: "a frozen state means freeze, not just the personnel, but the whole business of what Leary calls 'frozen' time. I shall transfer the members of your staff for me, together with the time." — *See my book on this subject, www.leary.com.*

[illegible]

Other sayde : he is lyke hym.

Wnt he him selfe sayd: I am enen he. They
sayd therfore vnto him. How are thyne eyes
opened? He answered and sayd. A man called
Jesus, made clasp, and anointed myne eyes,
and sayd vnto me. Go to the pole Syloe and
washe. And I wente and washed, and recey-
ued my sight. They sayd vnto him: where is
he? He sayd: I can not tell.

Then brings him to the Pharisees that a hypocrite before was blind (so) it was the Sabbath before Jesus made the clay and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them: He put clay upon mine eyes, and I washed, and I see. Then saye some of the Pharisees: this man is not of some, because he heareth not the Sabbath daye. Other saye: home can a man that is a sinner, do such miracles? And there was streife amonge them. Then spake they unto the blind againe: What sayest thou of him, because he hath opened thine eyes? And he said: He is a Prophet.

So Jherus therefore dyd not blyfne othys
felowes, that he was blynde, and receyved hym
feynre, tyl they hadde called the gentiles of
him that hadde receyved feyghe. And they al
ked them, saying: Is this your countrey, whow
ye saye was boyne blynde? Howe mothe he
nowe se then? His parentes answered them
and sayde: We wote well that this our
sonne, and that he was boyne blynde,
howe he now seeth we knowe not, of who he
openeth his eyes, can we not tell. He is of age,
alke hunte he him answere to, him self. Such
woordes spake his parentes, because they feared
the Jewes. For the Jewes hadde now
conspired, that if any man dyd confesse that
he was blynde, he shold be excommunicate.
Therefore sayd his parentes: he is of age, alke
him.

Then agayne called they the man that was blynde, and sayde vnto him: *Epse God the ppyte: we knowe that this man is a synner.* He answered and sayd: *Wether he be a synner or no, I can not tell: One thyng I am sure of, that I was blynde, and nowe I see.* Then sayd they to him agayne. *What dyd he to thee? Howe opened he thyne eyes?* He answered them. *I tolde you euen now, and ye dyd not beleeue. Wherefore woulde ye hear if he agayne? Wylle ye also be his disciples? When rated they him, and sayde: We收hu his disciples, we be of his disciples. We are sure that God spake wth Moyses. This felo we knowe not from whence he is.*

The man answered and sayde vnto them: this is a mercuriuous thyng, that ye be toote not whence he is / and yet he hath opened myne eyes. For we be sure that God heareth not a synners. But if any man be a worshipper of God and do his will, him heareth he. With the two; he began, was it not herbe that any man opened the eyes of one that was borne blynd. If this ma were not of God, he could not haue done nothinge. They answered and sayd vnto him: thou art all together borne in

¶ God hea-
reth no syn-
ners ac. that
is, he heareth
none that re-
pent not ne-
ther is not in
mind to leave
theyr evyll
lyfe,

lynnre, and doest thou teache vs? And they cast hym oufe.

¶ Jesus heere that they had cast hym out: and as lone as he had founde hym, he sayde vnto hym: doest thou beleeue on the sonne of God? He answered and sayde: Who is it Lord, that I myght beleeue on him? And Jesus sayd vnto hym: Thou haste hym, and he it is that talketh with the. And he sayde: Lorde, I beleeue, and worshipped hym. ¶ Jesus sayde: I am come vnto iudgement into this worlde: that they which be not, myghte be, and they which be, myghte be made blynde. And some of the Phariseis which were with hym, herde these wordes and sayde vnto him: are we the blynde? Jesus sayde vnto them: If ye were blynde, ye shoulde haue no synne. But now ye say, we be, therefore your synne remaineth.

¶ Chapter is the true Shepheard, and the doye of the shepe. Because he selecteth the truch, the Jewes take by stones, to cast at hym, call him speakinge blasphemy, and go about to take him.

CAP. X.

¶ Verely I saye vnto you: He that entereth not in, by the doye into the shepe folde, but clymmech by some other waye he is a theefe, and a robber. He that goeth in by the doye, is the shepheerde of the shepe: to him the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe, by name, and leadech them oufe. And when he hath sent forth his owne shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce. A straunger they will not folowe, but will flee frome him: because they knowe not the voyce of straungers. This parable spake Jesus vnto them. But they understood not what thinges they were, which he spake vnto them. When saye Iesus vnto them agayne. Verely verely I saye vnto you: I am the doye of the shepe. All that euer came before me, are theues and robbers: but the shepe byd not heare them. I am the doye: by me passeth man entereth, he shalbe saue, & shall go in and oute, and fynde pasture. The shepe cometh not, but to sleale, & kill and destroye. I am come that they myght haue lyfe, & haue it more abundantly. ¶

¶ I am the good shepheerde. The good shepheerde greeth his lyfe for the shepe. An hyerd scrumant, which is not the shepheerde, nerthe the shepe are his owne, seeth the wolfe commynge, and leueth the shepe, & fleeth, and the wolfe catcheth them, and scattereth the shepe. The good shepheerde fleeth, because he is an hyerd scrumant, and careth not for the shepe. I am the good shepheerde, and knowe myne, and am known of myne. ¶ As my father knoweth me: euen so knowe I my father. ¶ And I greeue my lyfe, for the shepe: and other shepe I haue, which are not of this folde. They also must I bringe, that they maye heare my voyce, and that there maye be one flocke and one shepheerde. ¶ Therefore woth my father loue me, because, I put my lyfe for me, that I myght take it agayne. So manna,

keeth it from me: but I put it alway of my self. I haue powre to put it from me, and haue powre to take it agayne: This commendement haue I receyued of my father. Whilk that I will saye to the Jewes for the sake of the shepe: and many of them sayde: He hath a deuill, and is madde: why heare ye hym? Other sayde, these are not the wordes of hym that hath a deuill. Can a deuill open the eyes of the blynde?

¶ It was at Jerusalem, the feere of the dedication of the temple, and it was winter, and Jesus walked in Solomons porche. ¶ Then came the Jewes rounde aboute him, and sayde vnto him: How longe dost thou susteine our myndes? If thou be Christe, tell vs plainly. Jesus answered them: I tolde you, and ye beleeue not. The workes that I do in my fathers name, they beare witness of me. But ye belyue not, because ye are not of my shepe. As I sayd vnto you: Whoe heare me, and I knowe them, and they folowe me, and I brynge vnto them eternal lyfe, and they shall neuer perishe, neither shall any man plucke them out of my hande. My father which gaueth them me, is greater then all, and no man is able to take them out of my fathers hand. And I, and my father are one.

¶ When the Jewes agayne toke by stones to stone hym. Jesus answered them: many good workes haue I shewed you from my father, for which of them do ye stone me? The Jewes answered hym, sayinge. For good workes for stone the not, but for blasphemie: and because that thou bringest a man, machest thy selfe God. Jesus answered them. Is it not written in your lawe: I haue sayde, ye are Goddes? ¶ If he called them Goddes vnto whom the wordes of God was spoken (and the scripture can not be broken) saye ye then to him, whom the father hath sanctified, and sent me to the worlde: thou blasphemest, because I saye I am the sonne of God? ¶ If I do not the workes of my father, beleeue me not. But if I do, then though ye beleeue me not, yet beleeue the workes, that ye maye knowe and beleeue that the father is in me, and I in hym. ¶

¶ Agayne they went about to take hym, but he escaped oute of their handes, and went away agayne beyonde Jor dan, into the place where John before had baptised, and there abode. And many resorted vnto him, and sayd. John byd no miracle: but all thinges that John spake of this man, are true. And many beleeued on him thence.

¶ Christe baptiseth Lazarus frome death. The bright yfyllen and pharisee, gather a councell agayn hym, he getteth hym oute of the wyce.

CAP. XI.

¶ Certaine man was sicke, named Lazareus of Bethania the towne of Mary and her syster Martha. It was that Marye which annoynted Jesus with oymment, and torped his feete with her deere, whose brother Lazarus was sicke, and his sisters sent vnto him, sayinge. Lorde, behold, he is now

John 10. 1-10
John 10. 11-18
John 10. 19-21

whō thou touch, is sicke. When Iesus herke that, he sayd: This infermitie is not vnto death but for the glorye of God, that the sonne of God, myghte be glorified by it. Iesus loued Marye, and her syster, and Lazarus. When after he had herke that he was sicke, he abode two dayes vntill in the same place.

After that, sayde he to his disciples: let vs go vnto Bethany agayne. His disciples sayd vnto him: Master, the Iewes lately sought to stone the, and wilt thou go thither agayne? Iesus answered, are there not twelue houres in the daye? If a man walke in the daye, he stumbleth not, because he seeth the light of this world. But if a man walke in the night he stumbleth, because there is no light in him. This sayde he, and after that, he sayd vnto them: our frende Lazarus slepeth, but I goe to awake him. Then sayd his disciples: Lord if he slepe, he shall to well enough. But Iesus spake of his death: whereas they thought that he had spoken of the sleepe of slepe.

Then sayd Iesus vnto the same pharisee, Lazarus is dead, and I am glad for your sakes, that I was not there, because ye maye beleue.

But go we vnto him. Then sayde Thomas called Dydymus, vnto the disciples: Let vs also go, that we maye dye with him. So went Iesus, & counted that he had gyven in his graue foure dayes already. When he was nyghe vnto Iherusalem, aboute x. furlonges of, many of the Iewes went come to Marye and Marye to comforte them ouer their brother. Marye as foue as the brethe that Iesus was commynge, wente and met hym: but Marye saie vnto in the house.

Then sayde Marye vnto Iesus: Lord if thou wouldest bene here, my brother had not bene dead: but also now I knowe that what thou sayest is of God. God wylly geue it the. Iesus sayde vnto her: Thy brother shall rise agayne. Marye sayde vnto him: I knowe that he shall rise agayne in the resurrection at the last daye. Iesus sayde vnto her: I am the resurrection and the lyfe: he that beleueth in me, though he were dead, yet shall he lyue.

And who is cure thyself, and beleueth in me, shall neuer dye: I beleue thou sayest: He sayd vnto him: y. A yde. I beleue that thou arte Christ the sonne of God whiche shouldest come into the world.

As he came as he had to sayde, she went & called Marye her sister receytinge. The matter is come and calleth for the. And as she as he herke that, she arose quickly, and came vnto hym. Iesus was not yet come into the countre: but was in the place where Marye met hym. The Iewes then which were with her in the house, & comforted her, when they sawe Marye, that she rose up hastily, and went out, foloweth her, sayenge: She goeth vnto the graue, to wepe there.

Then when Marye was come where Iesus was and saue hym, he sett downe at his feete, sayenge vnto him: Lord if thou haddest bene here, my brother hadde not bene dead. When Iesus saue her wepe, & the Iewes also wepe, which came with her, he ground in the spirit,

and was troubled in hym self, & sayde: Where haue ye layd hym? They sayd vnto him: Lord come and se. And Iesus wept. When sayd the Iewes: We holde, howe he loued him. And some of the same sayd: Couldst not this man whiche opened the eyes of the blinde, haue made also, that this man shouldest not haue dyed? Iesus agayne ground in hym self, & came to the graue. It was a caue and a stone was layd on it.

And Iesus sayde: Take awaye the stone. Marye the sister of him that was dead, saide vnto him: Lord by this tyme he is decayed. For he hath bene dead foure dayes: Iesus sayd vnto her: Sayd I not vnto thee, that if thou dydest beleue, thou shouldest see the glory of God? When they toke awaye the stone from the place where the dead was layd, and Iesus sayd vnto his syster, & sayde: Father I thanke the, because thou hast heere me. I wote that thou hearest me alwayes: but because of the people that stand by, I sayde it that they maye beleue that thou hast sent me.

And when he thus hadde spoken, he cryed with a loud voyce. Lazarus come forth. And he that was dead, came forth, bounde hande and fote, with graue clothes, and his face was bounde with a naphin. Iesus sayd vnto the: looke hym, and let him go. When many of the Iewes which came to Marye, and hadde sene the thynges whiche Iesus dyd, beleued on hym. But some of them went their wayes to the Pharisees, and tolde them what Iesus had done.

Then gathered the hygh Priestes, and pharisees a concile, and sayde: What to we? This man doeth manye myspryses. If we let hym escape thus, all men will beleue on hym and the Iowans shall come and take awaye our countrey and the people. But one of the named Cayphas berenge the hygh priest of that yere, sayde vnto them: Ye perceiue nothinge, nor yet consider that it is expedient for vs, that one man dye for the people, and not all the people perishe. This spake he not of hym self, but berenge hygh Priest that same yere, prophesied that Iesus shouldest dye for the people, and not for the people only, but that he shouldest gather together in one the chyldren of God whiche were scattered abroade. From that daye forth, they dreuyn to put hym to deathe.

Iesus therfore walked no more openly amonge the Iewes: but wente thence vnto a countrey nyght to the towne of Bethanias, into a cytie called Bethanias, and there tarried with his disciples. Nowe, the Iewes Easter was nyghe, and many went oute of the countrey vnto Iherusalem before the Easter, to purshen them selues. Then sought they for Iesus, and spake betwene the same selues, as they stood in the temple: What thinke ye, that he cometh not to the feast? The hygh Priestes and pharisees hadde giuen a commaundement, that ye any man heretofore he were, he shouldest dwelle it, that they myghte take hym. ¶

G. H.

Marye

Marye
MaryeMarye
Marye

¶ Her anonynti Lazarus sette. Iudas murmur-
eth, whyt crucifieth her, and cithly in to Jerusalem.

CAP. XII.

Then Iesus, sixe dayes before Easter,
came to Bethan, where Lazarus was
whych hau bene ded, whom Iesus had
craped from deth. There they made him a sup-
per, and Martha serued: but Lazarus was
one of them that late at the table with hym.
Then toke mary a pounte of opment called
Nardus, pure and precious, and annoynted
Iesus feet, and wipt his feet with her here,
the house was filled with the sauour of spomen-
t. And Iesus said one of his disciples, a-
named Judas Iscariot, Simons sonne, whiche
afterwards betrayed hym: why was not this
opment solde for the hundred pence, & g-
uen to the poore? To whiche Iesus he, not that he
cared for the poore: but because he was a thefe,
and kept the bagges, & bare that whiche was
gauen. Then Iesus seide: Let her alone, a-
gainst the daye of my burynge she hath kept
this. The poore alwayes ye haue with you,
but me ye haue not alwayes.

¶ And the people of the Jewes, hadt know-
ledge that he was there. And they came, not
for Iesus sake onely, but that they myght se
Lazarus also whom he had craped from deth.
The hygge spredde therefore helde a counsell,
that they myght put Lazarus to deth also,
because for his sake many of the Jewes went
and beleued on Iesus. ¶

¶ In the morow, moche people that were
come to the feast, when they herde that Iesus
shulde come to Jerusalem, toke banches of
palme trees, and went and met him, & cryed
Hosanna, blessed is he that in the name of the
Lorde, cometh hyng of Israel. And Iesus
gave a ponge a cle and fate thereon, accordyng
to that which was mytten: feare not banch-
er of syon, beholde thy hyng cometh sit-
tyng on asses colts. These undertode not his
disciples at the first: but when Iesus was glo-
rified, then remembered they that suche thinges
were mytten of him, and that suche thinges
they had done vnto him. The people that
was with hym when he called Lazarus oute
of his graue, and craped him from death, bare
recorde. Therefore met hym the people, because
they wote that he had done suche a myracle.

¶ The Pharisees therefore spake amonge the
Iewes, persequer ye how me persequer notinge?
Whydoe the wyldes goeth awaye after him.
¶ There were certayne Scribes amonge the,
that came to pryke at the feast: these came to
Philip, whiche was of Bethsaida a cytye in
Galilee, and despyd him, sayenge: Hys, we
holde Iesus se Iesus. Phi. to came and tolde
Andrieus. And agayne Andrieus and Philip,
tolde Iesus. And Iesus answered them say-
enge: the houre is come, that the sonne of ma-
nuell be glorified.

¶ ¶ Cleerly, beclery I saye vnto you, onles
the wyndee come fall into the grounde & dpe,
it abyrdeth alone. Yf it dre, it bringeth forth the
moche frute. He that loueth his life shall be-
leope it: and he that hateth his life, in this

woylde, shall kepe it vnto lyfe everlastinge. ¶
any man ministe vnto me, let him folow me,
and where I am, there shall also my ministe
be. And if any man ministe vnto me, him shal
my father honoure. ¶

¶ Now is my soule troubled, & what shall I
saye? Father helpe me from this houre: but
therefore came I vnto this houre. Father glo-
ryfy thy name. When came there a voyce from
heauen: I haue glorified it, and will gloryfy
it agayne. Then Iesus tolde the people that doke by
and herbe: it thoundyrd. Other sayd, an an-
gell spake to hym. Iesus answered, & sayde:
This voyce came not because of me, but for
your sake.

¶ ¶ Now is the iudgement of this woylde:
now shal the prince of this woylde be cast out.
And I, & I were lyfte up from the earth, will
drawe all men vnto me. To whiche Iesus, sig-
nifyenge what he shulde be, he tolde the peo-
ple and tolde him: We haue herde out of the
lawe that I shal abyrdeth euer, and doke sayd
thou then, that the sonne of man must be lyfte
up? Who is that sonne of man? Then Ie-
sus sayde vnto them: yet a lyttle while is the
lyg he with you. Whiche woyle ye haue lyfte
left the darkenesse come on you. But that wal-
kerth in the darke, wotteth not whither he
goeth. Whyle ye haue lyght, beleue on the
lyght, & ye maye be the children of light. ¶

¶ These thinges spake Iesus and departed,
and dyd hym selfe frome them. And thought
he had done so many myraclis before them, yet
beleued not they on hym, that the sayng of
Esey the Prophet myght be fulfilled, that he
spake. ¶ And he who beleueth oure sayng?
And to whome is the arme of the Lorde open-
ed? Therefore could they not beleue, because
that Iesus sayd agayne: he had the bynded
their eyes, & hardened their hertes, that they
shulde not be wiche they eyes, and vnderland
with their hertes, and shulde be conuerted, &
I shulde heale them. Suche thynges sayd Ie-
sus when he saw his glory, and spake of him.
Howbeit also amonge the these rulers,
many beleued on him. But because of the pha-
rises, they wote not be shewen of it, leaste
they shuld be thurst out of the Synagoge. For
they loued the pryfe, that is gauen of men,
more then the pryfe that cometh of God.

¶ But Iesus cryed and sayde that beleued
on me, beleued not on me, but on him that
sent me. And he that sayd me, forth him that
sent me. ¶ I am come a lyght into the woylde
that who so cuer beleueth on me, shulde not
abyrd in darkenesse. And if any man heare my
woydes, and beleue not, I iudge hym not: for
I came not to iudge the woylde: but to saue
the woylde. He that refuseth me, and recey-
ueth not my woylde, he hath one that iudgeth
hym. The woylde that I haue spoken, they
shall iudge him, in the last daye. For I haue
not spoken of my selfe: but the father whiche
sent me, he gaue me a commaundment what
I shulde saye and what I shulde speake. And
I knowe that this commaundment is lyfe &
uerlastinge. What so cuer I speake, it com-
eth as the father bad me, to I speake. ¶

Math. xxi. a
Marc. xiii. a
Luce. vii. c

Math. xxi. a
Marc. xiii. a

Math. xxi. a
Marc. xiii. a
Luce. vii. c

Math. xxi. a
Marc. xiii. a
Luce. vii. c

Math. xxi. a
Marc. xiii. a
Luce. vii. c

zech. xvi. b
Esey. li. p. b

zech. xvi. b
Esey. li. p. b

zech. xvi. b
Esey. li. p. b

zech. xvi. b
Esey. li. p. b

zech. xvi. b
Esey. li. p. b

zech. xvi. b
Esey. li. p. b

zech. xvi. b
Esey. li. p. b

zech. xvi. b
Esey. li. p. b

¶ **Chap. xlviii.** the disciples feet, testifying them of Judas the traitour, and commandeth the earnestly to loue one another.

CAPI. XIII.

Before the feast of Easter, when Jesus knew his houre was come, that he should departe out of this worlde, vnto the father, where as he loued him, & whiche were in the worlde, vnto the end he loued them. And when supper was ended, after that the world had put in the dect of Judas Iscariot Souldane, to betraye him: Jesus knowing, that the fathers had given all things into his handes, and that he was come frome God, and went to God, I prayd for them supper, and layd a lye his vpper garmentes, and roke a towel, and gyfte hym selfe. After that, he poynted water into a bason, and began to washe his disciples feet, & to wype them with the towel wherewith he was gyfte.

¶ Then came he to Simon Peter. And Peter sayd to hym: Loide, waldest thou my feete? Jesus answered and sayde vnto him: What I do, thou wouldest not now, but thou wouldest hereafter. Peter sayd vnto hym: thou shalt not walste my feete wylde the worlde shal test. Jesus answered hym: yf I walste he the: not, thou hast no part with me. Simon Peter sayd vnto him: Loide, not my feete onely: but also my handes and my hebd. Jesus sayde to him: The that is washed, needeth not saue to walste his feete, and is cleane euerie way. And ye are cleane: but not all. For he that knowe his betraye, wherfore sayde he: Ye are not all cleane.

¶ After he had washed the feete, and receyued his clothes, and was seate downe agayne, he sayd vnto them: What ye what I haue done to you? Ye call me master and Loide, and ye say well, for so am I. Yf then, pour Lord a master haue washed your feete, ye also ought to walste one an others feete. For I haue gyven you an exemple, that ye shoulde do, as I haue done to you. I therely bretyl I saye vnto you, the seruauit is not greater then his master, neyther the Apostle greater then he that sent him.

¶ Ye remember these things, happy are ye, yf ye do them. I speake not of you all, I knowe to whom I haue chosen. But that the scripture be fulfilled: He that carthly breed is true, hath lye by his deie asseme me. Some tell I you, before it come: that whi it is come to passe, ye might beleue, that I am he. Therely bretyl I saye vnto you. He that receyrueth whom I cure I sende, receyrueth me. And he that receyrueth me, receyrueth him that sent me.

¶ When Jesus had thus sayde, he was troubled in the spirite, and testified sayenge: bretyl bretyl I say vnto you, that one of you shal betraye me. And then the disciples looked one on an other doubtinge of whome he spake.

¶ There was one of his disciples, which leaned on Jesus before, whos Jesus loved. To him beckened Simon Peter, that he shoulde aske who it was of whome he spake. He then as he leaned on Jesus brest, sayd vnto hym: Loide

who is it? Jesus answered, he it is to whom I geue a sopp, when I haue dyped it. And he tooke a sopp, and gaue it to Judas Iscariot, Souldane. And after the sopp, Satan entered into him. Then sayde Jesus vnto him: That thou doest, do quickly. That wilt no man at the table, for what intice he spake vnto hym. Some of them thought, because Judas had the bagge, that Jesus had layd vnto him, he shold thinke that he haue orde of, against the feast: or that he shoulde geue some thinge to the poore. As soon then as he had receyued the sopp, he went out, and he was known, when he was gone out. Jesus knowe: now is the sonne of man glorified, and God is glorified by hym. Yf God be glorified by hym, God shal also glorify him in him self: and shall forthwith glorify him.

¶ Dear children, per a lye lye, am I with you. Ye shall like me, and as I sayd be to the Jewes, wherby I goe, they can per not come, and to you saye I now. I neede no manumendement geue I vnto you, that ye loue together, as I haue loued you, that euen to ye loue one an other. Wt this, shall all men knowe that ye are my disciples, yf ye shall loue one to an other. Simon Peter sayd vnto him: Loide wherby goest thou? Jesus answered hym: Wherby I goe, thou shalt not followe me, but thou shalt followe me afterwarde. I therely saye vnto him: Loide, wherby canst thou followe the now? I saye geue my lye for thy sake? Jesus answered hym: now thou geue thy lye for thy sake? Therely, receyue I saye vnto the, the carke shall not come, tyll thou haue denyed me thrise.

¶ He receyued his disciples with consolation agaynst trouble, and promysed them the holy spirit, the gyfte of comfort.

CAPI. XIII.

And he sayde vnto his disciples: Let not your hertes be troubled. Beloue in God, and beleue in me. In my fathers house are many dwellinges. Yf it were not so, I woulde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come agayne, and receyue you euen vnto my selfe, that where I am, there maye ye be also. And wherby I go ye knowe, and the waye ye knowe.

¶ Thomas sayd vnto him: Loide, how knowest thou wherby thou goest, and how is it possible for vs to knowe the waye? Jesus sayd vnto hym: I am the waye, and the truth, and the lyfe. And no man cometh vnto the father, but by me. Yf ye had knowne me, ye had knowne my father also. And now ye knowe him, and haue sent him.

¶ Philip sayeth vnto hym: Loide, shew vs the father, and it sufficeth vs. Jesus sayd vnto him, haue I bene so longe tyme with you: & yett hast thou not knowne me? Philip, he hath sent me, hath sent the father. And now sayest thou not that I am in the father, & the father in me? He woldes I speake vnto you

G. 19. I speake

I speake not of my selfe: but the father that dwelleth in me, is he that woeke the woorkes. Heleue me that I am in the father, and the father in me. At the last, beleue me for the woorkes sake.

¶ Next, becom I say vnto you, he that beleeueth on me, the woorkes that I do, he shall also do, and greater woorkes then these, shall he do, because I go vnto my father. And what soeuer ye aske in my name, that wyl I doo, for the father, myghte be glorified, by the signe. Yet ye shall aske any thing in my name, I wyl do it. k

* ¶ Ye loue loue me, kepe my commaundmentes, and I wyl praye the father, and he shall gyue you an other comforter, that he maye aske wiche you cure: whiche is the spirit of trouth, whome the worlde can not receiue, because the worlde seeth hym not, neither knoweth hym. But ye knowe hym. For he dwelleth wiche you, and shall be in you. I wyl not leaue you withoute: but wyl come to you.

* ¶ Yet a lytell tobye, and the worlde seeth me no more: but ye shall se me. For I lyeue, and ye shall lyeue. What daue shall ye knowe that I am in my father, and you in me, and I in you.

* ¶ Whoe that hath my commaundmentes, & keepeth them, the same is he that loueth me. And who loueth me, shall be loued of my father: and I wyl loue hym, and open my selfe to hym. Iudas saith vnto hym (not Judas Iscariot) Whate, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto thyng? Iesus answered and saide vnto him: yf a man loue me, he wyl kepe my woordes, and my father also wyl loue him, & we wyl come vnto hym, and dwelle wiche hym. He that loveth me not, keepeth not my saynges. And who soeuer loveth me, he shall receiue the father that dwelleth in me.

* ¶ This haue I spoken vnto you, beyng yet present wiche you. But that comforter the holy ghoost (whome my father wyl sende in my name) he shall teache you all, and bynges all to your remembrance, what so euer I haue tolde you.

* ¶ Fear I leaue wiche you, my fear I gyue vnto you. Not as the worlde feareth, feareth you. Let not poure heere be greued, neyther feare ye. Ye haue heere, how I saye vnto you: I go, and come agayne vnto you. Ye loue me, ye wylde becom euerie, because I saye, I go vnto the father. For the father is greater then I. And now haue I shewed you, before it come, that when it is come to passe, ye myghte becom. Here after wyl I not speake many woordes vnto you. For the rule of this worlde cometh, and hath brought in me. But that the worlde maye knowe that I loue the father: Therefore as the father gaue me commaundment, euen so do I. k. Amen, so we hym.

¶ The true byne, the husbandman, and the bynners. k. doctrine of loue, and a chere colofie agaynst persecution.

I. Am the true byne, and my father is the husbandman. Euer bynnyng that beareth not frute in me, he wyl take awaye. And I receiue bynnyng, that beareth frute, wyl be pouege, that it maye bynges more frute. Nowe are ye cleane, whome the woordes, whiche I haue spoken vnto you. Abide in me, and let me abide in you. As the bynnyng cannot beate frute of it selfe, except it abide in the bynnyng: moche can ye, onles ye abide in me. I am the byne, and ye are the bynnyngs. Who abide in me, and I in him, the same bynnyng forth moche frute. For withoute me, can ye do nothinge. ¶ Yf a man abide not in me, he is cast forth as a bynnyng, and is withered: a man gather it, and cast it into the fyre, and it burneth. ¶ Ye ye abide in me, and my woordes also abide in you: what so euer ye wyl, ye shall aske, and it shall be done to you. k. ¶ Herein is my father glorified, that ye beate moche frute, and be made my disciples.

¶ As the father hath loued me, so haue I loued you. ¶ Continue in my loue. ¶ Yf ye shall kepe my commaundmentes, ye shall abide in my loue, euen as I haue kept my fathers commaundmentes, and abide in his loue. These haue I spoken vnto you, that my loue myght remayne in you, and your loue myght be full.

* ¶ This is my commaundment: That ye loue together, as I haue loued you. A greater loue then this, hath no man, that a man bestowe his life for his frendes. ¶ Ye are my frendes, yf ye do what I cure I commaunde you. Therefore he call I you not seruantes: for the seruant knoweth not what his lord doeth. But you haue I called frendes: so all that I haue heere of my father, I haue opened in you.

¶ Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go and bring forth frute, and that your frute remayne, that what so euer ye shall aske of the father, in my name, he shalde gyue it to you. k.

* ¶ This commaunde I you. What ye loue together. ¶ The worlde hate you, ye knowe that he hated me, before he hated you. ¶ Ye were of the worlde, the worlde wyl loue his owne. Howe be it because ye are not of the world, but I haue chosen you out of the world: therefore hateth you the world. Remember the saynges that I saye vnto you: That the world is not greater then the lord. ¶ Yf they haue persecuted me, so wyl they persecute you. ¶ Yet they haue kept my saynges, so wyl they kepe yours.

¶ But all these thinges wyl they do vnto you for my names sake, because they haue not knowne hym that sent me. ¶ Yf I hadde not come, and shewed vnto them, they wylde not haue had synne: but now haue they nothinge, to cloke their synne with all. He that hateth me hateth my father. ¶ Yf I had not done woorkes amonge them, whiche none other man dyd, they had not had synne. But now haue they synne, and yet haue they hated both me and my father: for the saynges myghte be fulfilled. k.

¶ The
Lecture
of the
Gospel

* ¶ The
Lecture
of the
Gospel

61. is written in theyr law: they hated me without a cause. **¶** But when the comforter is come, whome I will sende unto you from the father, which is the spirite of trouth/whiche proceedeth of the father, he shall witness of me. And ye shall beare witness also, because ye have ben with me frome the begynnyng.

¶ Consolation agaynst trouble. Prayers are heres before Chaplin.

CAPI. XVI.

These thynges have I sayd unto you, because ye wolde not be offended. **¶** They shall excommunicate you/ yea the tyme shall come, that who so ever helied you, myll chynge that he hath said. And such thynges myll they do unto you, because they have not knowen the father, neither yet me. But these thynges have I tolde you, **¶** when that house is come, ye myght remember them that I tolde you so. **¶** These thynges sayd I not unto you at the begynnyng, because I was present with you.

¶ But now I go awaye to him that sent me, and none of you asherth me: whether goest thou? But because I have sayd suche thynges unto you, your hertes are full of sorowe. But I tell you the trowth, it is expedient for you that I go awaye. **¶** For if I go not awaye, the comforter myll not come unto you. But if I departe, I will sende hym unto you. And when he is come, he shall rebuke the world of synne, and of ryghteousnes, and of iudgement. **¶** I do seme, because they beleue nat on me/ of ryghteousnes, because I go to my father, & ye shall see me no more/ of iudgement, because the chiefe rule of this world is judged already.

I have yet many thynges to saye unto you: but ye can not heare them awaye now. **¶** Now be it when he is come (I meane the spirite of trouth): he myll leade you in to all trowth. He shall not speake of hym selfe: but what so ever he shall heare, that shall he speake: and he myll sende you thynges to come. **¶** He shall glorifie me: for he shall receyve of myne, and shall shewe unto you. All thynges that the father hath, are myne. Therefore sayde I unto you, that he shall take of myne and shewe unto you so. **¶**

¶ And whyle I se seme not, agayne a twhyle and ye shall se me: for I go to the father. When said some of his disciples within their selues: What is this that he sayth unto us? a twhyle and ye se me not, and agayne a twhyle and ye shall se me, and that I go to the father. **¶** They sayde therefore: what is this that he saythe. A twhyle we can not tell what he saythe. **¶** Iesus perceyved that they wolde aske him, and sayd unto them: **¶** This is it that ye enquire of as manges yow selues, that I sayde: a twhyle and ye se me not, and agayne a twhyle and ye shall se me. **¶** Merely verily I saye unto you: ye that wepe and lament, and the world shall reioyse: ye shall sorrowe, but your sorowe shall be turned to ioye.

¶ A woman when she travaileth, hath sor-

rowe, because her houre is come: but as soon as she is delivered of the chyld, the remembrance no more the anguish, for ioye that a man is borne in to the world. **¶** And ye now are in sorrowe, but I will se you agayne, and your hertes shall reioyse, and your ioye shall no man take frome you. **¶** And in that daye shall ye aske me no question. **¶** Merely verily I saye unto you, what so ever ye shall aske the father in my name, he shall give it unto you. **¶** Wherefore have ye asked nothing in my name. **¶** And he that receyve it: that your ioye may be full.

These thynges have I spoken unto you in piousnes. **¶** The tyme shall come when I shall no more speake to you in piousnes, but I shall shewe you playnly of my father. **¶** At that daye shall ye aske in my name. And I saye not unto you that I will speake unto my father for you. **¶** For the father him self loveth you, because ye have loved me, and have beleved that I came from God. I wente out from the father, and came in to the world: and I leue the world agayne, and go to the father.

His disciples said unto him: lo, now speakest thou playnly, and thou beest no pious. **¶** He answered them: that thou understandest all thynges, and needest not that any man shoulde aske the any question. Therefore beleue we that thou camest from God. **¶** Iesus answered them: **¶** How to be true. **¶** I beholde the house of my father, and is already come, that ye shall be scattered every man his waye, & I shall be alone. And yet am I not alone. **¶** For the father is with me.

These wordes have I spoken unto you, that in me ye might have peace. **¶** For in the world shall ye have tribulation: but be of good cheere I have overcome the world.

¶ The moste happy and lounge prayer of the blessed virgin Marye, for a lych as receyve the cruch

CAPI. XVII.

These wordes spake Iesus and left by his eyes to heven, and sayd: father, the houre is come: glorifie thy chylde, that the sonne maye glorifie the: as thou hast given hym power over all fleshe, that he shoulde give eternall lyfe to as many as thou hast given him. **¶** This is lyke eternall lyfe, that they might knowe the, thonly true God, & whome thou hast sent Iesus Christ.

I have glorified the on the earth. **¶** I have glorified the world: whiche thou gavest me to do. And now glorifie me thou father at thine owne selfe, with the glory whiche I had with thee, & the world was. **¶** I have beared thy name unto the men whiche thou gavest me of the world. **¶** Whene they were, and thou gavest them me, and they have kepte thy saynges. **¶** Now they knowe that all what so ever thou hast given me, are of the. **¶** For I have given unto them the wordes whiche thou gavest me, and they have receyved them, and knowe surely that I came from thee: and do beleeve that thou hast sent me.

¶ I pray for them, I pray not for the world, but

¶ Path. vii. a
chub. r. d.
Jacobi. d.

¶ Path. scilicet
Jacobi. d.

¶

¶

but for them whiche thou hast giuen me, for they are thine. And all mine are thine, and thou art mine; and I am glorified in them. And now am I no more in the worlde, but they are in the worlde, and come to the. **K** * Wholfe father hepe I thine owne name them whiche thou hast giuen me, that they may be one as we are. While I was with them in the woꝝld, I kept them in thy name. Wholfe that thou gawest me, haue I kept, and none of them is lost, save that son whiche, that the scripture might be fulfilled.

K * Now come I to the, & these woꝝdes speake I in the worlde, that they might haue my hope full in them. I haue giuen them thy woꝝdes, and the woꝝdes haue giuen them, because they are not of the woꝝle, for as I am not of the woꝝle. I beſee not that thou shouldest take them one of the woꝝle, but that thou beſee them from euill. They are not of the woꝝle, like as I am not of the woꝝle. Sanctifie them with thy trueth. Thy ſaying is trueth. As thou hast sent me in to the woꝝle, so haue I sent them in to the woꝝle, & for theſe ſakes sanctifie I my ſelfe, that they alſo might be sanctified through the trueth.

I praye not for them alone: but for them alſo whiche ſhall beleeue on me thozow thy preaching, that they alſo may be one, as thou father art in me, and I in the: that they may be alſo one in us, that the woꝝle may beleeue that thou haſt ſent me. And that gloꝝe that thou gawest me, I haue giuen them; that they may be one, as we are one. I in them, and thou in me, that they may be made perfect in one; and that the woꝝle may know that thou haſt ſent me, and haſt ſent them, as thou haſt ſent me.

D * Father, I wot that they whiche thou haſt giuen me, be with me to where I am; that they ſhale ſee my gloꝝe whiche thou haſt giuen me. For thou ſouldest me before the makinge of the woꝝle. * O righteous father, the woꝝle beſee not knowen the, but I haue knowen the; and theſe haue knowen that thou haſt ſent me. And I haue declared vnto them thy name, and they beleeue it; that the loue wherewith thou haſt ſent me, be in them; and I to them. **K**

K * Whiche is betrayed. The woꝝdes of his mouth were ſworne to the grounde. Hee ſpake of Judas ſcote. Iesus was brought before Anna Capphas, and Pilate.

CAP. XVIII.

M * Then Iesus had ſpoken theſe woꝝdes he went forth with his diſciples out the garden Gethſem, where was a garden in to whiche he entred with his diſciples. Now Judas whiche betrayed him knewe the place, for Iesus oft tymes reſorted thither with his diſciples. Judas then after he hadde receyued a bande of men, and minſters of the hiegh pꝛieſtes, came thither with lanterns and torches, and weapons. When Iesus knowinge at thinges that ſhoulde come on him, went forth and ſaid vnto them: whom ſee ye?

They answered him: Iesus of Nazareth. Iesus ſaid vnto them: I am he. Judas alſo whiche betrayed him, ſtoode with them. But as ſone as he had ſayde vnto them, I am he, they ſtoode bakewards and fell to the grounde. And he aſked them agayne: whom ſee ye? They ſayde: Iesus of Nazareth. Iesus answered: I ſaid vnto you, I am he; ye ſee me, let theſe goe. That the ſaying might be fulfilled whiche he ſpoke: of them whiche thou gawest me, I haue I not loſt one.

Simon Peter had a ſworde, and drew it, and ſmote the hiegh pꝛieſtes ſeruant, and cut off his eghthe eare. The ſeruantes name was Malchides. When ſayde Iesus vnto Peter: put thy ſworde in to the ſheathe: ſhall I not drinke of the cup whiche my father hath giuen me? When the company and the capayne, and minſters of the Iewes toke Iesus and bound him, and ledde him awaye to Anna Pryſer; for he was father in lawe vnto Capphas, whiche was the hiegh pꝛieſt that ſame yere. Capphas was he that gawe counſell to the Iewes, that it was expedient that one man ſhoulde be ſlayed for the people.

* And Simon Peter ſoloth Iesus & another diſciple, that diſciple was knowen of the hiegh pꝛieſt, & wot in which Iesus in to the palace of the hiegh pꝛieſt. But Peter ſtoode at the doore without. When wente out that other diſciple whiche was knowen vnto the hiegh pꝛieſt, and ſpoke to the damſell that kept the doore, and brought in Peter. When ſaid the damſell that kept the doore vnto Peter: art not thou one of theſe many diſciples? He ſaid: I am not. The ſeruantes and the minſters ſtoode there, and had made a fyre of coles, for it was colde; and they warmed them ſelues. Peter alſo ſtoode amonge them, and warmed him ſelfe.

* The hiegh pꝛieſt aſked Iesus of his diſciples & of his doctrine. Iesus answered him: I ſpake openly in the woꝝle. I neuer taughte in the ſynagogue, and in the temple wher they all the Iewes reſorted, and in ſecrete haue I ſayde nothinge. Why aſkeſt thou me? Aſke them whiche beſee me, what I ſaid vnto them. Schole, theſe can tell what I ſayd. When he had thus ſpoken, one of the minſters whiche ſtoode by ſmote Iesus on the face, ſaying: answered thou the hiegh pꝛieſt ſo? Iesus answered him. If I haue euill ſpoken, beate bycause of the euill: if I haue wel ſpoken, why ſmyteth thou me? And Annas ſente him bounde vnto Capphas the hiegh pꝛieſt.

Simon Peter ſtoode and warmed him ſelfe. And they ſayde vnto him: art not thou alſo one of his diſciples? He denied it, and ſayde: I am not. One of the ſeruantes of the hiegh pꝛieſtes, his coſyn whiche care hee receiued of Iesus vnto him: dyd not ſee the in the garden with him? Peter denied agayne, and anone the cocke cride. * When ſcedo they Iesus from Capphas in to the hall of iudgement. It was in the morning, and they ſayde Iesus went not in to the iudgement hall, but that they ſhoulde be aſpied, but that they might eate the paſſe. Whilſt they went out vnto them aſid ſayde: what accuſation bringe ye

Math. x. d.
Luce. x. d.

Math. x. d.
Luce. x. d.

Math. x. d.
Luce. x. d.

Math. x. d.
Luce. x. d.

against this man? They answered and sayde
bawd him. If he were not an euil wer, we wold
not haue deliuered him vnto the. Then sayde
Pilate vnto them: take ye him and iudge him
after your lawe. When the Jewes sayde vnto
him. It is not lawfull for vs to put any man
to death. That the wordes of Iesus myghte
be fulfilled, whiche he spake signifyinge what
he shoulde dye.

Then Pilate entered in to the iudgemente
hall agayne, and called Iesus, and sayde vnto
him: Acte thou than kynge of the Jewes? He
answored: sayest thou that of thy selfe, or
saye other tell it the of me? Pilate answered:
Am I a Jewe? Whye some nation and ope
prelates haue deliuered the vnto me. What
hast thou done? Iesus answered: My kynge-
dome is not of this worlde. If my kynge dome
were of this worlde, then wold my ministres
surely fygge, that I shoulde not be deliuered to
the Jewes, but now is my kynghom not from
deede. Pilate said vnto him: Act thou a kynge
then? Iesus answered: thou sayest that I am
a kynge. For this cause was I borne, and for
this cause came I in to the worlde, that I wold
beare myneste vnto the trouthe. And all that
are of the trouthe beare my voyce. Pilate said
vnto him: what thing is trouthe? And when
he had sayd that he went out agayne vnto the
Jewes, and sayde vnto them: I fynde in him
no cause at al. Ye haue a custome that I shoulde
deliuer you one losse at Ester. Wyl ye that I
lose vnto you the kynge of the Jewes? Then
crysche they all agayne, sayinge: Not him, but
Barabab, that Barabab was a robber.

¶ Christus is crucified. He commeth to his mother
unto Iherosolym, and he is buried.

CAP. XIX.

¶ Then Pilate toke Iesus and scourged
him. And the souldiours wounde a
crown of thornes, & put it on his heed.
And they dyd on him a purple garmente, and
sayd, haille kynge of the Jewes: & they smote
him on the face. Pilate went forth agayne and
sayd vnto them: Beholde I bynne him forth
to you, that ye maye knowe that I fynde no
faute in him. When came Iesus forth, bea-
ryinge a crown of thorne, and a robe of pur-
ple. And Pilate sayd vnto them: beholde the
man. ¶ When the hye prelates and ministres
sayd vnto him: they cryed, sayinge: Crucifie him,
crucifie him. Pilate sayd vnto them. Take
ye him and crucifie him, for I fynde no cause
in him. The Jewes answered him. We haue
a lawe, and by our lawe he ought to dye: be-
cause he made him selfe the sonne of God.
¶ When Pilate herde this sayinge, he was the
more asfraid, and went agayne in to the iudg-
ment hall, and sayd vnto Iesus: Whence art
thou? But Iesus gaue him none answer.
¶ Then sayde Pilate vnto him. Spakest thou
not vnto me? Knowest thou not that I haue
power to crucifie the, and haue power to lose
the? Iesus answered. Thou couldest haue
no power at all agaynste me, onles it were

gauen the from aboue. Therefore he that deli-
uered me vnto the, is more in synne. And
from thence to the sought Pilate meane to
lose ym. But the Jewes cryed, sayinge: yf
thou let him go, thou arte not a cleare fren-
sch. For who to eue maketh him selfe a kynge, is
agaynste Cesar.

¶ When Pilate herde this sayinge, he broughte
Iesus forth, and lare do wnto to gynt sentence,
in a place called the pavement, but it is in he-
breu tonge, Gabbatha. It was the Saboth
euen, whiche falleth in the Ester feest, and a-
bout the hye house. And he sayde vnto the
Jewes: beholde your kynge. They cryed, as
sayde with him, awaye with him, crucifye him.
Pilate sayde vnto them, Shall I crucifye your
kynge? The hye prelates answered: we haue
no kynge but Cesar: ¶ Then deliuered he him
vnto them, to be crucified.

¶ And they toke Iesus, and ledde him awaye.
And he bare his crosse, and wente forth in to
a place called the place of beed mens skulls,
which is named in hebreu, Golgotha, where
they crucified him, and two other with hym,
on ether syde of him, and Iesus in the myddes.
¶ And Pilate wrote this title, and put it on the
crosse. The writinge was: Iesus of Nazareth
kynge of the Jewes. This title stode many of
the Jewes. For the place where Iesus was
crucified, was nye to the cite. And it was writ-
ten, in hebreu, greke, and latyn. ¶ Then sayd
the hye prelates of the Jewes to Pilate: wyte
not kynge of the Jewes, but that he sayd I am
kynge of the Jewes. Pilate answered: what
I haue written, that haue I written.

¶ Then the souldiours when they had cru-
cified Iesus, toke his garmentes and made
four parte, to euey souldiour a parte, and
also his coote. The coote was withoute
seme, wrought vpon t boyzome out. And they
sayd one to an other. Let vs not deuide it, but
cast lottes who shall haue it. That the scrip-
ture myghte be fulfilled whiche sayth. ¶ They
parted my payment amonge them, and on my
coote dyd cast lottes. And the souldiours dyd
their thynges in dede.

¶ Then stode by the crosse of Iesus his mo-
ther, and his motheres syster, Mary the wyfe
of Cleophas, and Mary Magdalene. ¶ When
Iesus sawe his mother, and the discipill
whiche whom he loued, he sayd to his mother:
woman, beholde thy sonne. ¶ Then sayde he
to the discipill: beholde thy mother. And frome
that houre the discipill toke her for his owne.

¶ After that, when Iesus perceyued that all
thynges were perfourmed, that the scripture
might be fulfilled, he sayd: I thirst. ¶ There
stode a vessel full of vinygare by. And they
spiled a sponge with vinygare, and wounde it
aboute with sfope, and put it to his mouth.
¶ As soon as Iesus had receyued of the vinygare
he sayd: It is finished, and bowde his heed,
and gaue vp the ghost. ¶ The Jewes then be-
cause it was the Saboth eue, that the bodye
shold not remayne vpon the crosse on the Sa-
bath daye (for that Saboth daye was an hye
daye) besought Pilate that their legges myght
be broken, & that they myght be taken downe.

¶ At xvij. d
¶ At xviij. d
¶ At xviij. d

¶ At xvij. d

¶ At xvij. d
¶ At xvij. d
¶ At xvij. d

¶ At xvij. d

¶ At xvij. d

¶ At xvij. d

¶ At xvij. d
¶ At xvij. d
¶ At xvij. d

¶ Then

Then came the fouldpours and b' the legges of the hynde and of the other whiche was crucified with Iesus. But when they came to Iesus, and sawe that he was dead already, they brake not his legges: But one of the fouldpours with a spear thrust hym in to the syde, and forthwith came there out blood and water.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he saith true, that ye myghte beleue also. These thynges were done that the scripture shoulde be fulfilled. And ye shall not breake a bone of hym. And againe an other scripture saith: They shall looke on hym whome they pierced. After that Iohannes of Nazareth (whiche was a discipule of Iesus: but secretly for feare of the Jewes) besought Iphate that he might take downe the bodye of Iesus. And Iphate gaue him licence. And there came also Nicodemus, whiche at the begynnyng came to Iesus by nyght, and brought of myrrour and aloes mynled together about an. L. pounde to anoint. Then toke they the bodye of Iesu, and wolde it in linnen clothes with the odours, as the maner of the Jewes is to bury. And in place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherein was neuer man layde. There layd they Iesus because of the Jewes Saboth euen, for the sepulchre was nye at hande. f

¶ The resurrection of Christ, whiche appereth to Marye Magdalen, and to all his disciples, to their great comfort.

C A P I. X X.

¶ The morowe after the Saboth daye, came Marye Magdalen early, when it was yet darke, unto the sepulchre, and sawe the stone taken awaye frome the graue. Then she ranne, and came to Simon Peter, and to the other discipple whome Iesus loved, and sayd unto them. They haue taken awaye the stone out of the graue, & we can not tell where they haue layde him. Peter went forth and that other discipple, and came to the sepulchre. They ranne both together, and that other discipple dyd out runne Peter, & came first to the sepulchre. And he stooped downe, & sawe the linnen clothes lyinge, yet wout he not in.

¶ Then came Simon Peter followinge hym, and went in to the sepulchre: and sawe the linnen clothes lye, and the nyllyn that was about his head not lyinge with the linnen cloth but wiapped together in a place by it selfe. Then went in also that other discipple whiche came first to the sepulchre, and he sawe and beleued. For as yet they knewe not the scriptures that he shoulde rise againe frome the dead. And the disciples went awaye againe unto theyr owne home.

¶ Marye rode without at the sepulchre weeping. And as she wept, she bowed her selfe in to the sepulchre, and sawe two angelles in white sittinge, thome at the head, and the other at the feet, wher they had layde the bo-

dye of Iesus. And they said vnto her: Woman, why wepest thou? She sayde vnto them: for they haue taken awaye my Lorde, & I wote not where they haue layd him. And then he said thus vnto her, We turned her selfe backe, and sawe Iesus standynge, and knewe not that it was Iesus. Iesus sayde vnto her: Woman, why wepest thou? Whome seekest thou? She sayd: for I had ben a gardenier, sayd vnto him. Whi, yet thou haue borne him hence, tell me where thou hast layd him, that I maye get him. Iesus sayd vnto her: Marye. She turned her selfe, and sayd vnto hym: Rabbi, whiche is to saye, master. Iesus sayde vnto her, & thoudest me not, for I am not yet ascended to my father. But go to my brethren, & saye vnto them. I ascend to my father and your father to the God and your God. Marye Magdalen came and tolde the disciples that the hadde sene the Lorde, and that he had spoken such thynges vnto her. f

¶ The same daye at nyght, which was the morowe after the Saboth, when the dayes were out where the disciples were assembled for feare of the Jewes: came Iesus and stood in the myddes, and sayde to them: peace with you. And when he had so sayd: he shewed vnto them his handes and his syde. When were the disciples glad, when they sawe the Lorde. Then sayde Iesus to them againe: peace be with you. As my father sent me, so send I you. And when he had said that, he departed on gloth, and sayd vnto them: Receive the holy ghost. Who so cuers synnes ye remitte, they are remitted vnto them. And who so cuers synnes ye retayne, they are retayned. f

¶ But Thomas one of the twelue, called Didimus, was not with them when Iesus came. The other disciples sayde vnto hym: we haue sene the Lorde. And he sayde vnto them: Unless I se in his handes the pyrate of the napples, and thyn my hande in to his syde: I will not beleue. And after eight dayes againe his disciples were togeder, and Thomas was with them. Then came Iesus when the doores were shut, and stood in the myddes, and sayd: peace with you.

¶ After that sayd he to Thomas: bringe thy finger hither, and se my handes: and bringe thy hande, and thynge it in to my syde, and be not faithlesse, but blesynge. Thomas answered and sayd vnto him: My Lorde, and my God. Iesus sayde vnto hym. Thomas, because thou hast sene me, therefore thou believest: happy are they that haue not sene, and beleue. f

¶ And many other signes dyd Iesus in the syghet of his disciples, whiche is not written in this booke. These are written that ye myghte beleue that Iesus is Christ the sonne of God: and that in blesynge, ye myghte haue life euen now his name.

¶ He appereth to his disciples againe by the se at Tiberias, and commaundeth Peter chiefly to feed his shepe.

C A P I. X X I.

Exod. xii. 8
Gen. xii. 8
Gen. xii. 8

Mat. xii. 8
Mat. xii. 8
Mat. xii. 8

Mat. xii. 8
Mat. xii. 8
Mat. xii. 8

Mat. xii. 8
Mat. xii. 8
Mat. xii. 8

Mat. xii. 8

Mat. xii. 8

Mat. xii. 8

After that Iesus shewed hym selfe agayne, at the see of Tiberias. And on this wise shewed he hym selfe. There were to presence Symon Peter, Thomas called Didymus: and Nathanael of Cana a citie of Galile, and the sonnes of Zebedee, & two other of the disciples. Symon Peter sayd vnto them: I go a fyshynge. They sayde vnto him: We also wyll go with thee. They wente they waye, and entred in to the shyppe together, and that night caught they nothyng. But when the morrowe was now come, Iesus stode on the shore: neuerthelesse the disciples knewe not that it was Iesus. Iesus sayde vnto them: Chyldren, haue ye any meate? They answered hym, no. And he sayde vnto them: cast out the net on the ryght syde of the shyp, and ye shall fynde. They cast out, and a-whyle they were not able to drawe it up, for the multitude of fyshes.

Then sayd the disciple whome Iesus loued vnto Peter: It is the Lorde. When Symon Peter herd it was the Lorde, he gyfte hym mantell to hym (for he was naked) and spange in to to see. The other disciples came by shyp, for they were not farr frome lande, but as it were two hundred rubites, and they drew the nette with fyshes. When they were come to to lande, they saw hote coles and fyshes layd thereon, & theyd: Iesus sayd vnto them: bring of the fysh which ye haue nowe caught. Symon Peter stepped forthe and drew the nette to lande full of greate fyshes, an hundred and luf. And for al there was so many, yet was not the net broken. Iesus sayde vnto them: come and dyne. And none of the disciples durst aske hym: what art thou? For they knewe it was the Lorde. Iesus then came and toke bread, and gaue them, and fyshes lykewyse. And this is now the thyrde tyme that Iesus appeared to his disciples, after he was risen agayne frome deathe. * He longeth thurke that schew his handes and shys

When they had dynd: Iesus sayd to Symon Peter: Symon Iouea, louest thou me

more then these? He sayde vnto hym: Yea Lorde, thou knowest I loue the. He sayde to him: Ieueing & lambes. He said to him agayne the secont tyme: Symon Iouea louest thou me? He sayd to him: Yea Lorde thou knowest I loue the. He said vnto him: Ieue my shepe. He sayde vnto him the thyrde tyme: Symon Iouea louest thou me? And Peter answered because he said to him the thyrde tyme, Iouest thou me/ and sayd vnto him: Lorde thou knowest all/ thou knowest that I loue the. Iesus sayd to him: Ieue my shepe.

Truly verily I saye vnto the, when thou wast yonge, thou gysdest thy lefte, and walkest together thou woldest / but when thou art olde, thou shalt stretch forth thy handes and an other shal gyde the, and lete the whyther thou wylt not. What spake he, signifying by what bethe he wolde glorye God.

And when he had sayd this, he sayd to him & Iouea me. Peter turned about, and sawe that disciple whome Iesus loued followinge whiche also leued on his brest at supper, and sayde: Lorde, whiche is he that shal betraye the. When Peter sawe him, he sayd to Iesus: Lorde, but what shal this man do? Iesus said vnto him: If I wylt haue hym tarye eyll I come, what is to the? tolo to thou me. Then went this saying aboue amonge the brethren that that disciple shoulde not dye. Yet Iesus sayd not to him, he shal not dye, but if I wylt that he tarye eyll I come, what is that to the?

The same disciple is he whiche testifyeth of these thynges, and wrote these thinges:

And we knowe that his testimonye is true. & There are also many other thynges whiche Iesus dyd, whiche if I shoulde be wyten every one,

I suppose the world coulde not contayne the booke that shoulde be wytten.

¶ Here endeth the Gospell after S. Iohn.

✠ ✠ ✠

1. **Infant:** I be thus knollen vnto you and with
 your care heare my wordes. These are not
 conuenient, as ye suppose: for it is yett but the
 thirde houre of the day. But this is that whiche
 was spoken by the prophet Iobai: **I** will
 walke in the last dayes (saith God) of my
 speete I will powre out vpon all flesh. And
 pouce (saith) and pouce daughters shall
 prophete and pouce powere nam shall be
 diemans, and pouce olde men shall diem
 diemans. And on my seruantes, and on my
 bands mapens I will powre out of my
 speete in those dayes, and they shall
 prophete. And I will sethe wonders in
 heauen above, and tokens in the
 earte belowe, bloud and fyre, and the
 vapour of smoke. **¶** The sonne shall
 be turned in to darke, and the moone in
 to bloud before those greates & notable
 dayes of the world come. **¶** And
 whai, that whosoever shall call on the
 name of the Lord, shall be saved. **¶**

¶ Ye men of Iherusalem heare these wordes.
Jesus of Nazareth a man appoynted of God a-
monge you with miracles, wonders and fig-
ures which God dyd by hym in the myddes of
you, as ye your selves knowe: hym haue ye re-
taken by the handes of unrighteous pre-
siders, after he was deliuered by the determi-
nate counsell and fore knowledge of God, and
haue crucified and slayned him: God hath
raised by lotterynge the sorowes of death, be-
cause it was impossible that he shoulde be
holden of it. For Dauid spakech of hym. A
hande I sawe God alwaies before myn eye:
he is on my righte hande, that I shoulde not
be moued. Therefore your hearts were reioyced,
and my comfort was full. Shoulde also my flasse
be set in hope, because thou wilt not cease
my soule in hell, neither wilt thou suffer thy
help to ceasen? Thou hast directed me the
wayes of life, and shalt make meet all offores
with thy clemencie. K

Eben and brethren, for as moche as I may
 feele speake unto you of the Patriarchie David
 2. **F**or he is both dead and buried, and his
 21b. **B**odye remaineth with be unto this daye.
 21b. **W**here as he then was a prophet, and knew
 that God had twomeynte an othe to hym,
 that the frute of his lynes shoulde be
 in that of David shoulde rise agayne in the
 fleshe, he came before; and spake of the resur-
 rection of David, that his soule shoulde not be
 left in hell: neither his fleshe shoulde be cor-
 ruption. Thus Jesus haile God saynt by,
 knowest we all are veridified.

Arthurs now that he byp the ryght hand of
God is exalted, and hath receyved of the fa-
ther the promysse of the holy ghoſte, he hath
ſent forth this which ye now ſe and hear.
For Dauid is not aſcended into heauen: he
be ſayde. ¶ The Loide praye to my Loide [ye
on my ryght hande, till I make thyne enne-
mies thy foot ſtole. Soo thether: let all the
houſe of Iſrael know for a ſuretye, that God
hath made that ſame Jeſus / whome ye haue
cryed. 2. Loide and Chriſt.

When they herde this, they were picked
in their betes, and sayde vnto Peter and the
other Apostles: Ye men and brethren, what

[illegible][illegible]

The halfe is restored to his seat. Peter preacheth
Christ vnto the people.

CAP I. II

Peter & John went together into the temple at the ninth hour of prayer. And there was a certain man halt, from his mothers womb, whom they brought up to beg at the gates of the temple daily, to aske almes. And when they entered into the temple, he which asked, when he sawe Peter & John, they would turne into the temple, desirous to receiuee an almes. And Peter kisseing his eyes on him sayeth John, (sayde) Meane on vs. And he gaue heed vnto them, tendering to receiuee some thinge of them. Then said Peter & Siluer a golde haire & none, Iuche as I haue, giue I thee. In the name of Ihu of Nazareth, rise vp and walke. And he toke him by the right hande, and set him vp. And anon he sette and anklebones receiued strenght, and by spyringe, stode and also walked, & entered vnto them into the temple, walkinge as a leaping, and diuyning God.

And all the people saw him walke & prayse
God. And they knew him, & it was he which
sate and begged at the beutyfull gate of the
temple. And they wondered and were sore af-
fected at that which had happened vnto him.
And as the halt which was healed, helde Pe-
ter and Iohn, all the people saw, amazed vnto
them in Salomons porch.

When Peter saide that, he answered
to the people. Ye men of Israel, why mar-
uell ye at this, or why loke ye so needfulli on
us, as though by our owne power or holynes
we had made this man goo? The God of A-
braham, Isaac and Jacob, the God of our fa-
thers hath glorified his sonne Iesus, whom

THE ACTES

ye deliuered and helped in the presence of my
late, when he had iudged him to be loſed. But
ye wanted a ſhip and iuſt, and deſped a mul-
titude of our geyn pou, and blyed the Flore
of life, who god hath caſted from deeth, of the
which we are witnesses. And his name chooſe
the taryſe of his name, he made this man
founder, whom pe ſe and knowe. And the taryſe
which is by him, hath geyn to him this hely
in the preſence of pou all:

And now hereunto, I look that thou shouldest
 acknowledge thy debt it, as debt also your rules.
 But twice thyngs which god before had threat-
 ned by the mouth of all his prophetes, how
 that thyself shouldest suffer, he hath thus twice
 fulfilled. Accept ye therefore and tuncit, that
 your spynnes may be done awaye. ¶ Wher
 the tyme of effectynge cometh, whiche we
 shall have of the presence of the Loze, as when
 God shall send him, whiche betowe was pre-
 censed unto you, that is to say, Jesus christe,
 whiche must receyve beuen, tuncit tyme all thyngs
 whiche God had spoken by the mouth of
 all his old prophetes. ¶ I thinke tye would be-
 can be reforged againe.

For I haue said vnto the fathers: * A Pro-
phete shall the Lord your God raise vp vnto
you, euen of your brethren like vnto me: him
shall ye heare, in all thing: what so euer hee shall
say vnto you. For the tyme shall come that
euery soule whiche shall not heare that same
Prophete, shall be destroyed out of the people.
Also all the Prophetes from Samuel & thence
forth, as many as haue spoken haue in phre-
nasye of these dayes,

Ye are the children of the prophets and of
the testament, whiche God hath made into
our fathers, sayinge to Abraham: * Euen in
thy seed shall all the kintredes of the earth be
blessed. I praye vnto you hath god raised up his
sonne Iesus, and him he hath sent to blesse
you, that euery one of you shoulde turne from
your wickednesse. Amen.

The Spoiles are taken and brought before the
Councelle. They are forspydden to pryatly, but
they turne them vnto prayer, and are moze obedi-
ent vnto God then vnto men.

CAP I. IIII.

And they spake vnto the people, the pries-
tes and the ruler of the temple, and the
Sadducees came vpon them takinge it
griuously that they taught the people a p^{re}-
dication in Iesus the resurrection from dead. And
they layde handes on them, and put them in
holde rapt the next daye: for it was now euen-
tyde. Now be it many of them which heere the
wordes, blyuende and the nombre of the men
was aboute foure thousande.

And it chaunced on the morowe that they rulers, and elders, and Scribes, as Annas the chiefe priest, and Caphphas, and Jouba and Alexander, & as many as were of p[ar]t of the high p[ri]ests gathered together at Jerusalem, and set the othe before them, and asked by what power, or in what name haue ye done this? ¶ Then Peter full of holie spirit saide vnto them: Ye rulers of the people, and elders

of Iſrael, if we this daye are examined of the
good beſe boone to theſe ſpirits man, by what
means he is made hole: be it knownen by you
all, and to the people of Iſrael, that in the
name of Jeſu Chriſte of Nazareth, whome per-
ſecuted, and whom God caried againe to hea-
ven, to ſit at the right hand of his father, he
death: curen by him dothe this man ſtande
here preſent before you hole. * This is the
ſigne that he is a ſonne of Gods worſhippers, which is ſet
in the chiefe place of the corner. Forther is this
ſalutation in any other. For there is not any
other name giuen to men, wherein we muſt be
ſaued. **A**

When they sawe the boldnes of Peter and
John, and understood that they were inter-
ued and laze people, they marvelled, and they
knewe them, that they were with Iesu, and
belonged also the man whiche was called
standinge with them, they coude not saye a
gaine it. But they commaunded them to go
afar out of the concile, and conspired against
them felices saying: what shall we do to these
men? for a manifest signe is done by them, and
is openly knowne to all them that dwell in Jeru-
salem, and we can not denie it. But that it
be noped no farther among the people, let vs
threaten and charge them euer spake denec-
tously to no man in this name.

And they called them, and commanded them that in no wise they should speak of teaching in the name of Jesus. But Peter & John answered again them, and said: whether it be right in the sight of God, or we obey you more than God, judge ye. For we can not, but speak that which we have seen and heard. So they smote them, and let them go, and found nothing new to punish them, because of the people. For all men glorified God in this: the miracle which was done, to the man who was about forty years old, on whom this miracle of healing was wrought.

As soon as they were let go, they came to
their relatives, and showed all that the mighty
power & clothes had done to them. And when
they heard that, they left up their bodies to
God with one accord, and said : "Lode, thou
art God whiche hast made heaven and erthe,
the see and all that is upon it, whiche by the
mouth of thy seruants Dauid haist said : *Whi-
ched the heylen rage, and the people wagen
bapne thynges. The kynges of the erth haue
up, and the rulers came to gyt her agaynste the
Lode, and agaynst his anoynted.

For of a trowth, aganſt the holy ſonne Jeſus whom thou hadſt ſpoken, both Herodes and alſo Pontius Pilate, with the Souldiers and the people of Iſrael gathered their felarſhip together to to what fo euer thy hand and thy counſell determined beſore to be done. And now I ſay, beholde theſe thy ſinners, a great vnſay the ſcruaunts be all conſtrained to ſpeake thy word. So that thou ſeeſt to be the hand/that healing, and ſignes and wonders be done by the name of the holy ſonne Jeſus Chriſt. And as ſoone as they had purpo, the place mooued where they were aſſembled together, and they were all ſpoken with the holy ſpirit, and they ſaue the words of God boſt.

March 11
March 12
March 13
March 14
March 15

Deu. xviii. c.
Zim. v. l. c.

Testament)
à roulements
exprompts.
Omnibus, etc.

प्रमाण

* Sub

6 * And the multitude of them that believed were of one heart, and of one sort. And none of them saide that any of the thynges which he possessed was his owne, but had all thynges commun. And with great power the apostles gave witness of the resurrection of the Lorde Iesu. And great grace was with them all. Wherefore was there any among them, that lacked. For as many as were possessors of landes, or houses, solded them and broughte the price of the thynges that were sold, and layde it downe at the apostles fete. So distribucion was made vnto every man accordyng as he had neede.

7 And Joseph which was also called of the apostles, Barnabas (that is to saye the sonne of consolation) being a Cyprus, and of the countrey of Cyprus had lande, and sold it, and layde the price downe at the apostles fete.

¶ The differynge of Ananias and Sapphira is punished. Miracles are done by the apostles, which are taken, but the angel of God byngeth them out of prison. The innocency of Gamaliel. The Apostles are true, they reioyce in trouble.

CAP. I.

V.

8 **A** Certain man named Ananias wth Sapphira his wyfe, solded a possession, and kepte awayne part of the price (his wyfe also drunge of counsell) and broughte a certayne part, and layd it downe at the apostles fete. And said whither: Ananias, how is it that Sapphira hath said thyne hart, that thou hast solded thy vnto the holy ghoost, & kepte away part of the price? Wherupon he said: I have solded the onlyr, and after it was solded, was not the price in thyne owne powte. Doine is it that thou hast put this chenge in thine hart? Thou hast not lyed vnto men, but vnto God. When Ananias heerd these wordes, he fell downe and gaue up the ghoost. And great feare came on all them that heard these thynges herde. And the ponge men rose vp, and put him aparte, and carped him out, and buried him.

¶ And it fortuned, as it were aboute the space of iiii. houres after, that his wyfe came in, not knowyng what was done. And Peter sayd vnto her: Tell me, gaued ye the lande for so moche? And she sayd: yea, for so moche. When Peter said vnto her: Whyle haue ye agreed togerther, to tempte the spere of the Lorde? Wherfore the fete of them which haue buried thy husband, are at the doore / and shall carpe thee out. When she fel downe, forthwith at his fete and yelbed up the ghoost. And the ponge men came in, and founde her dead, and carped her out, and buried her by her husband. And great feare came on all the congregacion, and on as many as herde it.

9 By the bandes of the apostles were many signes and wonderes shewed amonge the people. And they were all togerther with one accord in Salomonis porche. And of other durst no man toyne him selfe to them: neuertheless the people magnified them. The nobles of them that believed in: the Lorde bothe of men and women geue moze a moze, in so moche they broughte the sick into the streetes, and layde

them on beddes and pallettes, that at the lesse waye the shadowe of Peter when he came by, might shadowe some of them. There came also a multitude out of the cities rounde about vnto Ierusalem, byngynge speke folke, and them which were cured with vnderlyng spiers. And they were healed euery one.

¶ Then the chiefe priest rose vp, and all they that were with hym (which is the secte of the Sadducees) and were full of indignacion, and layde handes on the apostles, and put them in the common prison. But the angel of the Lorde by nyght opened the prison doores, & broughte them forth, and sayd: go, stonde tomyte, and speake in the temple to the people all the wordes of this lyfe. When they herde that, they entred in to the temple early in the morninge and taught. The chiefe priest came, and they that were with him, and assembled the concile and boile order of the elders of the chyldren of Israel, & sent to the prison to fet them. When the ministers came, and founde them not in the prison, they returned and tolde, sayng: the prison founde we shut as sice as was possible, and the keepers standynge without before the doores. But when we had opened, we founde no man with in. When the chiefe priest, and euery ruler of the temple, and the hye priestes herde these thynges, they doubted of them, whether to this wyse growe.

¶ But now came one, and shewed them: beholde the men that ye put in prison, stande in the temple, and teache the people. When wene the ruler of the temple with ministers, and broughte them about violence. For they feared the people, lest they shoulde haue ben stoned. And when they had broughte them, they fet this before the counsell. And the chiefe priest asked them, sayng: Did not we clearyly commaunde you ye shoulde not teache in this name? And beholde ye haue spyled Ierusalem with youre doctryne, and ye intende to byngne this mans blood vpon vs.

¶ Peter and the other apostles answered and sayde: * We ought moze to obey God, then men. The God of our fathers raised vp Iesus, whom ye kille and hanged on a tree. Whym hath God lyft vp with his ryght hande, to be a ruler and a sauiour, for to geue repentance vnto Israel, and forgiveness of synnes. And we are his seruautes concerninge these thynges, and also the holy ghoost, whome God hath gauen to them that obey him. When they herde that, they claused thair mouthes, and soughte to sleie them. Then stood there vp one in the counsell, a Pharisee named Gamaliel, a doctore of lawe Gamaliel, and taught amonge all the people, and commaunded to put the Apostles also a lytell space, and sayd vnto them: men of Israel take heed to youre selues what ye intende to do as touchynge these men. Before these dayes rose vp one Theudas boldeynge hym selfe, to whome resorted a nombre of men, aboute a foure hundred which was slayne, and they all whiche he sleuth him were scattered aboue, and broughte to nought. After this man, arose there vpp one Judas of scallie, in the tyme whym Iudas beryng, and dyed: and dyed

f. 107. v. 14.
G. 107. v. 14.
D. 107. v. 14.

Gamaliel.

¶ And moche

THE ACTES

more the people after him. He also persecuted, and as euen as many as barked to him, were scattered abroad.

¶ And nowe I saye vnto you: receaue your selfes from these men, let them alone. For of this countreys of wyche be of men, it will come to nought. But if it be of God, ye can not destroye it. I tell happily ye be founde to streue against God. Now to him they agreed, and called the apostles, and bet them, and commaunded that they shoulde not speake in the name of Iesu, and let them go.

¶ And they departed from the counsell rejoycing that they were counted worthy to suffer rebuke for his name. And daily in the temple and in every house they ceased not, teachinge and preachinge Iesus Christ.

¶ Cepherus of deacons here ordered by the congregation to be force in necessary things of the body that the apostles might waite vpon the worde of God. Iherus is accused.

C A P I. V I.

¶ In those dayes, as the nombre of the disciples grew, there arose a grudge amonge the Iewes against the HEBREES, because their worshippes were despised in sodayly ministering. ¶ Then the twelue called the multitude of the disciples together, & sayd: it is not mete that we shoulde leaue the worde of God, and serue at tables. ¶ Wherefore betweene loue ye ouer amonge you, leuen men of honest report, and full of the holy ghost and wisdom, which we may appoint to this needfull busines. But we will giue our selues continually to praye, and to the ministeracion of the worde. And the sayngs pleased the hole multitude. And they chose Iherus, a man full of faith, and of the holy ghost, and Ishly, and Prochus, and Stephanos, and Timon, and Parmenas, & Nicias a conuerter of Antioche. Whiche they set before the apostles, and they prayed & layde their handes on them.

¶ And the worde of God increased, and the nombre of the disciples multiplied in Ierusalem greatly, and a greake companie of euengiles, were obedient to the sayth. ¶ And Iherus full of faith and potuer, byd greake members and sayphes amonge the people. ¶ Howe, there arose certayne of the Synagoge, whiche is called the Synagoge of the HEBREES and Syryenes, and of Alexandria, and Cretia, & Asia, and disputed with Iherus, and they coude not resiole the whyesome and the quyte, with whiche he spake. ¶ Then sent they in men, which sayd: We haue herd him speke blasphemous wordes against Moses, and against God. And they moued the people and the elders, and the scribes, & came vpon him and caught him, and brought him to the consile, and brought forth false witness, whiche sayd: This man teacheth not to speke blasphemous wordes against this holy place, and the lawe. For he hecd him say: this Iesus of Nazareth shall destroy this place, and shall change the ordinance whiche Moses gaue vs. And all that sate in the counsell, looked stedfastly on

him, and sawe his face as it had ben the face of an angell.

¶ Iherus maketh answer to his accusation, rebuketh the harde hearted Iewes, and is thence more desired.

C A P I. V I I.

¶ Then sayd the chefe priest: is it ruen so? And he said: ye men, Iherus a father, barked to. ¶ The God of gloire appeered vnto our father Abraham, while he was yet in Melopotamia, before he dwelt in Chanaan, & said vnto him: *come out of the countrey and from thy kynred, & come in to the lande which I shal shew the. ¶ Then came he out of the land of Chalder, & dwelt in Chanaan. And after that, as lone as his father was ded, he brought him in to this lande in whiche ye now dwell, and he gaue him none inheritance in it, no not the bredth of a foote: *but promised that he woulde geue it to him to possesse, and to his sect after him, when as yet he had no childe.

¶ God hereby spake on this wise, that his seed shoulde be a dweller in a strange lande, & that they shoulde kepe them in bondage, and intercate them with vnunced peres. But the nation to whome they shal be in bondage twill Iudge, sayd God. And aiter that that they come forth and serue me in this place. ¶ And he gaue him the couenaunt of circumcicion. And he begate Isaac, and circumcised him the eight daye, and Isaac begate Jacob, and Jacob the xij. Patriarches. ¶ And the patriarchs hauing inuigilation, sold Joseph in to Egypt. And God was with him, & distressed him out of all his aduersities, and gaue him fauour and wisdom in the sight of Pharao king of Egypt, which made him gouernour of Egypt, and ouer all his household.

¶ Then came there a drech ouer all the lande of Egypt & Canaan, and great affliction, that our fathers founde no sustenance. But when Jacob herde that there was come in Egypt, he sent oure fathers first. ¶ And at the seconde time Joseph was knowne of his brethren, and Joseph kindred was made knowne vnto Pharao. ¶ Then, since Joseph, and caused his father to be brought and at his kynne, the sone and xij. *soules. And Jacob described in to Egypt and dyed before he and oure fathers, and were cradled in to Sychem, and were put in the sepulchre that Abraham boughte for money of the sonnes of Hamor at Sychem.

¶ When the tyme of the promises dyed nye (whiche god had giuen to Abraham) the people grew and multiplied in Egypt, till an other kynge arose with the kinde of Ioseph. ¶ The same kynge reuleth subletly with our kynned euill entreated oure fathers, and made them to cede oute they: younge chyliden, that they shoulde not remaine aloue. ¶ The same tyme was Moses borne, and was a proper childe in the sight of God, whiche was noursished by in his fathers house the monethes. ¶ When he was call oure, Pharao was taughte toke him by, and noursished him by: for hee was lone. And Moses was leuen in all maner wisdom of the Egyptians, and was myghtie in dedes and in wordes.

And when he was full forty yere olde, it came in to his herte to wryte his byethen the chyldren of Israel. And when he sawe one of them suffer wronge, he defended him and awenged his quarrell that had the same doome to hym, and smote the Egypcian. For he supposed his byethen to wold haue vnderstande, how that god by his handes spote saue them. But they vnderstode not.

to them as they becom, and wolde haue sette
them at one ageine, saying: Syze, ye are be-
then, why purt ye one an other? But he that
byd his neyghbourn wyonge, thrust him away,
sayinge: Whi ho made the a ruler and a iudge
amonge vs? What, tyste thou heli me, and
thou bydded the Egyptian yereday? * Then

4. Heber spoils at that laying, and was a head-
ger in the lande of Arabian, where he begate
two sonnes.

ch * And when .xl. yeeres was fulfilled, there appeared to him in the wilderness of mount Synayn, an angel of the Lorde in a flame of fire in a bush. When Moses saw it, he wondered at the sight. And as he drew nere to behold, the voice of the Lorde came unto him : I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moses trembled and durst not beholde. Then said

the Royte to him. + Put of thy shoes from thy
feete, for the place wher thou standest, is holy
grounde. I haue perfernt sene the affliction of
my people whiche is in Egypt, & I haue herde
theyr groynge, and am come downe to deli-
uer them. And now come, and I wyl sende thee
in to Egypte.

¶ This **Alcis** whom they forsoke, sayings:
Who made us a ruler and a iudge, **G**od sent
 bothe a ruler and a deliuerer, by the haies of
 the angel, which appereth to him in the bulke.
 And the same brought them out, deliueying
 wonders and signes in Egypt, and in the red
 sea, and in the wilderness. **It** peres **W**his is that
Alcis, whiche sayde vnto the chylidren of
 Israhel: **A** Prophet shall the **L**orde your **G**od
 raise vp vnto you of your brethren, lyke vnto
 me. him **G**od will beare.

This is he that was in the congregacion in the wilderness with the aungell whiche spake to him in the mounte Syna, and with our fathers. This man receyued the worde of ipse to giue vnto vs, to whom our fathers could not obey, but cast it from them, and in this heretofore

¶ he turned backe againe into to Egyp^t, saying vnto
 Aaron: make vs Goddes to go before vs, for
 this wofles that brought vs out of the land
 of Egyp^t, we wote not what is becom of him,
 and they made a calf in those dayes, and offered
 sacrifice vnto the ymage, and escioped in
 the works of their owne handes.

¶ Then God turned him selfe, and gaue them vp, that they shoulde be wo: Opp the Serues of the skipe: as it is witten in the booke of the Prophetes. ¶ Ye of the house of Israel, gaue ye to the sacrificies and meate offerings by y^e space of fouerty yeeres in the wyldeernes? And ye com vnto you the tabernacle of Balaoc, and the figne of your God Remphan, figures which

[illegible][illegible]

What is the point of his going all out, throwing his money and complete mental health resources, and trying to find the perpetrator? Because in my book, and only in my book (that's right, I don't usually try to be helpful), he's saving the himself, or his last piece of his spirit. He knows well and he knows that his greatest battle will come from within.

[illegible][illegible]

A Saul persecuteth the Church, The Apostles are scattered abroad. Philip cometh in to Samaria. Simon magus is baptized, he descends to the sea. Philip baptiseth the chamberlaine.

CAPL. VIII.

Saul was consentyng to his death. And so that tyme there was a great prefecture set on agayn the congregation whiche was called at Jerusalem, & they were all consentyng to the Jews to put out the regions of Betsey and Samaria, excepte the apostles. They drew out many cruelled steuen, and made greete lamentation agayn him. But Saul made bancke of the congregation, and crept in to creep house, and drew out bothe man and woman, and thynked them in to pylion. Wherby he, they that were there, were able to see the consentyng of the congregation, and drew out bothe man and woman, and thynked them in to pylion. Wherby he, they that were there, were able to see the consentyng of the congregation, and drew out bothe man and woman, and thynked them in to pylion.

2.11. 1960

them. And þ people gaue helde vnto those thinges whiche Philip spake with one accord in that they herde and sawe the myracles whiche he dyd. For vncleyn spures ceping withioute voyce, came out of many that were possessed of them. And many taken with palsyces, and many that halced, were healed. And there was great tope in that cite. Now there was a certayne man called Symon, which before tyme in the same cite, dyed withcheraste, and bewitched the people of Samaria, sayinge that he was a man that coulde do grete thynges. Whom they regarded from the lest to the greatest, saying: this fellowe is the great power of God. And him they set moche by, because that of long tyme he had moued them with his sorcery. Was as lone as they heuyed Philip preachinge of the kingdom of god, and of the name of Iesu Christ, they were baptised bothe men and women. Then Symon him selfe bitrued also, and was baptised: and continued with Philip, and wonderd, beholdinge the myracles and signes whiche were shewed.

¶ When the apostles which were at Jerusalem, herde saie that Samaria had receyued the woide of God, they sent vnto them Petre and Iohn, which whē they were come praied for them that they might receiue þ holy ghost. For as yet was come on none of them: but they were baptised onely in the name of Christ Iesu. Then layde they theyr handes on them, and they receiued the holy ghost.

¶ When Symon sawe, that they layde on of þ apostles handes on them, the holy ghost was giuen: he offered them money sayinge: giue me also this power, that on whom so e-

¶ I Dure I put the handes, he may receiue the holy ghost. Then saide Petre vnto him: thy money perishe with the, because thou wilst that the grise of God maye be obteyned with money. Thou hast neither parte nor fellowshipp in this buylde. For thy herte is not righte in the sight of God. Repente therfore of this thy wickednes, and praye God that the thought of thine herte may be forgiven the. For I perceive that thou art full of bytter gall, & wrappest in wickednes.

¶ Then answered Simon and saide: praye pe to the Lorde for me, that none of these thynges whiche þe haue spoken, fall on me. And they when they had returned and preached the woide of the Lorde, returned towarde Jerusalem, and preached the gospel in many citie of the Samarians.

¶ ¶ Then the angel of the Lorde spake vnto Philip, saying: arise, go towarde South, vnto the waie that goeth downe frome Jerusalem vnto Gaza, whiche is in the desert. And he arose and wente on. And beholde a man of Ethiopia, which was a chamberlayne, and of greate authority with Candace queene of the Ethiopians, he had the rule of all hie treasure, came to Jerusalem for to praye. And as he returned home agayne sittinge in his chaire, he met Scaie the prophet.

¶ Then the spere said vnto Philip: go nere and open thy selle to pouder chaire. And Philip ran to him, and herd him reade the Prophet

¶ I safe, and sayd: Understandest thou what thou redest? And he sayd: How can I, unless I had a guyde? And he desired Philip that he wolde come vp & syt with hym. The renour of the scripture which he red, was this. It was ledde as a shepe to be slayne, and like a lambe domme before his sheere, so opened he not his mouth. Because of his humblynes, he was not esteemed: who shall declare his generation? for his lyfe is taken from the erth. The chamberlayne answered Philip, and sayd: I praye the, whome speakest thou of? whette thou of hym selfe, or of some othe man?

¶ And Philip opened his mouth, and began at the same scripture, and preached vnto hym. And as they went on they came, & there came vnto a certeyn water, and the chamberlayne sayd: Se, here is water: what dost thou me to be baptised? Philip sayd vnto him. Yet thou blesse wilst all thyne herte, thou mayst. He answered and sayde: I blesse that Iesus Christ is the sonne of God. And he commaunded the chaire to stande still. And they wente downe both in to the water: both Philip, and also the chamberlayne, and he baptised hym. And as soone as they were come out of the water, the spere of the Lorde caught away Philip, that the chamberlayne sawe him no more. And he went on his way crying: but Philip was found at Azotus. And he walked coastward out the countrey, preachinge in theyr names, till he came to Cesarea.

¶ ¶ Saul is converted, and confoundeth the Jewes Peter baptiseth Aquila.

C A P I. I X.

¶ A And Saul yet byrching out the synagogen and slaughter agaynst the disciples of the Lorde, went on to the high priest and desired of him letters to Damascus, to the synagoges: that if he founde any of this waie, whether they were men or women, he myght byrninge them bounde vnto Jerusalem. But as he was iourneyed & was come nye to Damascus, suddenly three wyndes round about him a light from heuen, and he fel to the erth, and herde a voyce, sayinge to him: ¶ Saul, Saul, why persecutest thou me? And he sayd: what acie thou Lorde? And the Lorde sayd: I am Iesus whome thou persecutest, it is hard for the to hyche agaynst the pyche. And he was terrible and altoned, sayd: Lorde, what wilt thou haue me to do? And the Lorde sayd vnto him: Arise, and go in to the cite, and what he toide the what thou shalt do.

¶ The men which iourneyed with him, stood amazed, for they herde a voyce, but sawe no man. And Saul arose from the erth, and opened his eyes, but sawe no man. Then led they him by the handes, and brought him in to Damascus. And he was three dayes without sight, and neither ate nor dranke. Now there was a certeyn discipule at Damascus named Ananias, to hym sayde the Lorde in a byson: Ananias? And he sayd: beholde, I am heere Lorde. And the Lorde sayde vnto him: arise, and go in to the strette called straight, and see in the house of Judas, after one called Saul of Tarsus.

Simon Magus.

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for beholde he prayeth, and hath sene in a vision, a man named Ananias commynge into him, and puttyng his handes on him, that he myght receiue his sight.

When Ananias answered: Lorde, I haue herd by many of this man, how moche euyl he hath done to thy sayntes at Ierusalem: & here he hath auoide of the hygher Priestes to dyne all that call on thy name. The Lorde sayde vnto him: So thy wayes, for he is a choyse vessel vnto me, to beare my name before the gentiles and kynges, and the children of Israel. For I will shew vnto him how great thynges he will doo for my name.

Ananias went his way and entred into his house, and put his handes on him, and sayde: Brother Saul, the Lorde that appeared vnto eye in the waye as thou camest, hath sent me, that thou myghtest receiue thy sight, and be filled with þy holy ghoost. And forthwith there fell from his eyes as it had bene scales, and he receiued sight, and arose, and was baptised, and receiued meate, and was comforted.

Then was Saul a certayne dayes, with the Disciples whiche were at Damasco. And Aregar waye he preached Christ in the Synagoges, who that he was the sonne of Sod. All that herd him, were amazed, and sayde: Is not this he, that spoiled them which called on this name in Ierusalem, and came thither for the intent that he shoulde bringe them downe vnto the chiefe priestes? But he saul increased in strength, & confounded the Iewes whiche dwelte at Damasco, affirmynge that this was very Christ. &

And after a good whyle, the Iewes toke counsell together, to kill him. But thei layenge away was knowen of Saul. And they watched at the gates, daye and nyght, to kyll him. When the disciples toke hym by night & put him thorow the wall, and let hym downe in a basket.

And when Saul was come to Ierusalem, he assayde to couple him selfe with the disciples, and they were all afrayde of hym, and belieued not that he was a discipyle. But Barnabas toke him and brought him to the Apostles, and declared to them, howe he had sene the Lorde in the waye, and had spoken vnto him: and how he had done boldly at Damasco, in the name of Iesu. And he had his conversation with them at Ierusalem, and quyte him selfe boldly in the name of the Lorde Iesu. And he spake and disputed with the Grekes: and they wente aboute to kyll him. But when thei herd kno of that, they brought him to Celeras, and sent him forth to Tharsus. When had the congregacions rest thowt out all Ieruy and Salite, and Samary, and were edified, and walked in the feare of the Lorde, and multiplied by the comforte of the holy ghoost.

And it chaunced as Peter walked thorough al quarters, he came to the sayntes whiche dwelte at Lydda. And there he founde a certayne man, named Enneas, which had bene sicke thre yeres, syche of the palsy. When sayde Peter vnto him: Enneas, Irlus Christ

make the hole: aseye and make thy bed. And he arose forthwith. And all þe dwelt at Lydda and Saffar, satwe hym, and tourned to the Lorde.

There was at Joppa a certayne woman/ (which was a discipyle named Tabitha, whiche by interpretation is called Dorcas.) the same was full of good wayes and almes dedes, whiche she dyd. And it chaunced in those dayes, that she was syche, and dyed. When they had beweyed her and layde her in a chamber: because Lydda was nygh to Joppa, & the disciples had herde that Peter was there, they sent vnto him, beseeching him that he wold not be greued to come vnto them.

Peter arose and came with them. And when he was come, they brought him into þe chamber. And all the wydowes stode rounde about him weeping and shewing the coates and garments whiche Dorcas made, whyle she was with them. And Peter put them all forth and knelid downe and prayed, and turned hym to the body, and sayde: Tabitha, arise. And he opened her eyes, and when she sawe peter, she cryed vp, and called the sayntes and wydowes and shewed her almyce. And it was knowen thowout all Joppa, and many beleued on the Lorde. And it fortuned that he sayed many dayes in Joppa, with one Symon, a tanner.

¶ The vision that Peter sawe, howe he was sent to Cornelius. The he then also receiue the spyrte, and was baptised.

C A P I. X.

¶ There was a certayne man in Cesarea called Cornelius, a captayne of the soudiers of Italy, a deuoute man, and one that feared God with all his household, whiche gaue moche almes to the people, & prayede Sod alwayes. The same sate in a vision evidently aboute the nyghte houre of the daye an Angell of Sod commynge in, to him, & sayenge vnto hym: Cornelius. When he looked on him, he was afrayde and sayde: What is it Lorde? He sayde vnto him. Thy prayres & thy almes are come by into remembrance before Sod. And now sende men to Joppa, & saye for one Symon named also Peter. He lodgeth with one Symon a tanner, whose house is by the see syde. He that tell the, what thou oughtest to doo. When the Angell whiche spake vnto Cornelius, was departed, he called two of his household seruantes, and a deuoute soudyer of them that waiked on him, and tolde them all the matter, and sent them to Joppa.

On the morowe as they went on their journey, he dyed nyght vnto the cytye, Peter went by vnto the toppes of the house to praye, about the first houre. Then waiked he an hongred, & wolde haue eaten. But while they made ready, he fell into a trance, and sawe heauen opened, and a certayne vessel come downe vnto him, as it had bene a great bier, haryng the, iij, coyners, and was let downe to the carthe

Tabitha.
Dorcas.

15

THE ACTES

rarität, welche immer allmählich, mit fort-
 schreiten der Zeit, sich vermindert und meistens
 nach einem halben Jahr, höchstens nach einem
 Jahr, zu null herabsinkt, heißt, nach dem Maß der
 Zeit (Laplace: *Grad der Wahrscheinlichkeit*, *Zeit*) *Wahrscheinlichkeit*
 oder auch *Wahrscheinlichkeit* (nach dem Grad der Wahrscheinlichkeit).
 Nach Laplace ist die Wahrscheinlichkeit, dass ein
 Ereignis eintreten wird, das aus n gleichmöglichen
 Fällen besteht, und dass m dieser Fälle eintreten
 werden, ist $\frac{m}{n}$.

D Whye Peter maked in him self what this
bylon whiche he gaf to hire, meanes to saye,
the men whiche he had receyved from Copulau
he made to charge for Symons house, & those
before the doore. And called out one and asked
whether Symon whiche was also called Peter
were lodged there. Whye Peter thought
on this bylon, the spyre sayde vnto him: be
holde, meane the: asyle therefore, get the
towne, and go with them, and double not:
for I haue sent them. Peter went downe to
them whiche were sent vnto him, frome Co
rnelius, and sayde. Beholde, I am he whome ye
seke. What is the cause wherfore ye are
come? And they sayde vnto him: Cornelius is
captaine, a iuda man, one that feareth God,
and he hath many prayes, and he hath receyued
the 3 ioyes, was warned by an holy Angell,
to sende for the into his house, and to heare
wordes of the. Then called he them in, and
lodged them.

And on the morrow Peter went away with
them, and certain brethren from Joppa
accompanied him. And the next day entered
they into Cæsaria. And Cornelius waited for
them, and he called together his brethren, &
special friends. And as he chaunced Peter to
come in, Cornelius met him, and fell down
at his feet, and worshipped him. But Peter
said unto him, stand up: stand by: for I
myself am a man. And as he talked with him,
he came in, and founde many that were come
together. And he saide unto them: Ye knowe
how that it is an unlawful thing for a man
that is a Jewe, to company with any man
that is vnclene. And yet hath God shewed
me that I should not call any man vnclene:
therefore came I vnto you, without saying
afore, so long as I was sent for. I am there-
fore what I must have you to be sent for also.

10. *Coniunctus fapre*: *T*his daye nameth. *th* dayes *3* fallid, and at the *v*. house *3* piapre in my house: and beholde, a man holde before me in bright clothing, and fapre: *Coniunctus* the piapre is hede, and cyphic almis adis are had in rememb'ance in the cyphic of *God*.
 Hence therefore to *3*oppa, and call for *Simō*. Hence is also called *Peter*. *H*e is lodged in the house of one *Simōn*, a tanner by the seafyre, who as fene as he is come, shall speake unto the. Then fene *3* the fymmetically: *W*ade well, and fene for so fene: fene are we all here; fene before *God*; *3* praye, all cyphing that are commaunded unto the, of *God*.

Then Peter opened his mouth, and sayde:
Of a truth, I perceyue that God is not farre

cial: but in all people, he that feareth hym,
and worketh rightwysnesse, is accepted with
hem.

¶ Ye knowe the preachinge that God sente
vnto the children of Israel, preachinge first
by Iesus Christ, which is now ouer all: &
Whiche preachinge was publicly shewed thomou-
er all Iewry, and began in Galile, after the
baptisme whiche Iohn preached, whome God
had anointed Iesus of Nazareth, with the
holie ghost, with power. Whiche Iesus
was aboute borne in Bethleem, the citie
that was oppressed of the Iewes, and
dwelt with him. And we are witnesses, of all
things whiche he dyd in the lande of the
Iewes, and at Ierusalem: whome they slew
by the space of thre dayes. Him God reseried by the thirde
daye, and shewed him openly, not to all the
people, but vnto witnesses chosen before
of God, whiche are and dwone with him, af-
ter he arose from the dead. & And he coman-
ded vs to preach vnto the people, and testify,
that it was he that is ordained of God, a widge
and a saviour of the people. And he shal be
the first to witness, that thow that by his name
shalt beleeue in him, shall receiue remission of
sinnes. &c.

¶ While Peter yet spake these wordes, the holy ghost fell on all them to which heere hee was preaching. And they of the circumcision whiche believed, were also prayed, as many as came with Peter, because that on the Scriptures it was writen that the gifte of the holy ghost. So they herde them speake with tongue and magnifye God. Then answered Peter: can any man forbid, that these shul be not baptised with water, whiche haue receyued the holy ghost as well as we? And he commaunded them to be baptised, in the name of the Lord. & Then prayd they hym to tary a few dayes.

¶ Peter sheweth the cause wherfoze he went to the H:pten. Barnabas and Paule preach vnto the H:pten. Agabus propheticth death to come.

CAPL. XI.

As the Apostles and the brethren that were thousands of Jewes, herde say that the Dytychen had also receyved a word of God. And when Peter was come up to Jerusalem, the day of the circumcision reasond with him, saying: Thou wentest in to men uncircumcised, and eatest with them.

beastes of the earth, and breimen and wormes
and foules of the ayre. And 3 heede a voyce
sayenge vnro me : Appre Peter, slep, and cast.
And 3 sayde : God forgyue thyne, for nothing
is comen of vnclane, hath at any tyme en-
tered into my mouth. But the voyce answered

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that is in
the New.

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me agayne frome heauen, counthe not thou those thinges comen, whiche God hath clesed. And this was done thre tymes. And all thre taken vp agayne into heauen.

And ordeyle, anon thre were thre men come vnto the house where I was, sente frome Antioche vnto me. And the spere sayde vnto me, that I shoulde go with them, without doubtinge. These thre brethren accompanied me: and we entred into the mans house. And he showed vs, howe he had sent an aungell in his house, which shode and sayd to him sende men to Joppa, and call for Simon, named also Peter: For he shall tell thee, howe wherby thou shalt and all thyne house shall be saved. And as I began to speache, the holy ghoost fell on them, as he dyd on vs at the begynnyng. Then came to my remembraunce the wordes of the Lorde, howe he sayde: * John baptised with water, but ye shal be baptised with the holy ghoost. For as moche then as God gaue them spere graces, as he dyd vnto vs, when we belued on the Lorde, Iesu Christe: What was I, that I shoulde haue withstande God? When they herde this, they held their peare and glorified God, sayenge: then hath God also to the gentyls graunted repentance vnto lyfe.

They whiche were seated aboue, choioyn the affliction that aroose about Seruen, walke thownde out, till they came vnto Phrynes and Eprens and Antioche, preachinge the word to no man, but vnto the Jewes onely. Some of them were men of Eprens, and Eprens, which when they were come into Antioche, spake vnto the Grekes, and preached the Lorde Iesus. And the hande of the Lorde was with them, and a greates nombre belued and turned vnto the Lorde.

Exhorters of these thinges came vnto the eares of the congregation, whiche was in Ierusalem. And they sent forth Barnabas that he shoulde go vnto Antioche. Which when he was come, and hadde sent the grace of God, was glad, and exhorted them all, that with purpose of hert, they wold continually cleaue vnto the Lorde. For he was a good man, and full of the holy ghoost and of faith: and much people was added vnto the Lorde. When he departed Barnabas to Tarsus, for to see Saul. And when he had found him, he brought him vnto Antioche. And it chaunced that a boile yere, they hadde their conuersacion with the congregation there. * taught moche people: in so moche that the disciples of Antioche were the first that were called Christen.

* In those dayes came Euphrotes frome Ierusalem vnto Antioche. And there shode vp one of them named Agabus, and signified by the spere, that there shoulde be great dearthe through oute all the world, whiche came to passe in the Emperour Claudius dayes. The disciples euen man accordyng to his habilitie, purposed to sende socoure vnto the brethren which dwelt in Iewry. Whiche thinge they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

¶ Decod persecuteth the Christen, Killeth James, and putteth Peter in prison, whom the Lorde deliuereth by an aungell. The Mantul deatly of Iheros.

CAP.

XII.

I * That that tyme Decode the hyngre stricken A sold his handes to beere certayne of the congregacion. And he helyed James the brother of John with the sword, and because he sawe that it pleased the Jewes, he procured further, and toke Peter also. Then were the dayes of twete dyd. And when he had caught him, he put him in prison, and deliuered him to. iij. * quatermyns of soudners to be kept, entebing after Kaller to bryng him forth to the people. But was Peter kept in prison. But prayer was made without ceasinge of the congregacion, vnto God for him. And when Decode woulde haue brought him oute vnto the people, I same night slept Peter betwene two souldiers, bounde with two charynes, and the keepers besyde the doore, kepte the prison.

And beholde the aungell of the Lorde was there present, and a lycht shyned in the lodge. And he smote Peter on the spe, and strep him vp, sayenge: arise vp quickely. And his charynes fell off from his handes. And the aungell sayde vnto him: grette thy selfe and vnyne on thy * Sandoles. And to be dyd. And he sayde vnto him: call thy mantle about thee, I solowme me. And he came oute, and folowed him, and wold not, that it was tute by the waye done by the aungell, but thought he had sene a byson. When they were past the fildle and the seconde wathe, they came vnto the yron gate, that ledeth vnto the cite, whiche opened to them by the owne accorde. And they went oute and passed thownde one strete and by and by, the aungell departed frome hym.

And when Peter was come to hym selfe, he sayde: nowe I knowe of a surte, that the Lorde hath sent his aungell, and hath deliuered me out of the hande of Decode, & from all the lastyng awares of the people of the Jewes.

* And as he considered the thyng, he came to the house of Mary the mother of John the baptyste, whiche was called Marye also, where manye wher gathered together in prayer. As Peter knocked at the entree doore, a damsell came forth to the herben, named Rhoda. And when she knewe Peters voyce, she opened not the entree for gladnes, but ran in, and tolde howe Peter shode besyde the entree. And she sayde vnto her: thou arte mad. And she bare them downe that it was euen so. Then layde they: it is his aungell. But Peter continued knockinge: and when they hadde opened the doore, and sawe him, they were astonied. And he beckened vnto the wch the hamme, to hold their peare, and tolde them by what mynes I shode had brought him oute of the prison. I And he sayde: god shode these thynges vnto James, and to the brethren. And he departed and wente into an other place.

¶ Alons as it was daye, there was no lyfe a do,

* Quatermyns of soudners to be kept, entebing after Kaller to bryng him forth to the people.

* Sandoles are soles to be bound vnto the feet.

* This John is the same whiche shode by the aungell of Eparchie.

twice: The holy promys made to Dauid, I will giue them faithfully to you. Wherfore he sayde also in an other place. * Thou shalt not suffer thyne holy to be corrupted. Howe be it Dauid after he had in his tyme fulfilled the wyl of God, dyed, and was layde with his father, and sawe corruption. But he whome God cryed agayne, sawe no corruption.

¶ Be it knowne vnto you therefore, ye men of Iherosalem, that whome this man is preached vnto you the forgiveness of synnes, and that by him, all that beleue, are iustificed from all thinges, from whiche ye coulde not be iustificed by the lawe of Moyses. Whiche therefore I tell that fall on you, whiche is spoken of in the prophetes: Wherof ye despise a wonder, and perseepe: For I to a woman in your dayes, whiche ye shall not beleue, yf a man wolde declare it you.

¶ When they were come oute of the Synagoge of the Iewes, the Gentyles besoughte that they wolde preache the worde to them betwene the Sabbath dayes. When the congregation was broken bp, menne of the Iewes and vertuous conuerter folowed Paul and Barnabas, whiche spake to them and exhorted them, to continue in the grace of God.

¶ And the next Sabbath daye came al-moode the hole cytye together, to heare the worde of God. When the Iewes sawe the people, they were full of indignation, and spake against those thinges whiche were spoken of Paule, speaking against it, and railing on it.

¶ Then Paule and Barnabas stood bolde, & sayde: It was mete that the worde of God shulde firste haue bene preached to you. But because ye put it from you, and thinke yowre selues vnto the euelllastinge lyfe: So we tume to the Gentyles: For so hath the Lord commaunded vs. * I haue made the a lyght to the Gentyles, that thou be saluation vnto the ende of the worlde.

¶ The Gentyles herde, and were glad, and glorified the worde of the Lord, and beleue: euen as many as were obeyed vnto eternal lyfe. And the worde of the Lord was published thowout all the region. But yf Iewes moued the wordyppfull and honorable women, and the chiefe men of the cytye, & cryed persecution against Paule and Barnabas and expelled them oute of their colles. ¶ And they shooke of the dust of their fete against them, and came vnto Iconium. And the disciples were fylled with ioye and with the holy ghoost. ¶

¶ Paule and Barnabas preache at Iconium, some-where, some there by sedition. At Lystra they wolde do as theyre to Barnabas and Paule, whiche refused it, and exhorted the people to worshippe the true God. Paule to denche, after they cometh he to Derba, Lystra, Iconium, and to Antioche.

¶ And it continued in Iconium that they went both together into the Synagoge of the Iewes, and to spake, that a great multitude both of the Iewes and also of the Gentiles belueed. But the vnbelieuing Iewes, stode bp and disquieted the mynisters of the Gentyles against the believers. Longe tyme abode they there, and quyte them selues boldly with the helpe of the Lord, whiche gaue testimony vnto the worde of his grace, & caused signes and wonders to be done by their handes. The people of the cytye were deuised and parted betwixt the Iewes, and part to the Apostles.

¶ When there was a faulte made bothe of the Gentyles and also of the Iewes, with their rulers, to put them to shame, and to stone them, they were ware of it, and fled vnto Lystra and Derba, cyties of Lycaonia, and vnto the region that lyeth rounde aboute, & there preached the Gospel. And there sacre a certayn man at Lystra wreake in his fete, & beinge creple some his mothers wombe, & neuer to walken. The same herde Paule preache. Whiche behelde him, and perceyued that he had faith to be hole, and sayde with a loud voyce: Stand vpright on thy fete. And he stode bp, & walked. And when the people sawe what Paule had done, they lyfte vp their voyces, sayinge in the speche of Lycaonia: Goddes are come to dwelle in vs in shewes of men. And they called Barnabas, Zuplex: and Paule Hierax: because he was the preacher. Then Iunias cryed yfste, whiche dwelt before these cyties, brought oxen and garlandes vnto the church porch, and wolde haue done sacrifice with the people.

¶ But when the Apostles, Barnabas and Paule herde that, they rent theyr clothes, and ran in amonge the people, crying and sayinge: My friends, why do ye this? We are mortal men lyke vnto you, and preache vnto you, that ye shulde tume from these vanities vnto the lypunge God, which made heauen and earth, and the see, and all that in them is: whiche in tymes paste suffered all nacions to walke in theyr owne wayes. Wherefore he left not hym selfe withoute witness, in that he shewed his benefices, in giuinge vs rayne from heauen and fruitful seasons, fillinge oure hertes with food, and gladnesse. And with these saynges, they ceased theyr people, that they had not done sacrifice vnto them.

¶ After that came certayne Iewes from Antioche and Iconium, and obtayned the peoples consent, and stoned Paul, and dyed him oute of the cytye, supposynge, he had bene dead. How be it as the disciples gathered rounde about him, he arose vp, and came into the cytye. And the next daye he departed with Barnabas to Derba. After they had preached to that cytye, and had taught many, they returned to Lystra, and to Iconium and Antioche, and taught the disciples howe they shulde continue in the faith, affermyng that we must thowout moche tribulation, entre into the kyngdome of God. And they experienced them

¶ Paule and Barnabas abode in the church porch, and gaue lunces to others vnto them.

them elders by election in every congregation, and prayed and fasted, and comended them to God on whome they believed. And they went forth out of Asia and came to Pamphilia, and when they had preached the word of God in Perga, they descended into Strata, and thence departed by Oppide to Antioche, from whence they were persecuted unto the gate of Asod, to the house which they had purchased. And when they were come and had gathered the congregation together, they rehearsed all that God had done by them, and how he had opened the door of faith unto the gentiles. And there they abode long time with the disciples.

¶ Furthermore about circumcission. The apostles preached the matter at Jerusalem. Paul and Barnabas preached at Antioche.

CAP. XV.

Then came certaine from Iewes, and taught the brethren, except ye be circumcised after the manner of Moyses, ye can not be saved. And when there was risen division and disputing, not a lytel unto Paul and Barnabas against them, they departed thence. Paul and Barnabas, and certain other of them, wold go by to Jerusalem, to the apostles and elders, about this question. And after they were brought on their way by the congregation, they passed oure Rhodes and Samara, declaring the commendation of the Gentiles, and they brought many souls unto all the churches. And when they were come to Jerusalem, they were received of the congregation, and of the apostles and elders. And they declared what things Asod hadde done by them. Then arose by certain of the secte of the Pharisees, whyche they beleue, sayinge: that it was needfull to circumcise them, and to keepe the lawe of Moyses. And the apostles, and elders, came to gyve to reasons of this matter.

¶ And when there was moche disputing, Peter rose by and sayde unto them: Ye men and brethren, ye knowe how that a good wyll as good, Asod chose among vs that the Gentiles by my mouth shoulde heare the word of the Gospel and beleue. And God which knoweth the hearts, bare them witness, and gave unto them the holy ghost, even as he doth vnto vs, and he put no difference betwene the and vs, but wold saye the purified they heires. Howe therefore wold tempte ye God, that ye wold put a yoke on the disciples neckes, which neither our fathers nor we were habie to beare. But we beleue that by the grace of the Lord Iesu Christ, we shoulde saue, as they do. When all the multitude was assembled and gave audience to Barnabas and Paul, which tolde what signes and wonders God had shewed among the Gentiles by them.

¶ And when they had thus prayd, James answered sayinge: Men and brethren, hearken vnto me. Symeon tolde how God at the beginning by his mouth the Gentiles, and receiued

of them, people vnto his name. And to this, agreeth the wordes of the Prophets, as it is written. After this I will returne, and will build againe the tabernacle of Dauid which is fallen downe, and the decapied of it. I will I build agayne, and I will sette vp that the residue of men myght seeke after the Lord, and also the Gentiles vpon whome my name is called on sayth the Lord, which doth all these thynges: Known vnto God are all his workes from the beginninge of the worlde. Wherof my sentence is that we trouble not them which come among the Gentiles, are turned to God: but that we wold vnto them, that they adorne them selues some with images of images from fornication, from strangery and from bloud. For Moyses of olde tyme hath in every city that preach him, and is red in the synagoges every Sabbath daye.

¶ Then pleased it the apostles and elders with the whole congregation, to sende chosen men of their own company to Antioche with Paul and Barnabas. They sent Judas called also Variabas, and Silas, which were chiefe men among the brethren, & gave them letters in their handes after this forme.

¶ The apostles, elders and brethren send greetings vnto the brethren which are of the cities in Antioche, Syria and Ephesus. For as moche as we haue heere that certaine which departed from vs, haue troubled you with wordes, and combed your myndes, sayinge: Ye must be circumcised and kepe the lawe, to whome we gaue no such commandement: we thought good, when we were come together with one accord, to chuse men vnto you, with our beloued Barnabas & Paul, men that haue regarded your iours, for the name of our Lord Iesu Christ. We haue sent therefore Judas and Silas, which will also tell you the same thinges by mouth. For it seemed good to the holy ghost and to vs, to put no gervous thinge vpon you, more than these necessary thynges: that is to saye, that ye absteyne from thinges offered to images, from bloud, from strangled and fornication. Fro which ye kepe your selues, ye shall do well. Fare ye well.

¶ When they were departed, they came to Antioche, and gathered the multitude together, and delivered the Epistle. When they had read it, they reioyced of that consolation. And Judas and Silas brangd Prophecie, exhorted the brethren with moche preachinge, & strengthened them. And after they had sayd there a space, they were let go in peace of the brethren vnto the apostles. For withstanding it pleased Silas to abyde there still. Paul & Barnabas continued in Antioche teachinge & preachinge the word of the Lord with other many.

¶ But after a certaine space, Paul sayd vnto Barnabas: Let vs go agayne and by first visite brethren in euery cite where we haue shewed the word of the Lord, and let us see they do. And Barnabas gave counsell to take with them Tychus, called also Zache. But Paul thoughte it not meete to take hym vnto

they: company which departed from them at Pamphilia, and went not with them to the worke. And the dissension was so sharpe betweene them, that they departed a litle one from another: so that Barnabas took Mark, and sayled vnto Cyprus. And Paul chose Silas and departed, taken of the brethren vnto the grace of God. And he went throught all Syria and Cilicia, buildinge vp the congregations.

Timothe is circumcised. Paul preacheth at Philippi, and there is put in prison.

CAP L. XVI.

Then came he to Berda and to Lybia. There he orde, a certayne discipule was there named Timotheus, a womans son whiche was a Jewishe and belubed: but his father was a Greke. Whiche some reported well, the brethren of Lybia, and of Iconium. The same Paul, whiche the churche shulde go forth with him, and take and circumcising him because of the Jewes which were in those quarters: for they knewed all, that his father was a Greke. As they went thownde the cruce, they bysmyred them the decesses for to kepe, obeyndre of the Apostles & elders, whiche were at Jerusalem. And so were the congregacions stablished in the faith, and encreased in numbre dayly.

¶ When they had gone: thither oute Phylgia, and the region of Salacia, and were far-
byddyn of the holy ghoſt to preache the word
in Asia, they came to Ephra, and taughte to
go into Myrthyria. But the byſtles ſuffered the
mur. When they went ouer Salacia, and came
downe to Troada. And a byſhon appeared to
paule in the nyght. There ſhowe a man of Ma-
cedonia and prayeth him, ſayng: come into
Macedonia, and helpe vs. After he had ſene
the byſhon, immediately we prepared to go in-
to Macedonia, & crepteth that the Lord had
called vs, for to preache the Goſpell into
therm. Then ſayde he ſomthe ſrome Troa-
da, and with a ſtrongthe couſte came to Sa-
mythia, and the next daye to Neapoli, and
from thence to Philippi, whiche is the
chief cite in the partes of Macedonia, and
a ſtre cite.

We were in that cytic abydinge a certayne
dayes. And on the Sabbath dayes we wente
oute of the cytic, bydes a tynce, wher men
were wont to playe. And we late downe and
spake vnto the women, whiche resorted thys
ther. And a certayne woman named Liza a
seller of purple, of the cyte of Tyrracia, whiche
worshipped God, gaue vs audience.

Whoſe here the Lord opened that the attend
ed vnto the thinges, whiche Paul ſpoke.
When he was baptiſed and he ſhould doe,
he beſought vs, ſayinge: If ye thinke that I
deſire on the Lordes, come into my houſe, and
abide there. And he conſeigned vs.

✱ And it fortuneth as we went to prayer, a
certaine dāsell possessed with a spere of south
sayenge, met vs, which brought her master &
maisters moche gaires with worshippenge.

The same, folowed Paul and he, and cryed.
sayenge: These men are the seruantes of the
higheſt God, which ſetwe vnto vs the waye
of ſaluacion. And this dyd he many dayes.
But Paule not content, couered aboute and
ſayde to the ſperts. I commaunde the in the
name of Jeſu Chyiſte, that thou come oute of
her. And he came out the ſame houre.

And when he had said these matters, false that the hope of their gaires was gone, they caught Paul and Sopias, and dye their inco to the market place, unto the rulers, and brought them to the officers, sayinge, These men trouble our cite, because are Jewes, and preach opinions, which are not lawfull for us to receiue, neither to obseure, likewise are Romayne. And the people ranne on them, and the officers rent theyr clothes, and commaunded them to be beaten with rods.

And when they had beaten them fast, they brought them to pylorus, commaunding the iaylor to keep them in custodie. And the iaylor receiued such a commaundment, whyle they were in the tinner payles, and made theyr feet fast in the thornes.

[illegible]

And when it was day, the officers sent the ministers, saying: Let these men go. But because of the pylon that they were in, and that the officers have sente word to looke for, they therefore gete up hence and go in peace. Then saith Paul unto them: they have beaten us openly uncomendably, whereas we are Romans, and have called us to pylon: and now because they sende us away priuely? For not so, but let them come againe to us, and sit vs out. When the ministers tolde these wordes vnto the officers, they feared where they heede that they were Romans, and came and besought them, and brought them out, and desired them to departe out of the cite. So they went out of the pylon and entred into the house of Asia, and when they had sene the

By then, they comforted them and departed.

C Pauls cometh to Thessalonica, where the Jewes set the type on a roze. Paule escapeth, and cometh to Athens, where he preacheth the true and unknown God.

C A P I. XVII.

And they made there some thojm Am-
phipolis, and Apolonia, they came to
the Galatonia where was a synagogue
of the Jewes. And Isaac (as his manner was)
went in unto them, and the Sabotay dayes de-
clared forth of the scripture unto them, & o-
pening and alleging that Christ must needs
have suffered, and risen againe some dayes,
and that this Jesus was Christ, whom (said
he) I preach to you. And thou wast be-
lieved, and came on with us with Paul and
Silas: all of the deuoute workes a greater
miracles, and of these without a tyme.

But the Jetes whiche beleued not, haueing indignacion, toke vnto them euill men which were bacabados, and gathered a company, and set all the citie on a roie, and made assault vnto the house of Iafon, and soughte to byrge them out to the people. But when they founde them not, they dynto Iafon and certayne brethren vnto the heedes of the citie.

* John. xix. c. xij. saying: these that trouble the world are come hither: also, whiche Ialon hath receiued priuilege. And these all had contact to the decrees of Cesar, embracing an other henge, our Jesus: and they troubled the people and the officers of the cite, when they heard these things: And when they were sufficiently answered of Ialon and of the other, they let them go.

and the resurrection. And they toke hym, and brought him in to Marce Ance, Caping: may we not know what this new doctrine wherof thou speakest, is? For thou byngest strange newes to our eares. We wolde know therefore what these thynges meane. For all the Athenians and strangers which were there, gave them heare to nothyng els, but euer to cell o; to selue newes.

Paul stode in the myddes of the sea street,
 and sayde: þe men of Athens I perceiue that
 in all thynges ye are to supersticions. for as I
 passed by and behelde the manner how ye wor-
 ship your goddes, I founde an altare wherunto
 was writte: vnto the vnknoūne God. to whom
 I am now manifesting my selfe, and I bidde
 to you: 4. God that made the worlde and all
 that are in it, beinge that he is Lord of heauen
 and earth, he dwelleth not in temples made
 with handes, neither doo we worship him
 with thinges made with handes, as though he
 needed any thinge: as he himselfe sheweth
 by him selfe giuinge life and breath to all
 creatures where and howe made of one blood
 all nacyons of men, for to dwell on all the face
 of the earth, and he hath assigned before, howe longe
 tyme, and also the endes of theyr inhabytance,
 that they shoulde seeke God, if they might
 finde him, though he be not farre from
 every one of vs. for in him we liue, moue and
 haue our beinge: as cratytes of your owne
 nature sayd: for we also be thynges.
 For as men, thus are also his generation.
 For as men, they are not to thynke of him,
 Godd is by life vnto golde, siluer or stone,
 gradded by sight and ymaginacion of man.

And the tyme of this ignomynce God regarded not. But now he byddeth all men euey beare repent, because he hath appoynted a daye, in whiche he will iudge the world accordynge to rightewysenesse, by that man to whome he hath appoynted, and hath offered faith to all men, after that he had sayd him frome deathe.

When they heard of the resurrection from
death, some mocked, and other sayde: We
will heare the againe of this matter. So
Paul departed from them. Howebeit cer-
taine men claue vnto Paul and belieued, a-
monge whiche was Dionysius a Iudge, and a
woman named Damaris, and other with
them.

Paul preacheth at Corinthum, continuing there a yere and a halfe, goeth agayne in to Siria, cometh to Ephesus, Mazarra and Antioche. Of Epolos, Aquila and Priscilla.

CAP I. XVIII.

After that Paul departed from Athens and came to Corinthum, and founde a certayne Iewe named Aquila bozme in Ponthus, lately come from Italy with his wyfe Priscilla; because that the Emperour Claudius hadde commaunded all Iewes to departe from Rome; and he dwelte unto this. And because he was of the same craft, he abode with them and wrought: their craft was to make tentes. And he preached in the Syna-
goge

goge curst Sabbath day, and exhorted the Jewes and the gentils.

When Silas and Timotheus were come from Macedonia, Paul was constrained by the spirit to testify to the Jewes that Jesus was deuy Christ. But when they sate contrary and disobedient, he shoke his sayment and sayde vnto them: pource bloude vpon pource stone heedes, and from hence forth I go blameles vnto the gentils. And he departed thence and entered in to a certayne mannes house named Titus a worshipper of God, whose house ioynted hard to the synagoge. Whom he itone scrupus the thetels of the synagoge blessed on the Lord with all his household, and many of the Councilians gaue audience, and beleued and were baptised.

Then spake the Roide to Paul in the myght by a vision. Be not afraid, but speake, a bolde not thy feare: for I am with the, & no man shall wunade the that shall hurt the. For I haue moche people in this cite. And he conspired there a peate and fixe monethes, and taught them the woide of God.

When Gallio was ruler of the countre of Achaia, the Jewes made insurreccion with one agaspas agaynst Paul, and broughte him to the iudgement seate, sayinge: thus selato counseled men to worshippe God, contrary to the lawe. And as Paul was aboute to open his mouth, Gallio sayde vnto the Jewes: what were a matter of wyng, or an evil deede? For the Jewes reason to the that I shoulde heare you: but yett he a question of wordes, or of names. or of your lawe. loke ye to it your selues. For I wyl be no iudge in suche matters, and he shoke them from the seate. Then toke al the Herkes sholennes the cytye ruler of the synagoge, and smote him before the iudges seate. And Gallio cared for none of thole thynges.

Paul after this, tarped there yett a good whyle, and then toke his leaue of the bishopp and sayed thence in to Syria, Priscilla and Aquila accompanying him. And he wore his berd in Cenchra, for he had a bolde and he came to Ephesus and left them there: but he him selfe entered in to the synagoge, and reasoned with the Jewes. When they desired him to tary longer tyme with them, he consented not, but bade them fare well sayinge. I muste needes at this tye that comyneth, be in Jerusalem: but I wyl retorne agayne vnto you, of God wil. And he departed from Ephesus and came vnto Cesarea: and ascended and saluted the congregation, and departed vnto Antioche, and when he had tarped there a whyle, he departed. And wente ouer all the countre of Galacia & Phrygia by order, strengthinge all the disciples.

And a certayn yrome named Appollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was informed in the woide of the Lord, and he shoke his hande in the spirit, and taughte diligently the thynges of the Lord, and haulte but the baptisme of Iohn only. And the same began to speake boldly in the synagoge. And

when Aquila and Priscilla hadde heere hym, they toke him vnto them and expounded vnto him the waye of God more perfectly.

And when he was disposed to go in to Achaia, the bishoppes wrote, enuoying the disciples to receyue him. After he was come thither, he whipe them muche whiche had beleued thowyn grace. And myghtely he ouercame the Jewes, and that openly, wherebye by the scriptures that Jesus was Christe.

¶ Of the sinner whom Paul baptised at Ephesus, and what miracles were done by him. Deuotion moueth religion in the cytye.

C A P I. XIX.

It fortuned whyle Appollos was at Cenchra, that Paul passed thowyn the upper colles and came to Ephesus, and found certayne disciples, and sayde vnto them: haue ye receyued the holy ghoost sitymen ye beleeued? And they sayde vnto him: no, we haue not heard whether there be any holy ghoost or no. And ye sayde vnto them: wherwith were ye then baptised? And they sayd: With Iohans baptisme. Then sayde Paul: Iohn baptised with the baptisme of repentance, saying vnto the people that they shoulde beleue on him, wherwith shoulde come after him: that is on Christ Jesus. When they heere that, they were baptised in the name of the Lord Jesus. And Paul layde his handes vpon them, and the holy ghoost came on them, and they spake with tonges, and prophesied, and all the men were about twelue.

And he wente in to the synagoge, and beheaded him selfe boldly for the space of the monethes, disputing and prouing them reprochations of the heynome of God. ¶ When dyuca tored harde hearted and beleued not, he spake euill of the waye, and that before the multitude: he departed from them and separated the disciples. And he departed dary in the scole of one called Tyrannus. And this continued by the space of 3 yeares so that all they wouche dwelte in Asia, heere the woide of the Lord Jesus, both Jewes and Herkes. And God wrought no small myracles by the handes of Paul: so that some his woys, were brought vnto the cytye, nymys or paccittees, and the dyseases departed fro them, and the euill spites wente oute of them.

Then certayne of the vagabounde Ieros crocodiles, toke vpon them to call ouer them whiche had euill spytes, the name of Iesus sayinge: We conuise you by Iesus whos Paul pteueth. And there were seuen sonnes of one Socrates a Ierne and chiefe of the pysters whiche dyd so. And the euill spite answered and sayde: Iesu I knowe, and Paul I knowe: but whye art ye? And the man in whom the euill spite was, ran on them, and ouercame them, and pteueth agaynst them, so that they fled out of that house naked and wounded. And this was knowne to all the Jewes, and Herkes also, whiche dwelt at Ephesus, and

and feare came on them all, and they magnified the name of the Lord Jesus.

And many that believed, came and confessed, and shewed their works. Many of them wylde and curious craftes, broughte theye to light, and burned them before all men, and they counted the pyres of them, and founde it fiftie thousande pynnynges. So mightily grew the worke of God, and preached. After these thinges were ended, Paul purposed in the spirit, to passe over Macedonia and Achaia, and to go to Jerusalem, sayinge: After I have bene there, I must also be Rome. So sent he into Macedonia two of the that ministered unto him, Timotheus and Titus bue he hym self remained in Acha for a season.

The same tyme there arose no lytell a doo about that tyme. For a certayne man named Demetrius, a silversmyth, which made shewes ofynes for Diana, was not a lytell beneficed all vnto the craftes men. Which he called together with the workemen of lyke occupation, and sayde: Syng, ye knowe that by this craft we haue garynes, And ye se and heare that not alone at Ephesus, but almost thorowout all Acha, this Paul hath perswaded and turned awaye moche people, sayinge that they be not Goddes whiche are made with handes. And not onely this our reuerend cometh into party to be set at nought: but also that the temple of the greate Goddesse Diana shoulde be destroyed, whiche all Acha and the world worshipeth.

When they heard these saynges, they were full of wrath, and cryed out sayinge: Greake is Diana of the Ephrians. And all the crye was on a roote, & they rushed into the comen hall toky one silent, and caught Gaius and Aristarcus, men of Macedonia, Pauls companions. When Paul wolde haue entred in vnto the people, the disciples suffered him not. A certayne also of the chiefe of Acha which were his frendes, sent vnto him, desyringe him that he wolde not pcease into the comen hall. Some cryed one thinge and some an other, and the congregation was all out of quyet, and the maior parte knewe not wherfore they were come together.

Some of the company dyue for the Alexander, the Jewes thynkyng hym for a mark. Alexander becheden with the bande, and wolde haue gauen the people an answer. When they perceiued that he was a Jewe, there arose a shoute almost so; the space of two houres, of all men cryenge: great to Diana of the Ephrians.

When the towne clurke hadde ceased the people, he sayde: Ye men of Ephesus, what man is it that knoweth not, how the cytie of the Ephrians is a worshipper of the greate Goddesse Diana, and of the image whiche came from heauen. Henge then no man surely here againe. Ye ought to be content, & to do nothinge rashly: so; ye haue broughte heretoe these men whiche are neither robbers of churches, ne disciples of your Goddes.

Wherfore ye Demetrius and the craftes men

which are with him, haue any sayenge to any man, the lawe is open, and there are iurys, let them accuse one an other. If ye go aboute any other thinge, it maye be determined in a lawfull congregacion. For we are in readiness to be accusid of this dayes busynesse: For as moche as there is no cause wherby we maye geue a rekeninge of this concourse of people. And when he had thus spoken he let the congregacion departe.

Paul went into Macedonia and into Greece: At Troas he sayled by a reed shipp. At Ephesus he callid the elders of the congregacion together, commyngly the keepyng of Goddes doctre vnto him, warneth them of false teachers, maketh his prayer with them, and departed to the shipp.

C A P I. XX.

After the rage was ceased, Paul called the disciples vnto him, and toke his leaue of them, and departed to go into Macedonia. And when he hadde gone ouer those parties, and gauen them large exhortacions, he came into Greece, and there abode thre monethes. And when the Jewes lapde awaye for him as he was aboute to seile into Syria, he purposed to retorne throughto Macedonia. Ther accompanied him into Acha, Sopater of Berebia, and of Thessalonica, Aristarcus and Secundus, and Gaius of Derbe, and Timotheus; and out of Acha, Titus and Trophimus. These went before and taried by at Troas. And the sayle away fro phlippos after the Easter holidaies, a came vnto them to Troas in fyue dayes, wher they abode seuen dayes.

And on the morowe after the Sabbath day, the disciples came together so; to brake bred, and Paul preached vnto them (reby to depat on the morowe) and continued the preaching vnto mynnyght. And there were manie lightes in the chamber wher they were gathered together, and there late in a wyndowe a certayne yonge man named Eutychus, slum into a depe slepe. And as Paul declared, he was the moost outcome with slepe, and fell downe frome the thyrde iolte, and was taken vp dead. Paul bent downe and set on hym, and embraced him, and sayde: make nothing a doo, for his lyfe is in hym. When he was come vp agayne, he brake bred, and talked, & continued a longe tyme, cunctyll the morninge, and so departed. And they broughte the yonge man a lyue, and were not a lyttel comforted.

And we went afore to thepp, and sayled vnto Asson, there to receyue Paul. For so he hadde appoynted, & wolde him selfe go a fore. When he was come vnto vs to Asson, we toke him, and came to Mytilene. And the sayle thence and came the next daye ouer against Chios. And the next day we arrived at Samos, and taried at Troglon. The next day we came to Miletus: for Paul had decremyned to leave Ephesus as they sayled, because he wolde not spende the tyme in Acha. For he baded to be

Swiches

C. u. Gregory
in Regum

(yfe he cou'de possibell) at Jerusalem at the day of Whoreson. Wherfore from Appleton he sente to Ephesus, and called the elders of the congregation. And when they were come to him, he said vnto them: Ye knowe from the syppe daye that I came in to this, after what manner I haue bene with you at all seasons, scruping the Royme with all humbleness of mynde, and with many teares, and temptations, whiche happened vnto me by the lapinges awaie of the Jewes: and howe I herpe backe nothing that was profitable, but that I haue betwixt you and taughte you openly and at home in your houses, entreiuinge both to the Jewes, and also to the Grekes, the reserpeuance towarde God, and sayth towarde our Lorde Iesu.

And now beholde, I go bounde in the syppe into Jerusalem, and knowe not what shall come on me there, but that the holy ghod wyl needeth in euery cite, saying: that bandes and teouble abyde me. But none of those thynges moue me, neither is my lyfe deere vnto my self, that I myght fulfyll my course with ioye, and the ministration which I haue receyued of the Lorde Iesu, to testifie the gospel of the grace of God.

And now beholde, I am sure that hence forth ye all (whoso whon I haue gone preachinge the byngdome of God) shall se my face no more. * Wherfore I take you to recorde this same day, that I am pure from the bloude of all men: for I haue herpe nothinge backe, but haue desired you all the counsell of God. Take heere therefore vnto your selues, and to all the flocke, wherof the holy ghode hath made you ouerscers, to rule the congregation of God, whiche he hath purchased with his bloude. * For I am sure of this, that after my departure, shall geuous woldes entre in amonge you, whiche wyl not spare the flocke. And of your owne selues shall men arise, spekynges prynces thynges to dawne diuyls after this. Wherfore aske, and remember that by the space of the yere, I ceased not to warne euery one of you bothe wyght and daye with teares.

And nowe brethren, I comende you to God, and to the word of his grace, whiche is habile to brydte further, and to grue you an inheritance, amonge all them whiche are sanctified. I haue desired no mannes siluer, golde, or vesture. Ye knowe well that these bandes haue mynished vnto my necessities, and to them that were with me. I haue desired you all thynges, how that to labouryng ye oughte to receyue the wryte, and to remembre the wordes of the Lorde Iesu, how he sayde: It is more blessed to geue, then to receyue.

When he hath thus spoken, he knelt downe and prayed with them all. And they wepte haboundantly, and sett on Pauls necke and kyssed him, sayinge mood of all to the wordes whiche he spake, that they shoulde se his face no more. And they accompanied him vnto the syppe.

¶ Paulo Jorney by Egypt. Of Whyppe the Evangeliste, and Agabus the prophet, which warned Paul not to go to Jerusalem: he remyned desolat in his purpos, and is taken in the temple.

CAP. I.

XXI.

And it chaunced that as sone as we had launched forth, and were departed from them, we came with a streaghter course vnto Thoon, and the day followinge vnto the Rhodoe, and from thence vnto Patara. And we founde a syppe redye to saile vnto Sydenice, and went a boorde and set forth. There appeared vnto vs Tyrrus, and we lefte it on the lefte hande, and sailed vnto Syrus, and came vnto Tyre. For there the syppe unladed her burthen. And when he had founde byrthel we sayde there seuen dayes. And they toke the Paule theiowte the spire, that he shoulde not go up to Jerusalem. And when the dayes were ended, we departed and went our wayes, and they all brought vs on our waye, with cheere wyues and chyldren, tyll we were come out of the cite. And we knelt downe in the doore and prayed. And when we had taken our traue one of an other, we toke syp, and they returned home agayne.

When we had thus ended the course from Tyre we arriued at Idolomada, and saluted the brethren, and abode with them one daye. The next daye, we that were of Pauls company departed and came vnto Cesarea. And we entered in to the house of Philip the Evangelist, whiche was one of the seven tractes, and abode with him. The same man hadde foure daughters byrgens, whiche ded prophete. * And as we trespied there a good menyng of dayes, there came a certayne prophete from Tyre, named Agabus. When he was come vnto vs, he toke Pauls girdel, and bounde his handes and feet, and sayde: Thus sayth the holy ghod, so that the Jewes at Jerusalem wynde the man that doerth this gyrdel, and shal beluce him in to the handes of the Semples.

When we herde this, both we and other of the same place, besoughte him that he woulde not go up to Jerusalem. Then Paule answered and sayde: What doo ye, wyppeng and bryakynge myne heere? I am redye not to be bounde onely, but also to dye at Jerusalem for the name of the Lorde Iesu. When we coulde not reue his mynde, we ceased sayinge: the wyl of the Lorde be doon. After those dayes we made our selues redye, and went vnto Jerusalem. There went with vs also certayne of the discipules of Cesarea, and brynghe with them one Mnason of Cyprus, an olde discipule which before vs had lodged. And when we were come to Jerusalem, the brethren receyued us gladly. And on the morow, Paule went in with vs vnto James, and all the elders came togither. And when he hadde saluted them, he tolde by oyle all thynges that God had wrought amonge the Semples by his ministration. And when they herde it they glorified the Lorde, and

sape vnto him : Thou seest brother, how many thoufande Iewes there are whiche beleue, and they are all zealous ouer the same. And they are informed of the, that thou teachest all the Iewes which are amonge the gentile, to forsake holles, and sayest that they ought not to circumcise their chyldren, neyther to frue after the customes. What is it therefore? The multitude must needs come together. For they shall heare that thou art come. Do therefore this, that we saye to the.

Ames. vi. a.

¶ We haue foure men, which haue a bove on them. Whom take, and purpse the selfe with them, and doo couer on them, that they maye shew their boddes, and all shall know that those thyngs whiche they haue heretofore saynge the, are nothyng: but that thou thy selfe also walkest and keptst the lawe.

¶ For as touching the gentyls whiche beleue, we haue mynister and concluded, that they observe no such thynges: but that they kepe them selfe frome thynges offered to ydoles, frome bloud, frome strangled, and from fornication. When the nexte daye Paul toke the men, and purposed him selfe with them, and entred into the temple, declaringe that he observed the dayes of the purification, till that an offeringe shoulde be offered for euerie one of them.

¶ And as the seuen dayes shoulde haue bene ended, the Iewes whiche were of Asia, when they sawe hym in the temple, they moued all the people, and sayde handes on hym, saying: men of Israel, helpe. This is the man that teacheth all men suerely agaynst the people and the lawe, and this place. Wherof he hath broughte Cerkes into the temple, and hath defiled this holy place. For they sawe one Trophimus an Ephesian with him in the temple. Whom they supposed Paul had broughte into the temple. And al the crye was moued and the people swarmed together. And they toke Paul and drue him out of the temple, & forthwith the doores were shut.

¶ As they went about to kill hym, tynges came vnto the chief captayne of the shouldeers, that all Ierusalem was moued. Whiche immediately toke shouldeers and vndercaptaynes, and ran downe vnto them. When they sawe the Captayne and the shouldeers, they left smynging of Paul. When the Captayne came nere and toke him, and commaunded him to be bounde with two chaynes, and demaunded what he was, and what he had done. And once sayde this, an other that amonge the people. And when he coulde not knowe the certaintye for the rage, he commaunded hym to be carryed into the castell. And whil he came vnto the Cretes, it fortuned that he was borne of the shouldeers for the violence of the people. For the multitude of the people followed after, cryenge: awake with him.

¶ And as Paul shoulde haue bene carryed into the castell, he sayde vnto the Captayne: maye I speake vnto the? Whiche sayd: Canst thou speake Greke? Esteemest thou that Egyptian, whiche before these dayes made an vprouer? I led out into the iherusalem fourte thousande

men that were murderers? But Paul sayde I am a man whiche am a Iewe of Tarsus a cytie in Asell, a Creten of no vyle cytie. I beseeche the: suffer me to speake vnto the people. When he had giuen him licence, Paul stode on the steeppes, and beckened with his hand vnto the people, and there was made a great silence. And he sayde vnto them in the Hebrew tongue, sayenge:

¶ Paul answereth the Iewes, is scourged, and sayde in pylion againe.

CAP. XXII.

¶ Y men brethren & fathers, heare myne aunswere whiche I make vnto you.

¶ When they hearde that he spake in the Hebrew tongue to them, they kepte the more silence. And he sayde: I am breely a man, whiche am a Iewe borne in Tarsus, a cytie in Asell: in ciuill beleife brought vp in this cytie, at the kete of Samael, and informed diligently in the lawe of the fathers, and was feruent mynded to God ward, as ye all are this same daye, and I persecuted this way vnto the death, blyndyng and byspercyng in to pylion bothe men and women, as the chief priest dothe beare me witness, and all the riders of whome also I receyued letters vnto the brethren, and went to Damasco to brynge them whiche were these bounde vnto Ierusalem for to be punished.

¶ And it fortuned, as I made my journey, & was come neare vnto Damasco about noon, suddenly there shone frome heauen a great lighte rounde aboute me, and I fell vnto the earth, and hearde a voyce, sayenge vnto me.

¶ Saul, Saul, why persecutest thou me. And I aunswere: What arte thou Loyde? And he sayde to me: I am Iesus of Nazareth to whome thou persecutest. And they that were with me sawe a light and were asfearde: but they hearde not the voyce of him that spake with me. And I sayde: What shall I doo Loyde? And the Loyde sayde vnto me: Arise, and go in to Damasco and there it shalbe told the of all thynges which are appointed the to do. And when I labored nothing for the brightnes of the light, I was ledde by the hande of them that were with me, and came into Damascus.

¶ And one Ananias a perfect man, and as preceptuynge to the lawe bayninge good report of all the Iewes whiche there dwelte, came vnto me, and doode and sayde vnto me: Rise, heare Saule, take vp. And that same houre I receyued my sight and sawe him. And he said the God of our fathers hath ordeyned the benefoie, that thou shouldest knowe his will, and shouldest see that which is rightfull, & shouldest heare the voyce of his mouth: for thou shouldest be his witness vnto all men of those thynges whiche thou hast seene and hearde. And nowt thou sayest thou: Arise and be baptizyd, and walke awaye thy synnes, callinge on the name of the Loyde. And it fortuned, when I was come agayne to Ierusalem: and prayde in the

Ames. viii. a.

Ames. viii. a.

in the temple, that I was in a seizure, and
 I saw him, saying vnto me, Make haste, and
 get thee quickly out of Jerusalem: for they will
 not receive thy witness that thou bearest of
 me. And I sayde: Loebe they knowe that I
 pistoned and bet in euery synagoge them that
 were on the. And when the blood of thy
 witness steuen was shed, I also stood by, a
 consenter vnto his death, and kept the raiment
 of them that slew him. And he said vnto me:
 departe, for I will sende thee a faster hence
 vnto the Scythians.

They gaue him audience vnto his wordes,
 and then saide to the captaynes, and sayde: As
 a waye which suche a fellowe frome the earth:
 it is sayd that he should beque. And as they cryed
 and call of thei clothes, and theiue oust in to
 the appes, the captayne bad him be brought in
 to the castel, and commaunded him to be scour-
 ged, and to be examined: that he might knowe
 wherofe they cryed on hym. And as they bounde
 him with thonges, Paule sayde vnto
 the Centurion that stood by: Is it lawfull for
 you to scourge a man that is a Roman, and
 vnderstanded? When the Centurion herde
 that, he went and tolde the captayne, saying:
 What intendest thou to do? This man is a
 Roman.

When the captayne came, and sayde to him:
 Tell me, art thou a Roman? He sayde: Ye.
 And the captayne answered: Wherof a greates
 somme obserued I this seruante. And Paule
 sayde: I was free borne. Then forthwith de-
 parted from him they which wolde haue
 racked him. And the captayne also was afraide
 after he knewe that he was a Roman: be-
 cause he had bound him.

On the morowe, because he wolde haue
 knowen the certaynte, wherofe he was ac-
 cused of the Jewes, he losed him from his bon-
 des, and commaunded the chiefe prestes, and
 all the concile to come together, and brought
 Paule, and set him before them.

¶ Paule cometh before the counsell. Debate cry-
 stian among the people. The captayn deliuereth him/
 God comforteth him.

CAP. XXII.

Paule deliue the counsell and sayd: Men
 and brethren, I haue liued in al good con-
 science before God. ¶ Till this daie. The
 hyerchief Ananias commaunded them that
 stood by to smite him on the mouthe. When sayde
 Paule to him: God smyte the thou paynted
 wall. Spokest thou agaynst me after the law,
 and commaundest me to be smitten contrarye
 to the lawe? And they that stood by sayde: re-
 sistedst thou Gods word pierce? Then said Paule:
 I wist not, brethren, that he was the hyerchief.
 For he is written: a thou shalt not curse the
 ruler of thy people.

When Paule perceyued that the one parte
 were Sadducees, and the other Pharisees, he
 cryed out in the counsell. Men and brethren,
 ¶ I am a Pharisee, the sonne of a Pharisee,
 and the hope and resurrection cometh vnto
 me. And when he had so sayde, there

arose a debate betwene the Pharisees and the
 Sadducees: and the multitude was divided.
 ¶ For the Sadducees saye there is no resurrec-
 tion, neither angel ne spirit. And the Phar-
 isees graunte both. And there arose a greates
 crye, and the Scribes which was of the Phar-
 isees parte, arose and stode, saying: we fynde
 none euill in this man. Though a spere of an
 angell hath appered to him, let vs not stryue
 agaynst God.

And when these arose greates debate, the
 captayne fearinge, lest Paule shoulde haue
 plucked asunder of them, commaunded the sol-
 diers to go downe, and to take hym frome
 them, and to byngne him in to the castel. The
 night folowynge, God stood by him and sayd:
 be of good cheere Paule, for as thou hast testifi-
 fied of me in Jerusalem, so must thou beare
 witness at Rome. When daie was come, cer-
 tayne of the Jewes gathered them selues to-
 gether, and made a bove, saying: that they
 wolde with the case not dysmyse, till they had
 kylled Paule. They were about xl. which had
 made this conspircie. And they came to the
 chiefe prests closets, and said: we haue bound
 our selues with a vowe, that we wyl eate no
 thyng, till we haue slayne Paule. Nowe
 therefore gyue ye knowlege to the captayne
 and to the counsell, that he byngne him forth-
 with vnto the morowe, as though we wold knowe
 some thyng more pretyll of hym. But was
 ever he come neare? are they in the meane sea-
 son to kyll him.

When Paule spake sonne herbe of thes
 sayngs vnto the, he wente and encreed in to the
 castel, and tolde Paule. And Paule called one
 of the vnder captaynes vnto hym, and sayde:
 byngne this ponge man vnto the hye captayn:
 so he hath a certayne thyng to shewe him.
 And he toke him, and brought him to the cap-
 tayne, and sayd: Paule the pisonner called me
 vnto hym, and played me to byngne this ponge
 man vnto the, whiche hath a certayne mat-
 ter to shewe the.

The hye captayne toke him by the hande,
 and wente agayn with him out of the wape:
 and asked him, what had thou to say wnto me?
 And he sayd: the Jewes are determined to kee-
 pe the that thou woldest byngne forth Paule
 on the morowe in to the counsell, as though they
 wold enquire somwhat of him more pretyll:
 But solow not thei myndes: for they se in
 wape for him of them too then xl. men, which
 haue bounde them selues with a vowe, that
 they wyl neither eate ne dysmyse till they haue
 kylled him. And now are they ready, and loke
 for thy promys.

The captayne let the ponge man departe,
 and charged hym: that thou tell no man that
 thou hadst shewed thes thynges to me. And he
 called vnto him two vnder captaynes, sayng:
 make reche two hundred soldyers to go to
 Alexarie, and boiemen thei score and ten, and
 speare men two hundred, at the theiue house
 of the nyght. And deliuer them betwix that
 they may put Paule on, and byngne him safe
 vnto Felix the depuie, and wyte a letter in
 this maner.

Claudius

Clauvins thus into the moost impyghte ruler felix (which yett gretyng. This man was taken of the Jewes, and wolde haue ben hyset of them. Then came I with souldiers, and rescued him, and perceyued that he was a Roman. And when I wolde haue knowen the cause wherfore they accused him, I brought him forth to thers counsell. Three perceyued I that he was accused of questions of this lawe: but was not gilty of any thynge worthy of death or of bondage. And when it was shewed me howe the Jewes lapde blame for the man, I sent him therynge way to the, and gave commaundment to his accusers, if they hadde oughte agaynste him, to tell it vnto they face well. The souldiers as it was commaunded them, toke Paule, and brought him by egypte to Antipatras. On the morowe they left the hoste men to go with him, and returned vnto the castell. Whiche when they came to Celsarea, beleuered the cpyllt to the departhe, and presented Paule before him. When the departhe hadde toke the lictre, he asked of what countrey he was. And when he understood that he was of Cilicil, I will heare the (saye he) when thynne accusers are come also: and commaunded him to be kepte in Herodens wardengment house.

¶ Paule is accused before Felix, he answereth for him selfe.

CAP. XXIII.

After fyve dayes, Ananias the high priest defended with the elders, and with a certain orator named Terullus, and enforced the ruler of Paule. When Paule was called forth, Terullus began to accuse him, sayinge: Where as we lyue in greete quietnes by the meane of the, and many good thynges are done vnto this nation through thy pietyntie: that alowt we eue and in all places moost myghte felix with al thankes. For much lamenting that I be not tedious vnto the, I praye the that thou woldest heare vs of thy currense a litle wordes.

¶ We haue knowen this man a p'sentent fellowe, and a moner of debate vnto all the Jewes thowout the world, and a maynteyner of the seate of Hagarites, and hath also enforced to pollute the temple. Where he toke and wolde haue iudged according to our lawe, but the hie capteyne Lysias came vpon vs, and with greete violence toke him awaye out of our handes, commaundinge his accusers to come to the. Of whome thou maydest (if thou wylte enquire) knowe of all these thynges wherof we accuse him. The Jewes I thewyte affirmed, saying that it was euen so. When Paule (after that the ruler him selfe had bidden vnto him that he wolde speake) answered: I will with a more quiet mynde answer for my selfe, for as moche as I vnderstande, that thou hast ben of many yeres a iudge vnto this people, because I thou maydest knowe that therer are yett but twelue dayes sithen I cometh vnto Iherusalem for to praye, and theyr archers found me in the temple dyspu-

tyng with any man, either sayyng by the people, neyther in the Synagoges, no; in the city. Neither can they proue the thynges wherof they accuse me.

But this I confesse vnto the, that after that I was (whiche they call heere) so worshippe I the God of my fathers, beleuyng all thynges whiche are wyrtten in the lawe and the prophetes, and haue hope towardeas God, but the same resurrection of the dead (whiche they them selfes loke for also) shall be both of us and vnto us. And therefore I hope to haue a cleer conscience towardeas God, and towardeas man also.

But after many yeres I came and brought almes to my people, a offerings in the whiche they founde me purified in the temple, neyther with multitude, nor yett with vniuersites, howe be it there were certayne Jewes oute of Asia, whiche oughte to be here presente before the, and accuse me, if they had ought agaynst me: or elles let these same beere saie, if they haue founde any cwyll doying in me, whyle I stande here in the counsell: excepte it be for this one voyce that I cryed standynge amonge them, of the resurrection of the dead, am I iudged of you this daye.

When felix herde these thynges, he referred them, for he knewe deep wyl of that way, and sayd: when Lysias the capteyn to come, I will knowe the vnto of four matters. And he commaunded an vnder capteyne to kepe Paule, and that he shold haue rest, and that he shold saye none of his acquaintance to murther vnto him, and to come vnto him.

And after a certayne dayes, came felix and his wyfe Drusilla, whiche was a Jewe, and called forth Paule, and herde him of the lictre whiche is towardeas Christ, and as he preached of seggthoufnes, temperance, and iudgement to come, felix trembled and answered: thou hast doone ymoughe at this tyme, departe: when I haue convenient tyme, I will sende for the. He hoped also that money wolde haue ben giuen him of Paule, that he might loose him: wherfore he called him the oftener, and communed with him. But after two yeres, Festus Poutus came in to felix towne. And felix wyllynge to shewe the Jewes a pleasure, left Paule in pylion bounde.

¶ The Jewes accuse Paule before Festus, he answereth vnto the Emperours, and is sent vnto Rome.

CAP. XXV.

When Festus was come in to the Prynce, after the dayes he ascended from Celsarea vnto Iherusalem. Then enforced him the hygh priestes, and the chiefe of the Jewes of Paule. And they besought hym and desired fauour agaynst him, that he wolde sende for him to Iherusalem: and sayd away for him in the way to kill him. Festus answered that Paule wolde be kepte at Celsarea, but that he hym selfe wolde shortly departe thither. Let them therefore (saye he) whiche among you are habile to do it, come thither with

ts and accuse him, yf there be any fault in the man.

B When he had sayed these more then tenne dayes, he departed vnto Cæsarea, and the next daye late he came in the iudgement seate, and commaunded Paul to be brought. When he was come, the Iewes whiche were come from Ierusalem, came aboute him, and lapde many and greuous complayntes agaynst Paul, whiche they coulde not proue as longe as he answered for him selfe, that he had neither agaynst the lawe of the Iewes, neither agaynst the temple, nor yet agaynst Cæsar offended any thinge at all.

E Then sayng to do the Iewes a pleasure answered Paul and sayde: wilt thou go to Ierusalem, and there be iudged of these thynges before me? Then sayde Paul: I stande at Cæsars iudgement seate, where I ought to be iudged. For the Iewes haue I no harme done, as thou verie well knowest. Yf I haue hurt them, or commyted any thinge worthy of death, I refuse not to dye. Yf none of these thynges are, wherof they accuse me, no man ought to deliuer me to them. I appeale vnto Cæsar. Then spake Festus with deliberation, and answered: Thou hast appealed vnto Cæsar: vnto Cæsar shalt thou go.

D After a certayne dayes, kynge Agrippa, and Herode came vnto Cæsarea to saluys festus. And when they hadde had there a good season, Festus reuered Pauls cause vnto the kynge, sayng: there is a certayne man lesse in power, as Festus, aboute whome when I came to Ierusalem the hye priestes and elders of the Iewes ensaymed me, desyng to haue iudgement agaynst him. To whom I answered: It

E is not the manner of the Romayns to deliuer any man that he shoulde perishe, before that he whiche is accused, haue y accusars vnto him, and haue licence to answer for him selfe, concerning the crime sayde agaynst hym: when they were come hythre without delaye on the moztowe I sawe to graue iudgement, and commaunded the man to be broughte forth.

Agaynst whome when the accusars stood vp, they broughte none accusation of such thynges as I supposed: but had certeyn questions agaynst him of theyr owne supersticion, and of one Iesus whiche was deyd, whome Paul affirmed to be aloue. And because I doubted of suche manner questions, I asked him wherher he wolde go to Ierusalem, and there be iudged of these matters. Then when Paul hadde appealed to be heere vnto the

F knowledge of Cæsar, I commaunded him to be kepte tyll I myghte sende him to Cæsar. Agrippa sayd vnto Festus: I wolde also heare the man myr selfe. To moztowe (sayd he) thou shalt heare him. And on the moztowe when Agrippa was come and Herode with greute pompe, they were entred in to the counsell house with the ieraparnes and chief men of the crite, as Festus commaunded. Paul was broughte forth: And Festus sayd: kynge Agrippa, and all men whiche are heere presente

G with vs: ye see this man aboute whom all the multitude of the Iewes haue ben with me,

bothe at Ierusalem, and also here, sayng that he ought not to lyue any longer: Yet founde I nothinge worthy of death, that he had commyted. Therfore I wyl sende him to Cæsar. Of whome I haue receyved sayng to wyte vnto my Lozde. Wherfore I haue brought him to you, and specially vnto the kynge Agrippa, that after examination had, I might haue somwhat to write. For me thinketh it unreasonable for to knowe a prisoner, and not to heere the causes whiche are layde agaynst him.

Agrippa Agrippa heareth Paul, whiche telleth him his charge from the begynnyng.

CAPI. XXVI.

A Agrippa sayde vnto Paul: I thou art permitted to speke for thy selfe. Then Paul stretched forth the hande, and answered for him selfe. I thinke myr selfe happy kynge Agrippa, because I shal answer this daye before the, of all the thynges wherof I am accused of the Iewes, namely because thou art expert in all cosumes and questions, whiche are amonge the Iewes. Wherfore I beseeche the to heare me patiently.

Myr charge of a chylde, which was at the byrthe amonge myne owne nation at Ierusalem, knowe all the Iewes, whiche knowe me from the begynnyng, of theyr owne testife it. For after the moost streptous secte of our lawe, I lued I a Pharisee. And nowe I stande and am iudged, for the hope of the promyse made of God vnto our fathers: vnto whiche promyse our euell thynges instantly leuyng god daye and nyghte, hope to come. For whiche hopes sake, kynge Agrippa, am I accused of the Iewes. Wher wolde it be thought a thing incredible vnto you, that God wolde raple agaynst the deyd? I also verily thoughte in myr selfe, that I ought to do many contrary thynges, aient agaynst the name of Iesus of Nazareth: whiche thynges I also dyd in Ierusalem. Wher many of the sapntes I stode vp in synne, and had receyued sentence of the hye priestes. And when they were put to deyd, I was the sentence. And I punished them oft in euery synagoge, and compelled them to blasphemie: and was yet moze made vpon them, and persecuted them euen vnto strange ciities. About the whiche thynges as I went to Damascus with auctorite and licence of the hye priestes, euen at midsdaye (o kynge) I sawe in the way a light from heuen, about the bygynnes of the sonne, shyne rounde about me, and then whiche I ouerneyd with me.

When we were all fallen to the earth, I herde a voyce speakyng vnto me, and sayng in the Hebrewe tonge: Saul, Saul, why persecutest thou me? It was hard for the to heere agaynst the synne. And I said: What arte thou Lozde? And he sayde: I am Iesus whom thou persecutest, but rise and stand vp on thy feet. For I haue appeared vnto thee for this purpose, to make the a ministe

A Pauls opinion

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E
Agrippa
and Festus

a ministe

neither of these things whiche thou hast done, and of these things in which I will appear unto the, I desireinge the good of the people, and some the Gentiles, so it come now I see the, to open thine eyes, that they might come from darkness into light, and from the power of Satan unto God, that they may receiue forgiveness of sinnes and inheritance among them, which are sanctified by faith in me.

And when Agrippa, I was not disobedient unto the graciously by word: but I stood fast unto them of Samaria, and at Jerusalem, and throughout all the coles of Jewry, and to the Gentiles, that they shoulde repent, and come to God, and in the regre make us of repentance. For this cause, the Kinges caught me in the temple, and went about to kill me. Wherefore I obtained helpe of God, and continue unto this day, witnessing both to small and great, sayinge none other things, then those whiche the Prophets and Moyses dyd saye, shoulde come, that Christ shoulde suffer, and that he shoulde be the first that shoulde rise from death, and shoulde be witness unto the people, and to the Gentiles. As he thus answered for himselfe: Julius saide with a lowe voyce. Paul, thou art besides thy selfe. Moche learninge hath made the mad. And Paule saide: I am not mad, moche here Julius: but I speake the wordes of truth and sobriety. The Kinge knoweth of these thynges, before whome I speake freely: therefore thinke I that any of these thynges are hidden from him: For this thinge was not done in a corner. Kinge Agrippa, beleue that the Prophets: I have well thou beleuest. Agrippa saide unto Paul: somewhat thou byngest me in mynde for to become a Christian. And Paul saide: I wolde to God, that not onely thou: but also all that heare me to daye, were, not somewhat onely, but all together, such as I am, excepte these bonds. And when he hadde thus spoken, the Kinge rose up, and the depute, and Bernice, and they that sate with them. And when they were gone a parte, they talked betwene themselves: sayinge: This man doeth nothinge worthy of death, nor of bonds. When saide Agrippa unto Julius: This man myght haue bene loosed, yf he hadde not appealed unto Cesar.

And Paule shippinge towards Rome, Julius the x. cepten: intricately him accompany, at the laste they sailed shipwrecke.

CAP. XXVII.

When it was concluded that we shoulde be sent into Italye, they departed Paule and certaine other prisoners, unto one named Julius, an vnder Captaine of Cefarus: who sent us into a shippe of Adramyttium, and loaned some lande, appointed to saile by the coles of Asia, one Aristarchus oute of Macedonia, of the countrey of Thracia beinge with vs. And the next daye we came to Sidon. And Julius court-

ously entreated Paul, and gaue him libertye to go vnto his friends, and to refresh his selfe. And from thence launched we, and sailed direct by Cyprus, because the wynde was contrary. When saide we ouer the sea of Cilicia, and Pamphylia, and came to Asis: and then to Lycia.

And there the vndercaptaine founde a ship of Alexandria, ready to saile into Italye, and put vs therein. And when we had sailed somewhat many dayes, and scate were come ouer against Sidon (because the wynde was contrary), we sailed hard by the coles of Candie, ouer against Rhodus, and with much moche sailed beyonde it, and came vnto a place called Rodopos. Whereto was a city called Miletus. Wherewith time was spent and saylinge was now tedious, because also that we hadde ouerlonge sailed, Paule put them in remembrance, and saide vnto them. Myrs, I perceiue that this voyage will be with hurt and much damage, not of the ladys and wyppes onely: but also of ouer lyues. Wherefore I beseeche the vnder Captaine, be- leue the gouernour and the maister, better then these things, which were spok of Paul. And because the haue was not commodious to winter in, many toke counsell to departe thence, yf by any means they might attayne to Rhodes, & thence to winter, whiche is an haue of Candie, & seuerth to the fourth part, and northward wynde. And the fourth part bleweth, they supposinge to obtayne their purpose loosed vnto Sidon, and sailed past all Candie.

But anon after, there arose against their purpose, a storme of wynde oute of the north-east. And when the wynde was caught, and coulde not resist the wynde, we let her go, & haue with the weather. And we came vnto an yle named Claudia, and hadde moche moche to come up a boote, wherche they toke up, and bid helpe, vnderstandinge the wynde, fearinge least we shoulde haue fallen into Myrs, and we let downe a vessel, and so were carped. The next daye when we were tolled with an exceedinge tempest, they lightened the wynde, and the thirde daye we call out with our own handes, the catchinge of the wynde. When at the laste neyther sunne nor starre in many dayes appeared, and no small tempest laye vpon vs, all hope that we shoulde saue, was then taken awaye. Then after longe aduen- ture, Paul stood forth in the middest of the and saide: Myrs ye shoulde haue hearkened to me, and not haue loosed from Candie, nether to haue brought vnto vs this harme and losse. And nowe I exhort you to be of good chere. For there shall be no losse of any mans lyfe amonge you, saue of the wyppes onely. For there shal be by me this myght the Kingell of God, whose I am, and whome I serue, sayinge: Feare not Paule, for thou must be brought before Cesar. And lo, God hath gyuen vnto thee, all that saile with thee. Wherefore Myrs be of good chere: for I beleue god, that it shal be euen as it was tolde me. How be it we must be call into a certain place. And

But when the fourteenth night was come, as we were rayed in Adria about mydnyght, the Smyrnenes knewed that there appered some countrey unto them: and founded, and founde it twentye faddoms. And when they hadde gonis a litle further, they founded agayne, and founde fiftene faddoms. Then fearynge least they shoulde haue fallen on some roche: they cast foure ankers oute of the sherne, and wished for the dape.

As the Smyrnenes were aboute to flee oute of the wyppre, and hadde let downe the boote into the see, vnder a couloure as though they wolde haue cast ankers oute of the foyle wyppre: Paul sayde vnto the wyche captayne, and the Souldiers: excepte they abyde in the wyppre, ye can not be safe. Then the Souldiers cut of the rope of the boote, and let it fall awayne.

And in the meane tyme, betwene that and dape, Paul brought them all to take meate, sayenge: This is the fourteenth dape that ye haue rayed and continued fastinge, receyuing nothinge at all. Wherfore I praye you take meate: for this is no doubte, is for power helth: for there shall not an heere fall from the heed of any of you.

And when he had thus spoken, he toke bread and gaue thanks to God, in presence of the all, and brake it, and begonne to eat. Then were they all of good chere, & they also toke meate. And were all together in the wyppre, two hundred thyrty fyue and fytene soules. And when they had eaten enough, they lightened the wyppre, and call out the wyche into the see.

When it was dape, they knewe not the lande, but they espyed a certayne haven with a banke into the which they were mynded (if it were possible) to thysse in the wyppre. And when they hadde taken vp the ankers, they committed them selues vnto the see, and loked the rudder bondes, & boyed by the mayne seple to the wynde, and by to lande. But they chyurced on a place, whiche had the see on both the sydes, and thysse in the wyppre. And the rooper parte suche faste, and moued not, but the wynde brake with the violence of the wynde.

The Souldiers couffell, was to kyll the prissoners, leaue any of them, when he hadde founde oute shoulde flee awayne. But the wyche captayne, wyllyng to saue Paul, kepte them frome their purpose, and commaunded that they that coulde swimme, shoulde cast them (in fleshe) firste into the see, and scape to lande. And the other he commaunded to goo, some on bozles, and some on broken preces of the wyppre. And so it came to passe, that they came all safe to Lande.

The wyche hurtyeth not Pauls hande / he healeth Paulus hande and prayeth the wyche to keue.

And when they were escaped, then they knewe that the ple was called Myrene. And the people of the countrey gathered vs to litle hymnes: for they mynched a see and receyved vs euer one, because of the present rayne, and because of the colde. And whil Paul hadde gathered a banel of stykes, and put them in to the fyre, there came a wyche oute of the heat, and lept on his hande. And the men of the countrey saue the wyche hang on his hande, they laye amonge them selues: This man must needs be a murderer. Whome (though he haue escaped the see) yet bengaunce followeth not to lye. But he shoulde of the burnen into the fyre, and sette no hymne. But they wayed, when he saue haue (mollen, or fallen downe) as a body. So after they hadde looked a grete while / and saue no haeme come to lye, then they chaunged their myndes, and sayde that he was a God.

In the same place, the chiefe man of the ple, whose name was Publius, hadde a lord wypp: the same receyved vs, & lodged vs thre dapes courteously. And it fortuned that the father of Publius laye syche of a feuer, and of a bluddy flux. To whome Paul entred in, and prayde, and layd his handes on him, and healed him. When this was done, other also which had dyseases in the ple, came and were healed. And they wro by great honoure. And when we departed, they laud vs with thynges necessary.

After thre monethes we departed in a wypp of Alexandria, whiche hadde wynted in the ple, whose badge was Cadus, and Pollux. And when we came to Syracula, we taried thre thre dapes. And frome thence we set a compass, and came to Megium. And after one dape the southwynde blew, and we came the nexte dape to Putilias: where we founde byr thyen, and were desyred to tary with them seuen dapes, and so came to Rome. And frome thence, when the byrthyen heere of vs, they came againe by to Syphilogum, and so to thre laurenes. When Paul sawe them, he thanked God, & went bold. And when he came to Rome, the wyche captayne deliuered the prissoners to the chiefe Captayne of the towne: but Paul was sufferd to dwell by him selfe in one Souldiers that kept him.

And it fortuned after thre dapes, that Paul called the chiefe of the Jewes together. And when they were come, he sayde vnto them. Men and byrthyen, though I haue committed nothinge againste the people: & laboure of oure fathers: yet was I deliuered prissoner, frome Jerusalem, into the handes of the Romanes. Whiche when they hadde crampned me, wolde haue let me go, because they found no cause of deathe in me. But when the Jewes cryed contrarie, I was consigned to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you, euen to se you, and to speake with you: because that so: the hope of Ihesus, I am bounde with this charis.

THE ACTES

And they sayde vnto him: We myghte receyue letters out of Ierome pertainynge vnto the, myghte come any of the byschoppes that shewed o: speake anye harme of the. But we will heare of the what thou thinkest. For we haue heere of this sect, that crie where it is spoken agaynste. And when they had appointed him a daye, there came many vnto him into his lodginge. To whom he expounded and testified the kynngdome of God, and preached vnto them of Iesu: bothe out of the lawe of Moses, and also out of the Prophetes, euen frome moorninge to nyght. And some beleued the thynges which were spoken, and some beleued not.

When they agreede not amonge them selues they departed, after that Paul hadde spoken one wyse. Whell spake the holy god by Isay the prophete vnto our fathers, sayeng: For vnto this people and saye: with poure eares shall ye heare, and shal not vnderstand: and with poure eyes shall ye se, and not perceyue. For the heert of this people is waxed grosse,

and their eares were thicke of hearynge, and their eyes haue they closed: lest they shoulde vnderstande with their eies, and shoulde be conuerted, and I shoulde heale them. We it knowen therefore vnto you, that this saluacion of God is sent to the Gentyles, and they shal heare it. And when he had sayde that, the Jewes departed, and had greates alteratione amonge them selues.

And Paul dwelt two yeres full in his lodginge / and receyued all that came to hym, preachynge the kynngdome of God, and teachynge those thynges, whiche concerned the Lawe

of Iesus with all con-
science, vnto
god.

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Mathe. 23. 15.
Mark. 16. 12.
Luce. 24. 45.
Iohn. 9. 41.

¶ Here endeth the Actes of the Apostles.

The Epistle of the Apostle S. Paul to the Romaynes.

¶ Paul beareth his loue towarde the Romaynes
with what the Gospel is with the frute therof,
and rebuketh the heedlesnes of the litle.

C A P I.

I. ✕



Paul the
Apostle
of Jesus
Christ
to the
Romaynes
Greeting
Grace
and
peace
from
God
our
father
and
from
Jesus
Christ
the
son
of
God
the
father
and
from
the
Holy
Ghost
the
Lord
and
giver
of
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Father
and
the
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Lord
and
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of
life
unto
us

¶ Paul the Apostle of Jesus Christ, an apostle
appointed of God, and called to be the
Apostle of the Gentiles, which I have
been called to be, because I have seen
the vision of Jesus Christ, who
appeared unto me, and said unto me,
Arise, and be baptized, and wash away
thy sins, in the word of water, in the
name of Jesus Christ, thy Lord, and
thou shalt be saved. And I have seen
the vision of Jesus Christ, who
appeared unto me, and said unto me,
Arise, and be baptized, and wash away
thy sins, in the word of water, in the
name of Jesus Christ, thy Lord, and
thou shalt be saved.

¶ And as it seemed not good unto them to be a
known of god, even so god delivered them up
unto a lewd minde, that they shoulde do
the thynges whiche were not comly, beryng full
of all unrighteous hope, of fornication, rage,
hebitie, covetousnes, malice, full of
envye, murder, debate, dyscrete, rayll, con-
fession, whoredome, backbiters, haters of god,
doers of wronge, proud, bolders, brygers up
of ruyll thynges, disobedient to father & mo-
ther, without understanding, covenant break-
ers, unloyalle, treacherous, and merciles.
Whiche men though they knewe the right-
eousnes of god, howe that they woulde com-
myt suche thynges are worthy of death, yet not
onely do the same, but also have pleasure in
them that do them.

For god dyd shewe it unto them, so that his
invisible thynges: that is to saye, his eternal
pwyer and godhoo, are understanden, and shew
by the woorkes from the creation of the worlde.
So that they are without excuse, in as moche
as when they knowe god, they glorified hym
not as god, neither were thankfull, but were
full of vanities in thei maginations, and
they folowe hertes were dyndred. When
they counted them selves wisse, they became
foles, and turned the glorie of the immortal
god, unto the similitude of the image of mor-
tal man, and of byrdes, and four footed beestes,
and of serpenes. Wherfore god likewise gave
them up unto thei hertes lustes, unto unclean-
nesse, to desyre theyi owne bodies betwene
them selves: whiche turned his trouth into
a lye, and worshyped and served the creatu-
res more then the maker, whiche is wofull for
euer. Amen. For this cause god gave them up
unto shameful lustes. For when they woulde
dyd change the naturall use into the unnatu-
rall. And likewise also the men like the
naturall use of the woman, and bent in these
lustes one to an other. And man to man
wroughte Ephephelie, and receyved in thei
selves the reward of thei error, as was ac-
cordinge.

¶ And as it seemed not good unto them to be a
known of god, even so god delivered them up
unto a lewd minde, that they shoulde do
the thynges whiche were not comly, beryng full
of all unrighteous hope, of fornication, rage,
hebitie, covetousnes, malice, full of
envye, murder, debate, dyscrete, rayll, con-
fession, whoredome, backbiters, haters of god,
doers of wronge, proud, bolders, brygers up
of ruyll thynges, disobedient to father & mo-
ther, without understanding, covenant break-
ers, unloyalle, treacherous, and merciles.
Whiche men though they knewe the right-
eousnes of god, howe that they woulde com-
myt suche thynges are worthy of death, yet not
onely do the same, but also have pleasure in
them that do them.

¶ He rebuketh the Jewes, which as touching Isaac
are like the Hyrcan, yea worse then hyrc.

C A P I.

II.

¶ Therefore are thou inexcusable, o man,
who lo cure thou be that is blind. For
in that thou judgest an other, thou con-
demnest thy selfe. For thou that judgest, dost
even the same. But we are sure that the iudge-
ment of god is according to the truth, against
them which committe such thynges. Wherfore
thou this, o thou man that judgest them which
do such thynges, and yet dost the very same
that thou shalt escape the iudgement of god?
Whether dost thou the thynges of his good-
nes, patience, and longe sufferance? and re-
memberest not holde that the byndnes of God
leadeth the to repentance?

¶ But thou after thyne hardes hertes can not
repente, becaust the together the treasure of
wrath against the day of vengeance, when
shal be opened the righteous iudgement of god,

I. whiche

¶ And
as
the
Apostle
Paul
beareth
his
loue
to
warde
the
Romaynes
with
what
the
Gospel
is
with
the
frute
therof,
and
rebu-
keth
the
heed-
lesnes
of
the
litle.

¶ To
Judge,
here, as in
the
other
pla-
ces
signifies
to
condemne
or
to
censure
the
self
righte-
ous.

Phil. 4.

whiche theye tolde euerie man according to his doers, that is to saye, pietye, honour, and immortallitie to them which continue in good hope, and seeke eternal lyfe. But vnto them that are rebellious and disobey the truth, and solowlye, that come indignation a wrath, tribulation and anguyshe vnto the soule of euerie man that dothe rype: of the Jewe hynd, and also of the Gentyle. To euerie man that dothe good, shall come pietye, honour, and peace: to the Jewe first, & also to the Gentyle. For there is no partialitie with God. But whoso euer dothe synned without lawe, shall perishe without lawe. And as many as haue synned vnder the lawe, shall be iudged by the lawe. For before God they are not righteous whiche deare the lawe: but the doers of the lawe shall be iudged. For if the Gentyles whiche haue no lawe, do of nature those thynges conterned in the lawe: then they haunge no lawe, are a lawe vnto them selues, which shewe the deede of the lawe wyrtten in theyr hartes: whyle theyr conscience beareth wytnes vnto them, and also theyr thoughtes, accusynge one another, or excusinge at the day when God shall iudge the secretes of men by Iesu Christ, accordinge to my glad thynges.

Wholoe, thou art called a Jewe, & teustest in the lawe, and reioysed in god, and knowest thy wyll, and hast experience of good & bad, in that thou art informed by the lawe, & witnesseth that thou thy self art a guide vnto the blinde, a light to them whiche are in darkness, an instructor of them whiche lacke discretion, a teacher of unlearned, which hast the forme of that which ought to be known, and of the truth in the lawe. But thou which teachest an other teachest not thy selfe. Thou preaches a man wolte not deale, and yet thou dealest. Thou sayest, a man shold not commit adoutry, and thou breakest wordliche. Thou abhorrest ymagie, and robbest God of his honour. Thou reuoydest in the lawe, and thou dost breake the lawe, dishonourest God: for the name of God is rype spoken of amonge the Gentyles thou sayest: as it is written.

Gal. 3. 12.
Gal. 3. 12.

Circumcise thyselfe surely if thou kepe the lawe. But if thou breake the lawe, thy circumcision is vaine vncircumcision. Therefore if the vncircumcised kepe the right thynges conterned in the lawe: shall not his vncircumcision be counted for circumcision? And shall not vncircumcision whiche is by nature (if it kepe the lawe) iudge the, whiche beinge vnder the letter & circumcision, dost transgresse the lawe? For he is not a Jewe, whiche is a Jewe outwardlye, neither is that thinge circumcision which is outward in the flesh. But he is a Jewe whiche is vnto within, and the circumcision of the herte is the true circumcision, which is in spirit, and not in the letter, whose pietye is not of men, but of God.

For he sheweth what preceptment the Jewes haue, and that both the Jewes and Gentiles are vnder synne, and are iustified only by the grace of God in Christ.

What preceptment then haue the Jewes? I saye: what assumeth circumcision? Surely very moche. First vnto them was comitted the word of god. What then though some of them do not bylawe? What then bylawe make the promise of God without effect? God so sayth. Let God be true, & all men liars, as it is written: I thou mightest be iustified in the saying, and woldest overcome when thou art iudged.

If our vniuersities make the righteousness of God more excellent: what shall we saye? Is God vniuersity, whiche taketh vengeance? I speake after the manner of men. God so sayth: For how then shall god iudge the world? If the beuities of God appeare more excellent than our impietie vnto his pietye, why am I henceforth iudged as a synner: and saye not rather (as men euill speake of vs, and as some asseye that we say) let vs do euill, that good maye come thereof: Whose damnation is iust.

What say we them? Are we better then they? No, in no wise: for we haue alreadye purd hom that bothe Jewes and Gentiles are all vnder synne, as it is written: there is none righteous, not one: there is none that vnderstandeth, there is none that seeketh after God, they are all gone out of the waye, they are all vniuersity: there is none that dothe good, no not one. & There thout is an open sepulchre, with their tongues they haue beuoyed: the prison of aspes is vnder their lippes. Whose mouthes are full of cursynge and bitterness. They sette are swfte to shed blood. Deceitfull and vniuersityes are in their thynges. And the way of peace they haue not known. There is no feare of God before they: eyes.

We knowe that what to cure the lawe sayth, he sayth it to them which are vnder the lawe. That all mouthes may be stopp'd, and all the world be subdued to God, because that by the wyes of the lawe shall no kinde be iustified in the sight of God. For by the lawe cometh the knowledge of synne.

For the righteousness in the cometh of God, to be clere without the fulfilling of the lawe, haunge by the grace of the lawe, and of the Prophets. The righteousness no doubt whiche is good before God, cometh by the faith, of Iesu Christ, vnto all and vpon all that bylawe.

There is no difference: for all haue synned, and lacke the gloire of God: but we are iustified freely by his grace, through the redemption that is in Christ Iesu, to whom God hath made a state of mercy, to whom he hath made a state of valour, in that he forgiveth the synnes that are past, whiche God had suffer to whom at this tyme the righteousness that is allowed of hym, that he myght be counted iust, and a iustifier of hym which is iust in Iesu. I.

Where is then thy cursynge? It is excluded. For what lawe? by the lawe of works? I saye, but by the lawe of faith.

Therefore we helde that a man is iustified by

me. Wherefore the lawe is holy, and the commaundment holy, iust, and good.

Was as then whyche in good made deeth unto me? **God** sayd. **I** hare, **synne** was deeth unto me, that it myghte appeare howe that synne by that whyche is good, hadde wrought deeth in me: to shew that synne throught the commaundement, myghte be out of measure spall. **F**or we knowe that the lawe is spiriual, but **I** am carnal, sold vnder synne, because **I** wote not what **I** do. **F**or what **I** woulde, that do **I** not: but what **I** hare, that do **I**, **Y**e do knowe that whyche **I** woulde not, **I** graunt to the law that it is good. **S**o then nowe, it is not **I** that doo it, but synne that dwelleth in me. **F**or **I** knowe that in me (that is to saye in my flesch) dwelleth no good thing. **F**or, to wyl, to please with me: but to perswade that whyche is good **I** fynde not. **F**or **I** do not that good thing which **I** woulde, but that euill do **I**, which **I** woulde not. **S**o yf **I** woulde, **I** woulde not, then is it not **I** that doo it, but synne that dwelleth in me. **I** fynde then by the lawe, that when **I** woulde do good, euill is at hande. **F**or **I** desire in the lawe of **God**, concerne the inward man. But **I** see an other lawe in my members, rebelling agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne, which is in my members. **W**herfore man that **I** am, who that despises me from this booke of deeth? **I** thanke god thowrow **I**esu **Christ** our **Lorde**. **S**o then the laste same **I** in my mynde reuele the lawe of **God**, and in my flesche the lawe of synne.

The lawe of the sperte greatly lyfe. The sperte of **God** maketh vs goodes christen and herys with synne the aboute of loue of **God** can not be seperated.

CAP.

VIII.

There is then no damnacion to them which are in **Christ Iesu**, which walke not after the flesche, but after the sperte. **F**or the lawe of the sperte that byngeth lyfe thowrow **I**esu **Christ**, hath enfranchised me from the lawe of synne and deeth. **F**or what the lawe coulde not doo, in as moche as it was weake because of the flesch: that yforned god, sent his sonne in the likeness of synfull flesch, and by a synne damned synne in the flesch, that the righteousness which is requyred of the lawe might be fulfilled in vs, which walke not after the flesch, but after the sperte.

For they that are fleschly, are fleschly myn- ded. But they that are godly, are godly myn- ded. **F**or to be carnally mynded, is to be. But to be spiriually mynded is lyfe and pear. **B**e- cause that **I** fleschly mynde is enemie agaynst **God**, for it is not obedient to the lawe of god neither can be. **N**ow, they that are in the flesch can not please **God**.

But ye are not gyven to the flesche, but to the sperte: yf so be the sperte of **God** dwell in you. **Y**e shal be any man that hath not the sperte of **Christ**, the same is none of hye. yf **Christ** be in you, the bodye is dead because of synne, but the sperte is lyfe for everlastynge

lyfe. Wherefore yf the sperte of hym that was sed by **Christ** from deeth, dwell in you: euen he that was sed by **Christ** from deeth, shal quicken your maye all bodyes, because that his sperte dwelleth in you.

Wherfore brethren we are nowe de- tenned, not to the flesche, so liue after the flesche. **F**or yf ye lyue after the flesche, ye shall dye. But yf ye mortifie the dedes of the bodye, by the helpe of the sperte ye shall lyue. **F**or as many as are led by the sperte of **God**, are the sonnes of **God**. **F**or ye haue not receyved the sperte of bondage to feare any more, but ye haue receyved the sperte of adoption, whereby we crye **Abba** father. The same sperte certifi- eth our sperte, that we are the sonnes of **God**. **Y**e be sonnes, we are also heires, the heires **I** meane of **God**, and heires together with **Christ**, if so be we suffer together, that we may be glorified together.

For **I** suppose that the afflictions of this life, are not worthy of the glory which shal be geuen vpon vs. **F**or the seruente desire of the creature, abjectly looking vpon the sonnes of **God** shall appeare, because the creature is sub- iect to vauue not wyllynge; but for his wil which subdueth it in hope. **F**or the heire crea- ture shal be deliuered from the bondage of corrupcion into the glorious libertie of the sonnes of **God**. **F**or we knowe that eury crea- ture groweth with vs also, and trauaileth in payne, euen vnto this tyme.

Not it only, but euen we also which haue the sperte frutes of the sperte, mouue in oure selues, waiting for the adoption the in- heritance of our bodyes. **F**or we are saved by hope. But hope that is sene is no hope. **F**or how can a man hope for that which he seeth? But we hope for that we se not, then do we with patience abyde for it.

Rhetoric the sperte also helpeth our in- timities / for we knowe not what to desire as we ought, but the sperte maketh interces- sion in us for vs with groanings, which can not be expressed with tongue. And he that searcheth the vertes, knoweth what is the mea- ning of the sperte: for he maketh intercession for the sapientie accordynge to the pleasure of **God**.

For we knowe that all thynges woulde for **I**esu vnto them that loue god, which all are called for purpose. **F**or those which he knowe before, he also ordeyned before that they shoulde be like fashioned vnto the shape of his sonne, that he myghte be the sperte begotten sonne amonge many brethren. And whom he appoynted before, them also he called. And which be called, them also he iustified, which be iustified them be also glorified.

What shall we then saie to these thynges? if **God** be on our syde: who can be against vs? which spured not his owne sonne, but gaue hym for vs all: howe shall he not with hym giue vs all thynges also? **W**ho shall laye any charge to the charge of **Gods** chaite? it is god that iustifieth: who then shall condemne? it is **Christ** which is dead, yea rather which is risen agayne, which is also on the righte

LXIII.

147. **W**ho is to purge the, even in the mouth and in thyne heart.

This woyle is the woyle of faithe whiche to purge the. For if thou wilt knowlege with thy mouth that Iesus is the Lorde, and wilt beleue with thyne heart, that God hath saved him by some death thou shalt be safe. * For by beleue of the true iustitice, and to knowlege with the mouth, maketh a man safe. For the scripture saith: Who so euer beleueth on him shall not be ashamed.

148. **T**here is no difference betwene the Jewes & the Gentyle. For one is Lorde ouer all, whiche is the vnto al that call on him. For who so euer shall call on the name of the Lorde, shall be safe. But how shall they call on hym, on whom they beleue not? how shall they beleue on hym, of whom they haue not heard? how shall they heare without a preacher? And how shall they preache? except they be sent? As it is written: * Whome manys fall are the feet of them, whiche byng glad bynges of pear, and byng glad bynges of good thinges. But they haue not all obeyed the Gospel. For the scripture saith: * Lorde who shall beleue our saynges? So then saith cometh by byserge, and bearinge, by the woyle of God. But I aske: haue they not heard? * How manye, their sounde wente oute into all landes: and their woyles into the endes of the woyle.

149. **B**ut I demaunde: whether Ihesai had knowe or not? First Ihesai saith: * I will psonke you to cunp, by them that are no people, and by a folp the nacion I will anger you. I say after that, is boldre, and saith: * I am sounde of them that sought me not, and haue appered to them, that asked not after me. And against Ihesai he saith: * All daye longe haue I stretched forth my handes vnto a people that beclereth not, but I prayeth againste me.

¶ All the Jewes are not call awaye, therefore Paul warneth the Gentyle that be callen, not to be high minded no; to despise the Jewes, for the iudgements of God are depe and secret.

C A P I. XI.

150. **I** saye then: Woth God call awaye his people? God sayd. For euen I am an Ihesaite, of the seed of Abraham, & of the tribe of Beniamin. God hath not call awaye his people whiche he knowe before. Forther more ye not what the scripture saith by the mouth of Ihesai, how he maketh intercessio to God againste Ihesai, sayenge: * Lorde they haue welich thy Propheetes, & bygged downe thyme altare: and I am left onely, and they the my wife. But what saith the aunswere of God to hym againe? I haue referud vnto me seven thousand men, whiche haue not bowed the knee to Baal. But so at this tyme is there a remanent lesse than thow the electio of grace. ¶ If it be of a grace, then is it not of woyles. For then were grace no more grace. If it be of woyles, then is it no more grace. For then were deservynge no longer deservynge. What

then? Ihesai hath not obtayned it he sought? So but yet the election hath obtayned it. The remanent are blynded, accordynge as it is written: * God hath quene out the spere of iniquities: euen that they shoulde not see, and euen that they shoulde not heare, euen vnto this daye. * And Paul saith: Iet thy table be made a snare to take them with all, and an occasion to faule, and a rewarde vnto them. Let there spee be blynded that they see not: and euen howe to wote their backs.

I saye then: haue they therefore dombled, that they shoulde but faule onely? God sayd: but thow thine faule is saluation happened vnto the gentyle, to psonke the with. Therefore ye the faule of them, & the cytyes of the woyle: and the wylfulnes of them the cytyes of the gentyles: how manye shoulde it be so, ye they all beclered. I praye to you Gentyles, in as moche as I am the apostle of the Gentyles, I wil magnifie myne office, that I might psonke them whiche are my desyre, and myght saue some of them. For ye the calyng awaye of them, be the recoueryng of the woyle: what shall the deservynge of them be, but lyke agayne from death? For ye the begynnynge be holy, & holc here is holy. And ye the rote be holy, the bryanches are holy also.

¶ I praye some of the bryanches be broken of, and thou byng a wyloe olyue tree, aske graffe in amonge them, and make pcece of the rote and fatnesse of the olyue tree, holde not thy selfe againste the bryanches. For ye thou wilt saye thy selfe, remember that thou bearest not the rote, but the rote thy. Thou wilt saye then: the bryanches are broken of, that I might be graffe in. Thou sayest well: because of unbeliefe they are broken of, & thou standest stedfast in faith. Be not of an haule mynde, but seare thyselfe God spard not the naturall bryanches, least haply he also spard not the.

¶ I praye the hyndred and eyghthousen of God: on them wyche sell thynges oute: but towards the hyndred: ye thou comite in by hyndred. & elles thou shalt be broken of, and they ye they abyde not ayll in unbeliefe, whaloe graffed in agayne. For God is of power to graffe them in agayne. For ye thou wilt cut out of a naturall wyloe olyue tree, & wast graffed comite to nature in a true olyue tree: how moche more shall the natural bryanches be graffed in their owne olyue tree agayne.

I wote not that this mystere shoulde be byd from you my berythym, least ye shoulde be wyse in your owne conceyts, for as moche as blyndnes is pastely happened in Ihesai, tell the fulnes of the Gentyles be come in: and so all Ihesai shalbe saurd. As it is written: * There shall come out of syon that mery desyre, and shall come awaye the vngodlynesse of Jacob. And this is my promyse vnto them, when I shall take awaye their synnes. As concernyng the Gospel they are enemies for your sakes: but as touchyng the election they are loved for the sayctes sakes.

¶ Cap. vi.
¶ Rom. xiii.
¶ Rom. xiii.
¶ Rom. xiii.

¶ Cap. lii.

¶ The weakes ought not to be despised. No man should offend anothers conscience. Agayne, for outwards thynges quide no man condemne an other.

C A P I. XIII.

HIm that is weak in the faith, receyue unto you, not in disputinge and troubling his conscience. One beleueth he maye eat all thinges. An other whiche is weak, eateth heares. Let not him that eateth, despise him that eateth not. And let not him which eateth not, iudge him that eateth. For God hath receyued him. What art thou that iudgeth an other mans freewill? Who art thou that standest on fallie, that perswarest vnto his maister: yea, he shall stande. For God is able to make him stande.

¶ This man putteth difference betwene daie and daie. An other man counteth all dayes a lyke. Be that woman wauiet in his owne meaninge. Be that obserueth one daie more then an other, doth it for the Lordeys pleasure.

¶ And be that obserueth not one daie more then another, doth it to please the Lorde also. Be that eateth, doeth it to please the Lorde, for be graeth God thanks. And be that eateth not, eateth not, to please the Lorde wherwithall, and giueth God thanks. For none yett agreyng together, with his owne freewill: neither with any of vs, be his owne freewill. Yett we lyue, we lyue to be at the Lordeys will. And yf we be, we be by at the Lordeys will. Whether we lyue therefore or be, we are the Lordeys. For Christ therefore byrd and rose agayne, and requyred that he myghte be Lorde, both of heu and quene.

¶ But why dost thou then iuge thy brother?

¶ Other why dost thou despise thy brother?

¶ We shalbe all brought before the iudgement seate of Christ. For it is written: * As truly as I lyue, sayeth the Lorde, all knees shall bowe to me, and all tongues shall giue knowledge to God. So shall euery one of vs accompt of him selfe / to God. Let vs not therefore iudge one an other any more.

¶ But iudge this rather, that no man put a stumbling blocke or an occasion, to fall in his brothers waye. For I knowe and am full certeyned in the Lorde Iesu, that there is nothinge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comen.

¶ Yf thy brother be grieved with thy meat, now walke thus not charitable. Detroye not him with thy meat, for whome Christ dyed. Cause not your souldes to be euill spoken of. For the kingdom of God is not in meate & drynke: but in rightynesse, peax, and lope in the holy ghoost. For who so eate in these thinges treueth Christ, pleased well God, and is commended of men.

¶ Let vs folow: the thinges which make for peax, and thinges wherewith one maye edifie an other. Detroye not the worke of God for a lytle meates sake. All thinges are pure: but it is euill for that man, whiche eateth with hurtis of his conscience. It is good neyther to eate fleshe, neyther to drynke wyne, neyther any thinge, whereby thy brother stumbleth, ei-

ther falleth, or is made broke. Wate then faith: I haue it with thy selfe before God. Wherby is he that condemneth not him self in that thinge whiche be aloweth. For he that maketh conscience, is damned yf he eate: because he doth it not of faith. Now, what so eate is not of faith, is synne.

¶ The infirmitie and feapines of the weakes ought to be borne with all loue and humblyte, after the example of Christ.

C A P I. XV.

Whiche are strong, ought to beare the feapines of them which are weak, and not to shonde in our owne strengthe. Let euery man please his neyghbour with his welth and charyte. Christ pleased not him selfe: but as it is written. * Let rebukes of them which rebuked the, set on me. * What so euer thinges are written afore tyme, are written for our learninge, that we shoud haue pacyence and comfote of the scripture, mighte haue hope.

¶ The God of pacyence and consolatiō, giue vnto euery one of you, that ye be lyke myn- ded one to another: an other aske the example of Christ Iesu: that ye all agreyng together, maye with one mouth praise God the father of our Lorde Iesu. Wherfore receyue ye an other as Christ receyued vs, to the prayse of God. But this I say that Iesus Christ was a minister of the circumcision for the countie of God, to confirme the promyses made vnto the fathers. And let the gentyles praise God for his mercy, as it is writen: * For this cause I will praise the amonge the Gentyles, and synge in thy name. And agayne he sayth: re- store ye gentyles with his people. And agayne: Praise the Lorde all ye gentyles, and laude him all nations. And in an other place I saye forth: * There shall be the rote of Iesse, and he that shall rylt to raigne ouer the Gentyles: in him shall the gentyles traste. The God of hope fill you with all lope and eare in deu- otion: that ye maye be cerche in hope, thowgh the power of the holy ghoost.

¶ I my selfe am full certified of you my bre- thren, that ye your selues are full of goodnes and fylled with all knowledge, and are able to edifye one an other. Hearethelasse, bre- thren, I haue somewhat boldlye written vnto you, as one that putteth you in remem- brance, thowgh the grace that is giuen me of God: that I shoulde be the minister of Iesu Christ amonge the gentyles, and shoulde minister the glad rydings of God, that the gen- tiles myght be an acceptable offeringe, sanctified by the holy ghoost. I haue therefore wherof I maye reioyse in Christ Iesu, in the thinges which pertaine to god. For I dare not speake of any of the thinges which Christ hath not wrought by me, to make the gentiles obediēt with word and dede, in iustitynges & wonder, by the power of the spere of God: to s frome Ierusalem and the colles round about vnto Illyncum, I haue fylled all countreys with the glad rydings of Christ.

To be agaynst
conscience is
double. And
all that is not
of faith is
synne.

He to stronge
that shoulde
not be
weakere.

¶ Gal. xvi. b.
¶ n. Gal. xxi. b.
¶ Gal. vi. d.

* Elope. i. c.

E So haue I entreated my self to preache the Gospel, nor where Christ was named, least I shoulde haue buript on an other mans foundation: but as it is written: *To whom he was not spoken of, they shall see: and they shall not, shall understande. For this cause I haue bene off let, to come vnto you: but now for as muche as I haue no more to w in these countreies, and also haue bene tedious many yeares to come vnto you, when I shal take my iourney into Spayne, I wil come to you. I desire to see you in my iourneie, and to be brought on my way thitherward by you, after that I haue somewhat restored in you.

A Nowe goo I vnto Ierusalem, and minister vnto the sayntes. For it hath pleased theyn of Macedonia and Achaia to make a certayne distribution vpon the poore & sayntes whiche are at Ierusalem. It hath pleased them therefore, and their betters are they, for yet the gentiles be myne partakers of these spirituall thinges, their duty is to minister vnto them in carnall thinges. When I haue performed this, and haue brought them this feare sealed I wil come backe agayn by you into Spayne.

A And ye am sure whē I come, that I shal come with abundance of the blessinge of the Gospel of Christ. I beseeche you brethren for our Lorde Iesu Christes sake, and for the loue of the spirit, that ye helpe me in my busynesse w your prayers to God for me, that I maye be deliuered from them whiche beleue not, in Ieremy, and that this my seruyce, whiche I haue to Ierusalem, maye be accepted of the sayntes, that I maye come vnto you with tope, by the will of God, and more with you be refreshed. The God of peace be with you: Amen.

C Chapter of salutations. Be warneth them to beware of mens doctrine, and commendeth vnto the certayne goodly men, that were louers and brethren in the trouthe.

CAPIT. XVI.

I I commend vnto you Phoebe our sister: whiche is a minister of the congregation of Achaia: that ye receyue her in the Lorde, as it becometh sayntes, and that ye assiste her in what so euer busynesse, the needeth of your aid. For she hath suckered many, and myne owne selfe. Greete Prisca and Aquila my helpers in Christ Iesu, which haue for my life layde downe their owne neckes. Greete them which not I onelye praeise, but also the congregation of the Gentiles. Greete with you the congregation that is in their house. Salute my wellbeloued Epenerus, which is the * first fruite amonge them of Achaia. Greete Mary which bestowed much labour on vs. Salute Andronicus & Junia my cosyns, whiche were prynces with me also, whiche are well taken amonge the Apostles, and were in Christ before me. Greete Stimulas my beloued in the Lorde. Salute Titian oure helper in Christ, and Sotimus my beloued. Salute Luciprius appointed in Christ. Salute them whiche are of Aristobolus household. Salute Re-

reodon my kyneman. Greete them of the household of Narcissus, which are in the Lorde. Salute Tryphena and Tryphosa, which women orde labour in the Lorde. Salute the beloued Peris, whiche labourer muche in the Lorde. Salute Rufus chosen in the Lorde, & his mother a myne. Greete Flaccitus, Ideler, German, Diacobus, Herimen, and the brethren whiche are with them. Salute Philologus and Julia, Priscus oure his sister, & Olympas, and all the sayntes whiche are in Rome. Salute one another with an holy kiss. The congregacions of Christ salute you.

I beseeche you brethren, marke them which cause diuision, and geue occasions of euill, contrary to the doctrine whiche ye haue lerned, and euoide them. For they that are such, seue not the Lorde Iesu Christ: but their owne bellies, and with twete preachings & flatteringe wordes, deceyue the hearts of the innocents. For your obedience extendeth all men. I am glad heartely of you. But yet I wold haue you tope vnto that which is good, and to be innocent as concerning euill. The God of peace treade shoran vnder your feete: whiche. The grace of oure Lorde Iesu Christ, be with you.

Timotheus my wothe felowe, and Titus and Jason, and Sopater my kynemen, salute you. I Tertius salute you, which wrote this Epistle in the Lorde. Sayas myne dole, and the holle of all the congregacions, saluted you. Statius the chamberlaine of the episc: saluted you. And Quartus a brother saluted you. The grace of oure Lorde Iesu Christ, be with you all: Amen.

To him that is of power to establish youe accordinge to my Gospel and preachinge of Iesus Christ in bettering of the infirmitie whiche was kept secret sythens the world began, but now is opened by the scripture and prophesie: at the commaundement of the eternall Kinge God, so that by obsequie to the faith published amonge all nacyns: To the same God, which alone is wylle, be praise honoure Iesu Christ, for euer. Amen &c.

¶ To the Romans.

C Sent from Corinthum by Phoebe the congregacion at Cenchrea.

* first fruite
of Achaia: first
that was con-
ueried to god

**The first Epistle of S. Paul
the Apostle, to the Co-
rinthians.**

¶ We commendeth the Corinthians, exhorteth them to be of one purpose, and rebuketh the division that was amongst them, woefully wylcome is folynesse before God, yet there is no wylcome bus in the detryto crosse of God.

CAPI. I.

¶ Rule by vocacion an Apostle of Iesu Christ thoynto the will of God, and by other satisfaces.

¶ Unto the congregation of God which is at Corinth.

¶ To them that are sanctified in Christ Iesu, sayneth by callinge, with all that call on the name of our Lord Iesu Christ in every place both of thytes and of ouers.

¶ Grace be with you, and peace from God our father, and from the Lord Iesu Christ. **¶** I thank my God alwayes for you by half, for the grace of God given you by Iesu Christ, that in all thynges ye are made ryche by him, in all scrypings and in all knowlege, such as the testimony of Iesu Christ was confirmed in you, so that ye are behynde in no gyfte, and waiste for the apperayng of oure Lord Iesus Christ which shal strengthen you vnto the ende, that ye maye be blamelesse in the hope of our Lord Iesu Christ. **¶** For God is faithfull, by whome ye are called vnto the fellowship of his sonne Iesu Christ our Lord I beseech you brethren, in the name of oure Lord Iesu Christ, that ye al speake one thyng, and that there be no diuision amonges you: but ye be conyette together in one mynde and in one melodyng: Is it ordered me (my brethren) of you, by them that are of the house of Elor that there is styfe amonge you. I mean this that communispe amonge you, one sayeth: I holde of Paul: another I holde of Apollos: the thirde I holde of Cephas: the fourth I holde of Christ. Is Christ crucyfed? Was Paul crucyfed for you? Cruchyfe weare ye baptysed in the name of Paul? I thanke God that I have crucyfed none of you, but Crispos and Cepas, leaue any woulde say that I had baptysed in myne owne name. I baptysed also the house of Stephanas. Furthermore knowe I not, whe the I baptysed any man or no.

¶ For Christe sent me not to baptise, but to preach the gospel, not with wylcome of wordes, least the crosse of Christe shoulde haue bene made of none effect. For the preachinge of the crosse, is to them that perishe, folynesse: but vnto be which are saued it is the power of God. For it is written: **¶** I will destroye the wylcome of the wyse, and will cast awaye the vnderstandinge of the pryncete. Where is the searher of this wylde? Warth not God make the wylcome of this world, folynesse?

¶ For when the wylde, thoynto wylcome

hath not wylde, in the wylcome of God: it is made of none effect. The power of the preachinge is to them that perishe, folynesse: but vnto be which are saued it is the power of God. For it is written: **¶** I will destroye the wylcome of the wyse, and will cast awaye the vnderstandinge of the pryncete. Where is the searher of this wylde? Warth not God make the wylcome of this world, folynesse? **¶** For when the wylde, thoynto wylcome

Dicitur.

¶ It is not eloquence and glorious painted wordes of wylde wylcome, that can cherye and conserue soules vnto Christ: but the plaine wordes of the cressure for they make men pray of him and his crosse.

CAPI. II.

¶ And I brethren when I came to you, came not in eloquence of wordes, or of wylcome, besynging vnto you the testimony of God. **¶** Myselfe I knowe and thinge amonge you saue Iesu Christ, euen the same that was crucyfed. And I was amonge you in weaknes, and in feare, and in moche tremblinge. **¶** And my wordes, and my preachinge, was not in enspynge wordes of mans wylcome: but in shewing of the sperte and of power that our faith dwelleth not stande in the wylcome of me but in the power of God.

¶ That we speake of, is wylcome amonge them that are perfect: not the wylcome of this world, neyther of rulers of this world (whiche go to naught) but we speake the wylcome of God, which is in mythepe and ierthyng, whiche God ordeyned before the world vnto our glory: whiche wylcome none of the rulers of this world knowe. For hadde they knowen it, they woulde not haue crucyfed the Lord of glory. **¶** What as it is written: **¶** The eye hath not sene, and the eare hath not herd neyther haue entred into the heere of man, the thyngs which God hath prepared for them that loue him.

¶ But God hath opened the vnto vs, by his sperte. For the sperte searcheth all thynges, yea the botome of Gods secretes. For what man knoweth the thynges of a man: saue the sperte of a man which is within him. Euen so

¶ Perfect are they that be above the lawe, sayth the wylcome isle and professen hym.

¶ Cap. II.

¶ The first Epistle of S. Paul the Apostle, to the Corinthians.

for this cause haue I sent vnto you Timothee
whiche is my deere sonne and faithfull in the
Lorde, whome I haue put in recombaunce of
my wordes whiche I haue in Christe, euen as I
teache euerie where in all congregations. Some
feare as though I wolde come no more at you.
But I wyl come to you wher I se God wyl:
and wyl knowe, not the wordes of them whiche
doe swell, but the power: for the kyngdome of
God is not in wordes, but in power. What
wyl ye? What I come vnto you with a robe, or
in a iour, and in the spirit of meeknes:

¶ After what manner? Paul curseth the man, that
had committed fornication with his mother in lawe.

C A P I. V.

There goeth a common saying that there
is fornicacion amonge you, and such for-
nicacion, as is not ones named amonge
the Gentiles: that one shold haue his fathers
wif. And ye swell, and haue not rather so-
wed, that he which haue done this deede might
be put forth of your company. For I verily as
abient in body, euen so present in soules, haue
determined alwaye as though I were absent
of him that hath done this deede, in the name
of our Lord Iesu Christ, when ye are gathered
together, and my spirit, with the power of the
Lorde Iesus Christ, to deliuer hym vnto
Sathan, for the destruction of the fleshe, that
the spirit maye be saved in the daye of the
Lorde Iesu.

Your exhorting is not good: knowe ye not
that a spirit leuen, leueth the hole lump of
dowe. Wherefore ye therefore the olde leuen
that ye maye be newe dowe, as ye are swete
bryde, for Christ our Cleane bryde is offered by
his blyssed blood to be kept holye, not in
olde leuen, neither with the leuen of malice
and bycherys: but with the swete bryde of
pauenes and trouthe.

I wrote vnto you in an Epistle, that ye shoulde
not accompanye to fornicacions. And I ment not
at all of the fornicacions of this worlde, either
of the rourous, or of extollours, either of the
poulaters: for there muste ye nedes haue gone
out of the worlde. But now I write vnto you
that ye companye not together, if any þe is cal-
led a brother, be a fornicator, or rourous, or
a worshypper of Images, or a swearer, or
a drunkard, or an extortioner: with such
that is such, ye se not yet. For we haue I to
do, to iudge them which are without? Do ye
not iudge them that are within? Them that
are without, God shal iudge. Put a waye from
you that euill person.

¶ Ther shalbe them for coyns: to lawe towarthe
before the iudges, and repossessy the same.

C A P I. VI.

How dare one of you, bawdrye busynes
with an other go to lawe vnder the mi-
red, and not rather vnder the sayntes?
Do ye not knowe that the sayntes shal iudge

the worlde? If the worlde shall be iudged by
you: are ye myndlesse to iudge small thynges?
knowe ye not that we shal iudge the angels?
How muche more may we iudge thynges that
pertaine to the lyfe? If ye haue iudgements
of worldly maters, take them which are dis-
ciple in the congregation, & make them iudges.
This I saye to your shame. Is there no wyse
man amonge you? What, not one at all, that
can iudge betwixte brother & brother, but one
brother goeth to lawe with an other: and that
vnto the bypocrites?

How therefore there is utterly a shame
amonge you, because ye go to lawe one with an
other. Wyl rather suffer ye not to iudge: wyl
rather suffer ye not your selues to be robbed
naye, ye your selues do wronge, and rob: and
that the brethren. Do ye not remember that
the vngodly shall not inherite the kyng-
dome of God? Be not deceyued. For neither
fornicators, neither worshypers of Images
neither whoe mongers, neither reuelers
neither abusers of them selues with the male
herbe, neither theues, neither cursed swearers, nei-
ther drunkardes, neither cursed speakes, nei-
ther opiles, shall inherite the kyngdome of
God: and such were ye verily: but ye are washed
in water: ye are sanctified: ye are iustified by
the name of the Lorde Iesu, and by the spirit
of our God.

All thynges are lawfull vnto me: but all
thynges are not profitable. I maye do all thynges,
but I wyl be brought vnder no mane pow-
er. Meates are ordained for the bely, and the
bely for meates: but God shal deliuer both
it & the. Let not the bodye be applied vnto for-
nicacion, but vnto the Lorde, and the Lorde
vnto the bodye. God hath rapted vp the Lorde,
and shall rapted be vp by his power. Neither
remember ye not, that your bodies are the mem-
bers of Christ: that I now take the mem-
bers of Christ, and make the members of an
harlot? God forbid. Do ye not vnderstand,
that he which coupleth him selfe with an har-
lot, is become one bodye? For two (saye he)
shall be one fleshe. But he that is ioynd vn-
to the Lorde, is one spirit.

¶ The fornicacion. All saynes that a man doth,
are without the bodye. But he that is a forni-
cator, synneth agaynst his owne bodye. E-
ther knowe ye not that your bodies are the te-
mple of the holye ghost, whiche is in you, whome
ye haue of God, and whome ye are not poure
downe? For ye are lawfully bought. Wherefore
glorifye ye God in your bodies, and in your
spirit, for they are Gods.

¶ Of mariage, virginitie and wydedome.

C A P I. VII.

As concerning the thynges wherof ye
wrote vnto me: it is good for a man not
to touche a woman. Nevertheless to
another fornicacion, sette euery man haue his
wif, and let euery woman haue her husband.
Lette the man geue vnto the wyfe his be-
nivolence. As himselfe also the wyfe vnto the
man. The wyfe is part of his bodye, and
of his bones, and of his flesh.

¶ Whome
the
spirit
of
our
God
shall
iudge
the
daye
of
the
Lorde
Iesu.

¶ Our
bodies
are
the
mem-
bers
of
Christ.

¶ Gal. 6. 16.

¶

¶ All these things happened unto them for example, and were written, to put us in remembrance, on whō the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath none other temptation taken you, but such as soloweth the nature of mā. But god is faithful, which shall not suffer you to be tempted above your strength: but shall in the midst of the temptation make a way to escape out.

¶ Wherefore my brethren becloud not your brightness of holies.

¶ I speak as unto them which have discerned, judge ye what I saye. Is not the a Cup of blessing which we blesse, partakinge of the blasse of Christ? Is not the a Bread wherewith we breake, partakinge of the body of Christ? because that we, though we be many, yet are one body and one body. In asmoche as we all are partakers of one body. Behold I fear which walke carnally. Are not they which cate of the sacrifice, partakers of the altar?

¶ What saye I then? that the image is any thinge? or that it which is offered to images is any thinge? I saie, that these things which the Gentils offer, they offer to devils, and not to God.

¶ And I wolde not that ye shoulde haue fellowship with the devils. Ye can not drinke of the Supper of the Lord, and of the Supper of devils. Ye can not be partakers of the Lordes table, and of the table of devils.

¶ Whether shall we provoke the Lord? Or are we stronger then he? All thynges are lawful unto me, but all thynges are not expedient.

¶ All thynges are lawful to me, but all thynges edifye not. Lett no man seeke his owne profit: but let euery man seeke an others welthe.

¶ What so euer is sold in the market, that eate, and absteine no questions for conscience sake. For the carthe is the Lordes, & all that therein is. If any of them which beluee not, byd you to a feast, & ye be disposed to go, what to euer is sette before you: eate, ashyng no question for conscience sake. But if any man saye vnto you: this is dedicate vnto pholes, eate not of it: for his sake that shewd it, and for shyng of conscience. The carthe is the Lordes, and all that therein is. Consider I saye, not thine: but the conscience of that other. For whyl shoulde my libertye be iudged of an others inuaine conscience. For if I take my parte with thanks: why am I cupil of him? For that thyng wherefore I geue thanks.

¶ Whether therfore ye eate or drynke, or what so euer ye doo, do all to the praise of God. **¶** We geue none occasion of cupil, neyther to the Jewes, nor yet to the Gentiles, neyther to the congregation of God: euen as I please all men in all thynges, not sekyng myne owne profit, but the profit of many, that they might be saved.

Howe scheth
they argu:
because profit

¶ The rebuketh the for the abste: and enioyneth that they had aboute the sacramente of the bodye and bloud of Christ, and bypergeth them agayne to the hyde instruction.

C A P I. X I.

BE ye followers of me, as I am the follower of Christ. I praye you brethren that ye remember me in all thynges, and kepe the ordinances euen as I deliuered them to you. I wolde ye knewe that Christ is yf deede of euery man: and the man is the womans head. And God is Christes head. Where man was yf of proprietye hauing all thyngs on his head, Christ has head. Every woman that prayeth of proprietye hath beheaded, dishonored her head. For it is all one, and the same thyng, as though she were shauen. If the woman be not couered, let her also be shorn. If it be shame for a woman to be shorn or shauen, let her couer her head.

A man ought not to couer his head, forasmuch as he is the image and glory of God. The woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the womans sake: but the woman for the mans sake. For this cause ought the woman to be poynted on her head, for the angels sake. Nevertheless neyther is the man, withoute the woman, neyther the woman withoute the man in the Lord. For as the woman is of the man, euen so is the man of the woman: but all is of God.

Judge in your selues, whether it be comely that a woman praye vnto God bare headed. It doeth not nature teache you, that it is a shame for a man, if he haue longer haire: and a praye to a woman, if she haue longer haire? For her haire is gyuen her to couer her with. If there be anye man amonges you, that wylde to thyne, let him knowe that he haue no suche radsome, neyther the congregations of God.

¶ This I wanne you of, & commendeth not that ye come together: not after a better maner, but after a worse. A fust of all whiche ye come together in the congregation, I beare there is dilencion amonges you: & I partly beleeue it. For there muste be sedes amonge you, if they which are perfect amonge you, might be knowen. When ye come together, a man can not eate the Lordes supper. For euery man beginneth afore to eate his owne supper. And one is hungry, & an other is dyonken. Haue ye not houses to eate & to drynke in? Or els dispel ye the congregation of God, & shame them? haue not I? What shall I saye vnto you? Shall I praye you? In this, praye I you not.

¶ What which I deliuered vnto you I receyued of the Lord. For the Lord Jesus the same nyght in whiche he was betrayed, robe dyed: and thanked & brake, and saide. Take ye, and eate ye: this is my body which is broken for you. This doo ye in remembrance of me. After the same maner he robe the cup, when supper was done, saying: This cup is the newe testyment in my bloud: This doo as oft as ye drinke, in remembrance of me.

For

¶

¶

¶

¶

¶ The house
supper.

¶ The house
of God.

¶ The house
of God.

3 For as often as ye shall cate this bread, and drinke this cup, ye shall shew the Lordes death, till we come. Wherefore who is cure that cate of this bread, or drinke of the cup unworthely, shall be guilty of the body and bloud of the Lord. Let a man therefore examine him selfe, and so let him cate of the bread, and drinke of the cup. For he that eateth or drinketh unworthely, eateth and drinketh his owne damnation, because he maketh no difference of the Lordes bodie. **4** For this cause, many are sicke and sleepe amongst you, & many sleepe. For ye haue judged our silens, but should not haue bene iudged. But when we are iudged of the Lord, we are chastened, because we should not be damned with the world. Therefore my brethren, when ye come together to cate, laye one an other. If any man hunger, let him cate at home, that ye come not together unto condemnation. Other things will I set in order when I come.

¶ The diuerſitie of the graces of the holy ghost, giuen into the comfort and enſpyring of one another, as the members of a mans body: sicur one an other.

CAP. XII.

1 **A** ſpirituali thinges (brethren) I wolde not haue you ignorant. **2** Ye know that ye were ſcriptles, and went your wayes into vniuerſe ſchools, ſuch as ye were ledde. **3** Wherefore I declare vnto you, that no man ſpeaking in the ſpyrite of God, beſeget Ieſus. **4** No man can ſaye that Ieſus is the Lord; but the holy ghost. **5** There are diuerſities of graces, & yet but one ſpyte. **6** And there are differences of admyſtrations, and yet but one Lord. **7** And there are diuerſe maneres of operations, and yet but one God, which worketh all thinges that are wrought, in all creatures. **8** The graces of the ſpyte are giuen to euerie man, to proſpere the congregation. **9** To one is giuen the word of the ſpyte, the ſtrength of myſdomme. **10** To an other is giue the knowledge of knowledge, by the ſame ſpyte. **11** To an other faith, by the ſame ſpyte. **12** To an other the graces of healing, by the ſame ſpyte. **13** To an other power to do myracles. **14** To an other propheſy. **15** To an other iudgement of ſpytes. **16** To an other diuerſe tongues. **17** And theſe all worketh the ſilſe ſame ſpyte, deſpoung to currey man ſeueral graces, euen so he will. **18**

19 For our body is one, and hath many members, and all the members of one body though they be many, yet are but one body: so in Church. **20** For we are the one body bought to make one body. **21** Whether we be Jews or gentile, whether we be bond or free, and haue all benche of one ſpyte. **22** For the body is one eue member, but many. **23** Ye the ſoule ſays: I am not the hand, therefore I am not of the body: is he therefore not of the body? **24** And ye the eare ſays: I am not the eye: therefore I am not of the body: is he therefore not of the body? **25** If all the body were an eye, where were then the eare? **26** If all the body were the eare,

where the ſmel? **27** But now both God hath poſed the members euerie one of them in the body, at his owne pleaſure. **28** If they were all one member: where were the body? **29** Now are there many members, yet but one body. **30** And the eye can not ſay vnto the hand, I haue no neede of thee: nor the eare alſo to the ſecte. **31** I haue no neede of you. **32** Yea rather thoſe members of the body, which ſeeme to be moſt feeble, are moſt neceſſary. **33** And vpon thoſe members of the body, which we repute leaſt honour, put we moſt honour. **34** And our vngodly members, haue moſt beauty. **35** For our beſt members need it not. **36** But God hath in diſpoſed the body, and hath giuen moſt honour to that parte which lacked, leaſt there ſhoulde be any diſcre in the body: but that the members ſhoulde indiſcreetly care one for an other. **37** And if one member ſuffer, all ſuffer with him: if one member be hadde in honour, all members be glad alſo.

¶ Ye are the body of Chriſt, and members one of an other. And God hath alſo ordeyned in the congregation, ſithe the Apoſtles, ſeueraly Propheſies, diuerſely Teachers, when they that be myracles: after that, the graces of healing, helpers, gouernours, bucalite of tongues.

¶ Are all Apoſtles? Are all Propheſies? Are all Teachers? Are all doers of myracles? **2** Are all ye graces of healing? **3** Do all ſpeake with tongues? **4** Do all interpret? **5** About the beſt graces. And yet ſhew I vnto you a moze excellent waye.

¶ The nature and conditions of charite of loue.

CAP. XIII.

I though I ſpeake with the tongue of men and angels, and yet had no charite, I were euen a ſoundingne braile: or as a ſtridinge ſymball. **2** And though I could propheſy, and vnderſtande all ſecretes, & all knowledge: yet, if I had all faith, & if I could moue mountaynes out of their places, and yet had no loue, I were nothinge. **3** And though I beſtoyed al my goodes to feede the poore, and though I geue my bodye vnto death I burned, and yet had no loue, it profiteth me nothinge.

4 Your charity longe, is courteous. **5** Your charity doth not ſtrouebate, ſoulely not, orality not diſhoneſty, ſeeketh not her owne, is not prouoked to anger, thinketh not evil, receiveth not in byreſſence: but is gentle in the mouth, ſuetheth all thinges, believeth all thinges, hopeeth all thinges. **6** It beareth all thinges. **7** It thoughteth that propheſy, other tongue, other knowledge, ſhall coole, of knowledge, by the above, yet loue ſhall never alway.

8 For our knowledge is byperſede and oure propheſy ſyng is byperſede. **9** For when that knowledge is perfect, is it not, then that which is byperſede, ſhall be done away. **10** When I was a chyld, I ſpake as a chyld. **11** I vnderſtoode as a chyld. **12** I thought as a chyld.

13 But

Of the gatheringe for the sayntes as I haue sidedepnt in the congregacions of Galacia, euen so do ye. Upon some hope let euerie one of you put abode at home & laye up what is euer by the pphethie mete, that there be no gatheringes when I come. When I am come, who so euer ye shal allowe by power letters, to witte I intende to bypasse your libertie vnto Ierusalem. And yf it be mete that I go, ther shall go with me. I will come vnto you after I haue gone ouer Macedonia. For I will go thowout our Macedonia. With you perauenture I will abode, or also hope in winter, that ye may bypasse me on my waye whither so euer I go.

I will not se you no more in my passage: but I trust to abyde a while with you, if God shal luffe me. I will tary at Ephesus tyl winter tyme. For a great noyse and troublefull is opened vnto me: and there are many abuseres. Yf Timothee come, se he be without feare with you. For he wolketh the waye of the Loyde as I do. Let no man helpe him, but conuey him forsoke in pear, that he may come vnto me. For I loke for him with the dycthen.

To speake of brother Apollos, I greatly desire him to come vnto you with the dycthen, but his mynde was not all to come at this tyme, howe be it he wyl come when he shall haue convenient tyme. Watche ye, stand fast in the farch, quyte you lyke men, and be strong.

Let all your busynesse be done in charite. Dycthen, ye know the house of Hierophana, whome ther are the synners of Achaya, and ther they haue appoynted them selues to misdeuise the sayntes: I beseeche you that ye be obediēt vnto such, and to al that help and labour. I am glad of the compynge of Hierophana, Fortunatus, and Aquarius: for that whiche was lackinge on your behalf, they haue supplied. They haue comforted my spiryte and yours. Lett therfore that ye knowe them that are such.

The congregacions of Asia salute you. Aquila, and Priscilla salute you moche in the Loyde, and so dooth the congregacion that is in theyr house. All the dycthen grete you. Write ye one an other with an holpe wylle. The salutation of me shal with myne owne hande. Yf any man loue not the Loyde Iesus Christ, & the same be Anathema maranatha. The grace of the Loyde Iesus Christ be with you all. My loue be with you all in Christe Iesu. A M E N.

¶ The ende of the II. Epistle to the Loxintians.

¶ Write frome Philippus, by Hierophana, and Fortunatus, and Aquarius, and Timothy.

The seconde Epistle of S. Paul the Apostle, to the Corinthians.

¶ The consolation of God in trouble. The loue of Paul towards the Corinthians, and his trust that he came not vnto them.

C A P I.

I.

The Apostle of Iesu Christe by the will of God, and brother Timotheus.

¶ Unto the congregacion of God, whiche is at Corinth with all the sayntes whiche are in all Achaya. Grace with you, and peace frome God our father, and frome the Loyde Iesu Christe.

Blessed be God the father of our Loyde Iesu Christe, the father of mercie, and the God of all comforte, whiche comforteth vs in all our tribulation, in so moche that we are able to comforte them whiche are troubled, in what so euer trouble it be, with the same comforte wherewith we ouer selues are comforted of God. For as the afflictions of Christe are plentifulles in vs, euen so is our consolacion plentifulles by Christe.

Wherby we be troubled for your consolacion, and saluacion, whiche saluacion sheweth by power, in that ye suffer the same afflictions, whiche we also suffer: or wherby we be comforted for poure consolacion and saluacion: per our hope is stedfast for you, in asmoche as we knowe that as ye haue ouer parte in afflictions, so shall ye be partakers of consolacion.

Dycthen, I wolde not haue you ignorant of our trouble, which happened vnto vs in Asia. For we were greued out of measure, passing strenght, so greatly, that we dyspayred eue of lyfe. Yea, we receyued an answer of lity in our selues, and that brante we wolde not put our trust in our lites, but in God, which satisfyeth the deeth to lyfe agayne, and which deuiereth vs from so great a deeth, and both helpe. On to home the trust, that yett hereafter he wyl deuise, by the helpe of your prayer to vs, that by the meanes of many oracions, thises may be geyuen of map on our behalf, for the grace geyuen vnto vs.

Our reioysynge is this, the testimony of our conscience, that in synclenes and godly purenes, and not in fleschly wisdom, but by the grace of God, we haue had our conuersacion in the world, and most of al towards you. We wyte none other thynges vnto you, then that ye orde, and also knowe. Yea and I trust ye shall synde vs vnto thende, euen as ye haue found vs in pater: for we are pure reioysing, euen as ye are ours, in the daye of the Loyde Iesus.

And in this confydence was I mynde the other tyme to haue come vnto you, & ye might haue hadde per one pleasure more, and to haue passed by you in to Macedonia, and to haue

¶ The same is accused at the houses to me. And no more trouble can be excused to death.

¶ Afflictions or passions of Christe are suffer fullnes as we suffer fullnes.

¶ Continues.

of a true preacher is diligent, he correcteth not the mouth of God, he preacheth not him selfe, but seeketh out honour of Christes rea though he be with the power of his life.

CAPI.

IIII.

Therfore speke we haue such an office, euen as interprete to come on vs, we saynt not, but haue cause some to the clothes of vnderclothe, and waile not in easynesse, nece-
 cessary to see the woyle of god, but in open feare, respect to our felicitie to every mans con-
 science in the light of God. For our gospel be-
 yett is, it is byde amonge them that are lost, in whom the God of this woyle hath blinded the myndes of them which beleeue not, lest the light of the glorious gospel of Christ which is the ymage of God, shoulde shyne vnto them.

For we preach not our felicitie, but Christ Jesus to be the Lorde, and our selues pour seruantes of Christes sake. For it is God that com-
 manded the light to shyne out of darkness, which hath shyned in our hearts, for to giue the light of the knowledge of the gloie of God in the face of Jesus Christ.

But we haue the conscience in euerie be-
 liefe, that the excellent power of it might ap-
 pears to be of God, and not of vs. We are trou-
 bled on euery syde, yet are we not withoute hope. We are in power: but not deceyue withoute somwhat. We are persecuted, but are not forsaken. We are sad downe, neuertheles we perishe not. And we alwaye brace in our bodys the bynges of the Lorde Jesus, that the life of Jesus might appear in our bodys.

For to whiche yse alwayes are deliuered vnto deathe for Christes sake, that the life also of Jesus might appear in our mortall fleshes. So then beeth woyleth in vs, and life in you.

Herenge then we haue the same spirite of seruite, accompyng as it is wyrtren: I beleue, and therefore haue I spoken. He also beleue, and therefore speake. For we knowe that he which raysed vp the Lorde Jesus, shall rayse vs also by the merces of Jesus, and shall set vs with you. For all thynges to I for your sake, that the plentifulle grace by thans-
 pers apuen of many, maye extend to the people of God.

Wherfore we are not werry, but thowge our outward man perishe, yet the inward man is renewed day by day. For our exce-
 ptinge tribulation, which is momentary and light, prepareth an excheunge and an eternall to sight of gloie vnto vs. Whyle we loke not on the thynges which are sent, but on thynges which are not fene. For thynges which are fene, are temporall: but thynges which are not fene, are eternall thynges.

¶ The inward for suffering trouble.

CAPI.

V.

We knowe surely yf our earthly manerion wherein we now dwell were destroyed that we haue a bypotherion of byrned of

God, an habitation not made with haddes, but eternall in heuen. And therefore speke we, desyringe to be clothed with vnr manion, which is frame heauen: so per yf we be founde clothed, and not naked. For as long as we are in this tabernacle we sigh and are grieved, for we wolde not be vncloused, but wolde be clothed vpon, that mortallite might be destroyed by of life. For that hath ordeyned vs for this thing, is God: whiche very same hath giuen vnto be the end of the spirite.

Herfore we are alwaye of good cheere, and knowe well that as long as we are at home in the body, we are absent from God. For we walke in fardes and fene not. Neuertheles we are of good comfort, and haue lured be absent from the body, and present with the Lorde. Wherfore, whether we be at home, or at some home, we endeavour our felicitie to please hym. For we must all appeere before the iudgement seate of Christ, that euery man maye receiue the workes of his body accordinge to that he hath done, whether it be good or bad.

Herenge then that we knowe, howe the Lorde is to be feared, & we faste saye with men. For we are knowne with thoughte by God. I trust also that we are knowne in your consciences.

We please not our felicitie againe vnto you, but giue you an occasion to reioyce of be, there maye haue somwhat agaynst them, whiche reioyce in the face, and not in the heart. For we be to fearent, to God are we to fearent. If we bepe meadur, for your cause here we measure. For the loue of Christes conseruatiue vs, because we thus iudge, yf one be deed for all, that then are all deed; and that he dyed for al, that they whiche lyue, wolde not bene for the lyue vnto them selues, but vnto hym, whiche dyed for them, and rose agayne.

Wherfore herenoforth knowe we no man after the fleshe. In so muche thowge we haue knowne Christe after the fleshe, nowe herenoforth knowe we hym so no more. Wherfore yf any man be in Christe, he is a new creature. Old thynges are passed awaye, behold all thynges are made new. Neuertheles, all thynges are of God, which hath reconciled vs vnto hym selfe by Jesus Christ, and hath giuen vnto vs the office to preach the attestation. For God was in Christe, and made agerment betwene the woyle and hym crist, and imputed not thei synnes vnto them: and hath committed to be the preaching of the attestation. Howe then are we messengers in the tobole of Christ, euen as though God did betwene you thowho vs. So praye we you in Christes name, that ye be atone with God: for he hath made hym to be fene for vs, which haue no fene, that we by that merces shoulde be that syn-
 confines whiche before God is allowed.

¶ An exhortation to receiue the word of God with thankfulness and amendment of life. & the dis-
 pence of Paulie in the Gospel, and how he warrath them to receiue the company of the lythens.

CAPI.

VI.

Whether he therefore exhort you that
 a receive not the grace of god in vayne.
 For he saith: I have heard the in a time
 accepted, and in the day of saluacion haue I
 succoured the. Beholde now is that well ac-
 cepted tyme: beholde now is that daye of sal-
 uacion. Let vs grue no man occasion of exult-
 ation, that in our offer be founde no fault, but in al
 thynges let vs behaue our selues as the mys-
 10 ders of God.

In moche patience, in afflictions, in neces-
 sities, in anguishes, in stripes, in imprisonments,
 in sieges, in labour, in watchynge, in fastynge,
 in purenes, in knowledge, in longe sufferynge,
 in hardnes, in the holy ghoste, in loue unfein-
 15 ed, in the wordes of trouth, in the power of
 God, by the & remouer of eyghteousnes of the
 right hande and on the left, in honoure and
 dishonour, in euill repporte and good reppor-
 20 t, with poore and riches, as yet true, as unknowne
 and yet knowne: as byng, and beholde yet
 lyue: chastened, and not kylled: as scornyn-
 ge, and yet alwayne mery: as poore, and yet
 make many ryche: as hauynge nothyng, and
 yet possesseynge all thynges. I

O ye Corinthians, our mouth is open be-
 fore you. Our herte is made large: ye are in no
 straites in vs, but are in a strait in your
 owne bowelles: I pryncple you lyke reward
 25 with me, as to my chylde. Let your selues
 therefore at large, and I beare not a straun-
 ges poxe with the vnbelievers. For what se-
 lowship hath righteousnes with vngodlynes:
 what company haile right with vngodlynes:
 what aduantage hath schewe with vngodly-
 30 ness? yet the what part hath he that blyss-
 eth with an infidel? how agreeth the tem-
 ple of God with ymagyn: for ye are the tem-
 ple of that lyuynge God, as sayde God. I
 will dwell amonge them, and walke among
 them, and will be theyr God: and they shall
 be my people. Wherefore come out frome the
 myddes of them, and separte your selues
 35 (sayde the Loyde) and touche none vncleane
 thyng: to wyl I receyue you, and wyl be a
 father vnto you, & ye shall be my sonnes and
 daughters (sayd the Loyde almyghty.

¶ He exhorteth them to receyue the promyses of
 God manifest. The Corinthians are commended
 for theyr obedience and loue toward Paule.

CAP. VII.

Forthin moche as we haue such promyses
 decrey beloued: let vs cleanse oure selues
 from all fithynes of the fleshe and spyr-
 5 ite, and growe by to full holynesse in the
 feare of God. vnderstande vs, we haue hurt
 no man, we haue corrupte no man: we haue
 defaunded no man. I speake not this to con-
 demne you: for I haue shewed you before,
 that ye are in our deetes to dye and liue with
 10 you. I am bereft holde ouer you, and reioyce
 greatly in you. I am filled with comforte and
 am exceeding iousus in all our tribulations,
 for when we were come into Macedonia,
 our distre hadde no talle, but we were trou-

bled on euery side. Without we were fearynge,
 within was feare. Cruell distress God & com-
 forted the alike, comforted vs in the com-
 panyng of Jesus.

And not with his commynge only, but also
 with the consolation wherewith he was re-
 comforted of you. For he tolde vs your thyse, your
 mourning, your feruent mynde towardes me:
 so that I nowe reioyce the more. Wherefore
 thought I made you ioye with a letter. I re-
 5 pent not, though I byd repente. For I per-
 ceuie that the same Appelle made you ioye,
 though it were but for a season. But I now
 reioyce, not that ye were ioye, but that ye so
 so ioyed that ye repented. For ye ioyed
 10 with us, so that in nothyng ye were hurt by vs.
 For guyle forsooke causeth repentance vnto
 saluacion not to be repented of: wherby as
 wooldy forsooke causeth deeth.

¶ Beholde what diligence this godly ioye
 that ye toke hath wrought in you: for it cau-
 sed you to cleare your selues. It caused in-
 dignacion, it caused feare, it caused shyte, it cau-
 sed a feruent mynde, it caused punishment. For
 in all thynges ye haue shewed your selues
 that ye were cleere in that matter. Wherefore
 thought I wrote vnto you, I did it not for his
 cause that did hurt: neyther for his cause that
 was hurt: but that our good mynde whiche
 we haue toward you in the sighte of God,
 myght appere vnto you.

¶ Wherefore we are comforted because ye are
 comforted: & exceedingly the more ioyed
 we for the hope that Jesus hadde: because
 his sp. was refreshed in you all. I am
 therefore not now ashamed, though I bolden
 my selfe to him of you. For as all thynges
 whiche I preached vnto you are true, even so
 is our hopeinge that I bolden my selfe to Je-
 sus withall, sounde true. And now is his in-
 ward affection more abundant toward
 you, when he remembereth the obedience of
 euery one of you: how with feare & trembling
 ye receyued him. I reioyce that I may be holde
 ouer you in all thynges.

¶ He putteth them in remembrance to helpe the
 poore laymes at Jerusalem, accordinge as the Apo-
 stolons have by.

CAP. VIII.

In you to wyl (brethren) of the grace of
 God which is giuen in the congregation
 of Macedonia, how that the abundance
 of theyr reioysynge is, that they are reyd with
 moche tribulation. And the: to thoughts they
 were exceeding poore, yet haue they giuen ex-
 5 ceedynge reychely, and that in syngrines. For to
 theyr powres (I beare reioyce: & and beyond
 their power, they were willing of their owne
 motion, and praped vs with greate inlaunce,
 that we wolde receyue their benefyte, & suffer
 them to be partakers w other in ministring to
 the laymes. And this they dpo, not as we lo-
 10 hed for: but gaue theyr owne selues ffre to
 the Loyde, and ake vnto be by the will of
 God: so that we coulde not but desyre Jesus
 to

to accomplishe the same deuolence among you also, euen as he had begon.

From these as ye are yet in all parties in faith, in woide, in knowlege, in all seruente, and in loue, which ye haue to vs: so se ye be plentious in this deuolence. This saie I not as commaundynge, but because other are so seruent, therefore proue I your charite, wherether it be perfect or no. Ye know the liberalite of our Lorde Iesus Christ, whiche though he were cruche, yet for your sakes he became poore, that ye thowgh his pouertie myght be made ryche.

And I geue counsell here to, for this is requisite for you, which began not to onely: but also to wyl a pite ago. From these performe the deute: that as there was in you a desire to wyl, euen so ye may performe the deute, of that whiche ye haue. For ye there be fyd a wyllynge mynde: it is accepted according to that a man hath, and not according to that he hath not.

It is not my mynde that other be let at ease and ye brought in to conuauce, but I there be gaires now at this tyme, that your abundance flourisheth: lacke, that their abundance may supply your lacke: that there may be equallite, agreeynge to that whiche is mynten. Ye that gathered moche, had neuer so more abundance, as be that gathered litle, had need thereof. Thanks be vnto god, which put in the heart of Iesus, the same good mynde towards you. For he accepted the request, rather be than so well wyllynge, I of his owne accord came vnto you.

Ye haue sent with him that brother, whose praye is in the gospel thowgh out all the congregacions: and not so onely, but is also choise of the congregacions to be a fellowe with vs in our tourney conceyning this deuolence that is ministered by vs vnto the praye of the Lorde, and to stirre up your prompt mynde.

For this we eke we, that any man wolde reuile us in this plentious distribution that is ministered by vs, and therefore make proud on for honest thynges, not in the light of God onely, but also in the sight of men.

We haue sent with them a brother of ours whom we haue oft tynes proued diligent in many thynges, but now moche more diligent. The great confidence to the I haue in you, hath caused me this to do: partly for Iesus sake, which is my fellowe and helpe as concerning you, partly because of other whiche are our brethren and messengers of the congregacions, and the glory of Christ. Therefore shew vnto them a proofe of your loue, and of the reuolynge that we haue of you, that the congregacions may be it.

In this Chapter be the same that he spak in the Chapter goynge before, that is, moueth them to helpe the poore brethren at Jerusalem.

C A P I. I X.

Of the ministering to the carnes, it is but superfluous for me to write vnto you: for I knowe your redynes of mynde, wherof I doubt my selfe vnto them of Ierusalem.

And say that Achab, was prepared a yere ago, and your seruente hath prouoked many. Wherefore, yet haue I sent these brethren lest our reuolynge ouer you wolde be in vayne in this behalf, and that ye (as I haue sayd) prepare your selues, lest happily ye they of Macedonia come with me, and fynde you vnprepared: the good that I made in this matter wolde be a shame to vs, I feare not vnto you.

Wherefore I thought it necessary to exhort the brethren to come before hande vnto you for to prepare your good byng promised before, that it might be reue: so that it be a blessing, and not a cursing. Ye be yet remember, how that he which soweth litle, shall reuylte, and he that soweth plentious, shall erpe plentiously. And let euer man be acceptynge as he hath purposed in his heart, not grudgynge, or of necessitie. For God loueth a cheerefull gyfte.

God is able to make you ryche in all grace that ye in all thynges haupyn sufficient vnto the bittermost, may be ryche vnto all maner good woikes, as it is writte. Ye that haue spent abioie and dache gyuen to the poore, his rightousnes remaineth for cure. Be that syneth be the soules fed, shall multiplye byed for soules, and shall multiplye your fed and increase the frutes of your rightousnes: that on all parties, ye may be made ryche in all singleness, whiche causeth thowgh vs, thanks geuynge vnto God.

For the office of this ministracion, not onely supplieth the neede of the carnes: but also is aboundaunce herein, that for this laudable ministracyng, thanks myght be gyuen to God of many, which praiseth God, for the obedience of your proficyng the Gospel of Christ, and for your singleness in distributing to them and to all men: and in they praye to God for you, longe after you, for the aboundaunce grace of God gyuen vnto you. Thanks be vnto God for his unspeakable grace.

We toucheth the false Apostles, and defendeth his auctoryte and callinge.

C A P I. X.

I Paul my selfe deserue you by the weakness and softnes of Christ whiche wher I am present amonge you am of no reputation, but am bold towards you being absent. I beseech you that I neede not to be bold when I am present: with that same confidence, wherewith I am supposed to be bold, against some which repute be as though we walked carnally. I curerhelless though we walke compassed with the fleshe, yet we waere not fleshy. For the weapens of our warfare are not carnal thynges, but thynges myghty in God, to cast downe stronge holdes wherewith we ouerthrowe imaginations, and euer gyfte thing that exalteth it self against the knowledge of God and byrnyng in to captiue all vnderstandynge to the obedience of Christ, we are reue to take vengeance on all disobedience, wher your obedience is fulfilled. And ye on thynges after the better apperance.

under hyngre Herodes layde watche in the citte of the Damascene, and wold haue caught me, and at a wyndowme was I let downe in a basket, yowaym the wall, & so escaped his handes.

¶ It is not expedient for me truly to cryeope. For wherther I wyl come to billions and reuelacions of the Lorde. I know a man in Chyrt aboute. xliij. yeres agone (whether he were in the body or can not tel, or whether he were out of the body, I can not tell (God knoweth) whiche was taken up in to the thyrd heuyn. And I know the same man whether in the body or out of the body, I can not tel. God knoweth how that he was taken up in to Paradise, and brete wordes not to be spoken, which no man can vnder. Of this man wyl I cryeope, of my selfe I wyl not cryeope, onlesse it be of myne unympres. And yet thoughte I wolde cryeope. I wolde not be a sole: for I shall say the trouche. For wherther I spare, lest any man wold chynke of me, aboute that he seeth me to be, or heareth of me.

And lest I wolde be exalted out of measure thowgher the abundance of reuelacions, there was givyn me a robe to the fleshe, the messenger of Satan to buffet me, leste I wold not be trauled out of measure. For this thyng beareth the Lorde thyne that it might depart from me. And he sayd vnto me, my grace is sufficient for the. For my strengthe is made perfect thowgher mynances. Clergy gladly therefore wyl I cryeope of my mynances, that the strenght of a chyp may dwelle in me. ¶ Therefore haue I detraction in unbelittles, in rebukes, in new, in persecutions, in anguishes to Chyrt sake. For when I am mynke, then am I stronge.

I am become a sole in bodily my selfe. Ye haue compelled me: I ought to haue ben commended of you. For in nothing was I inferior vnto the chyrche Apostles, though I be nothing, yet I colens of an apostle were thought among you with al patience, with signes and wonders, a mighty dres. For what is it wherewith we were infectious vnto other congregacions, excepte it be therein, that I was not geuous vnto you. For givyn me this wronge done vnto you. Wherfore now the thyrd tyme I am comyng to come vnto you, and yet wyl I not be geuous vnto you. For I seke not poure, but you. For the children ought not to lape by for the fathers and mothers, but the fathers and mothers for the chylren.

I wyl very gladly bestow, and wyl be bestowed for your soules: thowgher I maye love you, the less I am loved agayne. But be it that I greue you not: nevertheless I was exasy, and toke you with epie. Did I pyl you by any of them whiche I sent vnto you? I desired Titus, and with him I sent a brother. Dyd Titus betraide you of any thyng? walked we not in one spierie? walked we not in the streppes? Agayne thynke ye that we exerte our selues? We speake in Chyrt in the spight of God.

But we do all thynges desely beloued, for your edifying. For I feare lest it come to passe that when I come, I shall not fynde you such as I wold, and I shall be slow vnto you such

as I wolde not: I feare lest there be founde among you, debate, enuyng, wathe, strete backbrynges, whypstreynges, twyllings and discorde. I feare lest when I come agayne, God byng me some among you, and I be constrained to bewaile many of them which haue spent aliech, and haue not repented for the vncleannes, fornicacion, wantonnes, whiche they haue commytted.

¶ He prometh to come vnto them and exhorteth them to obeye them, felices, that he maye fynde them perfect, and of one mynde.

CAP. XIII.

Nowe cometh the thyrd tyme vnto you in the mouth of two or thre witnesses shall every thyng stande. I tolde you afore, and tell you afore: and as I said when I was present vnto you the seconde tyme, so wyte I now bringe absent to them whiche in tyme past haue spinned, and to all other: that ye I come agayne, I wyl not spare, sayinge that ye seke experience of Chyrt, whiche I speake in me, whiche amonge you is not wyte, but is myght in you. For desely thoughte it came of mynances that he was requyred, yet I feare he shoulde the power of God. And we no doubt are wyte in him, but we shall lye with him by the myght of God amonge you.

None pouce selues whether ye are in the sayd or not. Examin your own selues: know ye not your selues vnto Iesus Chyrt is in you onlesse ye be callowayes: I trow that ye shal knowe that we are not callowayes. I desely before God that ye do none euyl, not that we wolde seme commendable, but that ye wolde do that is honest: and let vs be accounted for leuere persons. We can do nothinge agaynst the truth, but for the truth. We are glad wher we are mynke, and ye strange. Thus also we wyte for, sum that ye were peris. Therefore wyte I these thynges bringe absent, lest when I am present, I wolde be sharps, according to the power whiche the Lorde hath givyn me to edifie, and not to destruye. Finally desely I fare ye well, be perfect, be of good comyng, be of one mynde, lye in peace, & the God of loue and peace shall be with you. Grace to an ether in an holy spie. All the saynes salute you. The grace of our Lorde Iesus Chyrt, and the loue of God, and the felawshipp of the holy good be with you all.

Amen.

The ende of the seconde Epistle to the Corinthians.

¶ Sent from Philippus a city in Macedonia, by Titus and Lucas.

(7)

**The Epistle of S. Paule
to the Galathians.**

¶ Paule rebuketh them, because they were fallen away from the Gospell, & were by some conuersion, magnified his office and Apolliticyppe and declared him selfe to be equal with the high Apollites.

CAP. I.

I.

WHil Apollite, not of men, neyther by man, but by Iesus Christe, and by God the father whiche created hym from death: and all the brethren whiche are with me.

¶ Unto the congregation of Galacia. Greete with you, and praye frome God the father, and from our Lord Iesus Christe, whiche gaue vnto vs his own synners, to deliuer vs from this present euill worlde, whosoeuer the will of God our father, to whome be praye for cure and cure. Amen.

¶ I meane that ye are so fone turned from hym, that called you in the grace of Christe, vnto an other gospell, which is nothing els, but that there be some which trouble you, and intende to pervert the gospell of Christe. Therefore, though we our selues, or an angel, from heauen, preache any other gospell vnto you, then that which we haue preache vnto you, doo he him as a curse. **¶** I said before, so far I now agayne. **¶** Ye shall man preache any other gospell vnto you, then that ye haue receyued, I orde him accursed. Do I now preache mis doctrine or Gods? **¶** Either go I about to please men? **¶** If I flattered to please men, I were not the seruant of Christe.

¶ Certes you brethren, that the gospell whiche was preache of me, was not after the manner of men, neyther receyued I it of man, neyther was I taught it, but receyued it by the reuelacion of Iesus Christe. **¶** For I haue herde of my conuersion in tyme past, in the Jewes wayes, howe that by diuinitie, I persecuted the congregation of God, and spoyled it, and persecuted in the Jewes synners manye of my companions, whiche were of myne owne nation, and was a much more feruent maynteyner of the traditions of the elders.

¶ But when it pleased God, which separated from my mothers wombe, and called me by his grace, to declare his sonne by me, that I shoulde preache him among the heathen: immediately I reasoned not of the matter with flesh and bloude, neither returned to Ierusalem: to them whiche were Apollites before me: but went my wayes in to Arabia, and came agayne vnto Damasco. When after thre yere, I returned to Ierusalem to see Peter, and abode with him. **¶** But there, none other of the apollites saw I, save James the Lordes brother. The thinges whiche I write, behold, God knoweth I speake not.

¶ After that I went in to the coostes of Syria

and Cilicia: and was unknowne as touching my person vnto the congregacions of Jewes, whiche were in Syria. But thre yere onely, that he whiche persecuted vs in tyme past, nowe preacheth the faythe whiche before he destroyed. And they glorified God on my behalfe.

¶ The withstanding Peter in the face, and proueth that the lawe and circumcision are not necessarie to saluacion.

CAP. II.

II.

Then xiiij. yeres after, I went by agayne to Ierusalem Barnabas, and toke with me Iesus also. I went up by reuelacion and communed with them of the gospell whiche I preache among the Gentiles: but by tyme our selues, which were considered these, lest it shoulde haue been thought that I shoulde runne, or had runne in vayne. Also Iesus whiche was with me, though he were a Jewe, yet was not compelled to be circumcised, because of incomers being false brethren, which came in amonge other to clype out our libertie whiche we haue in Christe, that they might bring vs in to bondage. **¶** As whom we gaue no comma, no not for the space of an houre, as concerninge to be broughte in to subsecution: and that because that the reuery of the gospell myght continue with you.

¶ Of them which seemed to be greater (what they were in tyme past I maketh no matter to me) god liberty on no mans person: yett because they seemed great, added nothing to me. But contrary wise when they saw that the gospell ouer the circumcision was conuertyed vnto me, as the gospell ouer the circumcision was vnto Peter: for he that was myghtie in Peter in the Apolliticyppe ouer the circumcision, the same was myghtie in me amonge the Gentiles: and therefore when they perceyued the grace that was giuen vnto me, then James, Cephas and John, whiche seemed to be pillars, gaue to me and Barnabas the righte handes, and agreed with vs, that we shoulde preache among the heathen, and they among the Jewes: warninge onely that we shoulde remember the poore. Whiche thing also I was diligent to do.

¶ And when Peter was come to Antioche, I withstood him in the face. For he was worthy to be blamed. For he that certayne came from James, he came with the Gentiles. But when they were come, he withdrew and separated him selfe, feareng them whiche were of the circumcision. And the other Jewes dissimbled likewise, in so much that Barnabas was broughte in to thery simulation also. But when I sawe that they wente not the righte waye after the trouthe of the gospell, I sayde vnto Peter before all men, se thou byng a Jewe, lyest after the maner of the Gentiles and not as do the Jewes, why caust thou the Gentiles to lye as do the Jewes? We which are Jewes by nature, and not synners of the Gentiles, knowe that a man is not wylfuld

Paule defendeth the libertie of the gentiles

Paul is of as high authority as Peter, James or John.

Circumcision are the lawes and duties of the Gentiles.

Paule rebuketh Peter in the face.

**Deeds of the
law make us
not, but faith
justifieth.**

by the \times debts of the lawe: but by the faith of Iesus Christ. And therefore we haue pleasure on Iesus Christe, that we myghte be iustificed by the faith of a Christ, and not by the debts of the lawe, because that by the debts of the lawe no manne can be iustificed.

¶ Yet thus wyle we like to be made righteous by **C**hryste, we our selues are founne
guilty, is not then **C**hryste the ministe of synne? **G**od forbid. For if **C**hryste agayne
that which **C**hryste declared, then make I mp self a trespasser. But **C**hryste tho; the lawe, am beed
to the lawe, that I mighte lye vnto **G**od.
I am crucified with **C**hryste. I lye buried
yet not nowe **C**hryste, but **C**hryste liued in me.
For the lye wayke, I am as the lawe, **C**hryste
I lye be the lawe, for he cometh of **G**od.
I lye loved me, and gaue my selfe for me.
I lye not the grace of **G**od. For if pergru
rouness come of the lawe, then **C**hryste dyed
in vayne.

He rebuketh the unbeliefnes of the Galatians
throwing the unperfecence of the law, and declareth
nevertheles that it was not given for nought.

CAPL. III.

Oppofite Salathians, who hath bewitched you, that ye should not believe the truth? For to whom Jesus Chrift was defpifed before the eyes and among you crucified. This onely would I fentence of: reftored to the fpirit by the drops of the lame, or else by piercing of faye? And ye to witte, that after ye have begun in the fpirit, ye would come into the flre? So many things ye have fufred in vayne, yf that be vayne. Which miniftered to you the fpirit, and wrought miracles among you, dothe he it thowme the drops of the lame, or by piercing of faye? As Euen as Abrahah bled vnto God, and it was accompted vnto him for eygntowes. Underftand therefore that thep which are of faye, the fame are the chyliden of Abrahah.

f: or the scripture saue afoze hande, that god
wold iustifie the hethen chozowe farthe, and
thetfoze shewed befoze hande gladder synges
unto Abraham: In the Wall all nacjons be

Bethien, I will speake after the manner of men. Though it be but a mannes testament, yet no man despysen it, or addeth any thing thereto. when it is once allowed.

4. To Abraham and his seed, in the seedes, as many i but in the seed, as in one, which is *Christ*. This I saye, that the labour which began afterwards, beyonde four hundred and thirtie yeeres, dothe not disannulle the testament that was confirmed afoze of *God* vnto *Abraham*, to make the promise of none effect. For the inheritance come of the lawe, it cometh not of promise. But *God* gaue it vnto *Abraham* by promise.

Wherefore then saith the law? The law was added because of transgression (cpl) the seed came, to whom p promise was made) and it was ordained by angels in the hand of a mediator. A mediator is not a mediator of one. But God is one. Is the law then against the promise of God? God forbid. For his promise hath been a law given which

Howebeit yett he haue bene a law giuyn, which
coult haue giuen alife, then no doubte yf
roughnes, wold haue come by the lawe. But the
scripture conclude all thynges vnder synne,
that the promysse by the fapth of Iesus of chryll
wold be giuen vnto them that beleue. For be-
fore that fapthe came, we were kepte and shut
by vnder the lawe, vnto the fapth which shoulde
afterwarde be declared.

Wherefoze the lawe was ouer scholemas-
ter vnto Chyche, that we myghte be made
regytuous by fapthe. But after that fapthe is
come, nowe are we no longer vnder a schole-
maſter. For ye are all the ſonnes of God by
the fapth whiche is in Chyche Ieſus. For all ye
that are baptiſed, haue put on Chyche. Nowe
is there no Jewe, neyther Gentyle: there is
neither bond, ne fre: there is neyther man ne
woman: but ye are all one thyng in Chyche
Ieſu. Ype be Chyches, then are ye Abrahams
ſeed, and heres by pomyces.

¶ Paule sheweth that thow Christ we be deli-
uered from the law, and rebuketh the unthankful-
nes of the Galathians

CAPL. IIII.

18 Here, the herpe as longe as he is a child
differe[n]t not from a freau[m]ent, wher as
he is Boide of all, but is under taters and
gouernours, vntill the tyme appointed of
his father. Euen so we, as long as we were
chylidren, were in bondage vnder the
ordinaunces of the woold. But when the tyme
was full come. So d[iv]in[ite] is somer boyme of
a woman, and made bond vnto the lawe,
to rede[m] their which were vnder the lawe:
that we thowse election, mighte receiue the
inheritaunce that belongeth vnto the natu-
rell sonnes. Because we are sonnes. So hath
brethe the spirit of his sonne in to oure breires,
whiche receiue Abba father. Wherfore none
thow arte not a freau[m]ent, but a sonne. If thou
be a sonne, thou arte also the herpe of God thow
euer & hyde. k

60th

Gen. xlv. 6
Rom. i. vi. 2.
Jacobi. ii. 6.

0859.52.6

Gene. xii. d.
Gene. xiii. d.

ଅବସ୍ଥା,ପି.ଏ

Christ took
 care of, for
 our sakes, &
 he was pu-
 nished and
 died for our
 sakes.
 Amen.

How be it then not knowynge God, ye
hpd scrupel vnto them, whiche by nature were
no Oddes. But now spyng ye knowe God,
ye rather are knowen of God) how is it that
ye turne agayne vnto the worke and biggarly
cremonyes, wherunto agayne ye desyre as-
fresh to be in bondage? Ye obserue daies, and
mouethes, and tymes, and peres. I am in free-
dom, I seech I haue bestowed on you labour in
bapne.

Wherupon I beseeche you, be ye as I am: for
I am as ye are. Ye haue not hurt me at all.
Ye knowe, howe the one unfeigned of the
fleshe, I purchased the gospel vnto you at the
prys. And my temptation whiche I suffered by
reason of my fleshe, ye despyed not, neither
abhorred: but receyued me as an angel of
God: yea, as Christ Iesus. How happy were
ye then: for I beate you to deade, that ye it had
ben possibill, ye woulde haue plucked out your
owne eyes, and haue giuen them to me. Am I
therefore become your enuemy, because I tell
you the truth?

They are gelous ouer you amisse. Yea, they
intende to exclude you, that ye shoulde be ge-
lous ouer them. Is it you, that ye shoulde be ge-
lous, so it be in a good thinge, and not onely
wher I am present with you.

Wher I tell chyliden (of whome I tra-
uelp in byrthe agayne, vntill I childe be bap-
tysed in you) I woulde I were with you
nowe, and coulde chaunge my voyce: for I
stande in bondage of you. Tell me ye that de-
spise to be vnder the lawe, haue ye not herde
of the lawe? * For it is wyrtten that Aba-
ham hadde two sonnes, the one by a bonde
mayde, and the other by a free woman: But
be whiche was of the bonde woman, was
borne after the fleshe: and be whiche was of
the free woman, was borne by promyse. Which
thinge are shewed by an allegorye. For these
women are two remanentes, the one from the
mount Syna, genetyng vnto bondage, whiche
is Agar. For mounte Syna is called Agar in
Arabia, and baptyzed vpon the cytise, whiche
is nome Jerusalem, and is in bondage with
her chyliden.

But Iherusalem, whiche is about, is free:
whiche is the mother of vs all. For it is wyrt-
ten: * receyue thou baragane that beareth no
chyliden, byrthe forth and reue thou that ceas-
uapit not. For the desolate hath many moo
chyliden, then the whiche hath the husbande.
Wherupon, we are after the maner of Ihera-
usalem, childe of promyse. But as then he was borne
carnally, perserue him that was borne spiri-
tually: For so is it nome. For wherheleste
what sayeth the scripture: put away the bonde
woman and her sonne. For the sonne of the
bonde woman, shall not be heyre with the
sonne of the free woman. So then (byrtyzen)
we are not chyliden of the bonde woman, but
of the free woman. i.

¶ He labourith to draw them away from circum-
cision, wherewith them the basale betwene the spyrte
and the fleshe, and the frutes of them both.

¶ Ande faste therfore in the libertie wher-
with Christe hath made vs free, and
wmappe not your selues agayne in the
yoke of bondage. Beholde, I Paul claie vnto
you, that ye be circumcised, Christe shall
proffyte you nothinge. I tellthe agayne to e-
uerie man whiche is circumcised, that he is
bounde to kepe the hole lawe. Ye are gone
quyte from Christe as many as are wmapped
by the lawe, and are fallen frome grace. For
we loke in spyrte to be iustified thowgh saynt.
For in this Christe, necher is circumcised,
an thinge worthe, necher uncircumcised,
but a faptye, whiche by loue is myghty in o-
peration. Ye hpd runne well, who was a lette
vnto you, that ye woulde not obey the truthe?
Lent that counsell that is not of hym that
called you. A spych I seuen doctes I seuen the hole
sompe of howe.

* I haue trude towarde you in the Loyte,
that ye wyl be none ocherwise myned. Be
that whiche you, shall beare his iudge-
ment, woulde as eue be. Wherupon, ye I
preache circumcison: why too I then yet las-
se perseruon? For then hadde the offense
whiche the crosse quencheth, ceased. Whiche God
euer were separated frome you, whiche trou-
ble you. Wherupon, ye were called in to lib-
erte onely, let not your libertie be an occasi-
on vnto the fleshe, but in charite seue one an o-
ther. * For all the lawe is fulfilled in one
woyde, whiche is this: thou shalt loue thyne
neighbour as thy selfe. Ye be byde and knowe
one an other, take hede leste, ye be consumed
one of an other. i.

* I saye, walke in the spyrte, and fulfyll
not the lodes of the fleshe. For the fleshe lu-
steth contrary to the spyrte, and the spyrte
contrary to the fleshe. These are contrary one
to the other, so that ye can not do that which
ye woulde. But ye be led of the spyrte, then
are ye not vnder the lawe. The deides of the
fleshe are manifest, whiche are these: abom-
nyte, fornication, vncleannes, wantonnes, ro-
latrie, wythchecraft, hatred, vraynace, yelle,
wyathe, slepche, sedicion, seates, enuyng, mur-
ther, dyonemelle, glotony, and luche lyke: of
whiche I tell you before, as I haue tolde you
in tyme past, that they whiche compe such
thynges, shall not inherite the kyngdome of
god. But the frutes of the spyrte is loue, ioye,
peace, longe sufferyng, gentleness, goodwille,
faythfullnes, meeknes, longhumyrtace. Agaynst
suche there is no lawe. They that are Christen
houe crucified the fleshe with the appetites
and lustes. i.

* Ye too lyue in the spyrte, let vs walke
in the spyrte. Let vs not be vayneglorious,
prouehing one an other, and enuyng one
an other.

¶ He exhorteth them to brotherly loue and vnto
deare with another. In the ende he warneth them
to beware of circumcision.

Brethren, if any man be fallen by chauce into any fault: ye whiche are spirituall churche to amende hym in the scripture of mekenesse, confydeinge the l. life, lest thou also be tempted. Weare ye one an others burden, and so fulfill the lawe of Christe. If any man seme to hym selfe that he is somewhat when in dede he is nothinge, the same disceruet him selfe in his ymagination. Let every man proue his owne waye, and then shall he haue rejoycinge in hym selfe, and not in an other. For every man shal beare his owne burthen.

Let him that is taught in the word, minister unto him that teacheth hym, in all good thinges. He not discerued, God is not mocked. For what so euer a man soweth, that shall he reape. He that soweth in his flesh, shall of the flesh reape corruption. But he that soweth in the spirit, shall of the spirit reape life euerlastinge. Let vs not be weary of well doinge. For when the tyme is come, we shall reape without weyninge. While we haue therefore tyme, let vs doo good vnto all men, but espycially vnto them whiche are of the household of faith.

¶ Galatians.

Wherofe both I and Paul haue written vnto you with myne owne hande. As many as desyre with outward apperance to please carnally, they constrain you to be circumcised, onely because they wolde not suffer persecution with the crosse of Christ. For they them selues which are circumcised, kepe not the lawe: but desyre to haue you circumcised, that they might receiue in your flesh.

God forbid that I shoulde receiue, but in the crosse of our Lord Iesu Christe, whereby the world is crucified vnto me, and vnto the world. For in Christ Iesu, neither circumcision as yet, nor uncircumcision: but a new creature. And as many as walke accordinge to this rule, peace on them, and mercie: and vpon the Iherusalem of God. From henceforth let no man put me to busynesse. For I breake in my bodye, the markes of the Lord Iesu. Brethren, the grace of our Lord Iesu Christe be with youe spierit. Amen.

¶ Nothinge
hitherto
is to be a new
creature.

¶ Galatians.

¶ Into the Salatyph
and, written from
Rome.
(?)

¶ The Epistle of S. Paule
the Apostle, vnto the
Phylisians.

¶ The euerydaye obedience and reioyn of god
in euery daye. The Lord Iesu is
our joye and our good hope. The
communion of Christe.

CAP. I.

I.



¶ The Epistle of Iesu

Christe, by the will of God.
¶ To the sayntes, which are
at Ephesus, and to them whiche
the Apostle Paul wrote vnto
the Epistle on Iesu Christe.

Grace vnto you, and peace
from God our father, and from the Lord Iesu
Christe. I desired to God the father of our
Lord Iesu Christe, which hath blessed us with
all manner of spiritual blessinges in heuyn
thynge by Christe, accordinge as he had chosen
vs in hym, afore the foundation of the
world was layde, that we shoulde be sayntes,
and without blame before him, thowghtlesse,
and without rebuke before the Lord Iesu Christe,
to be happy vnto him selfe, accordinge to the
pleasure of his will to the praise of the glory
of his grace wherewith he hath made vs accep-
ted in his beloued.

¶ The
Epistle
of Iesu
Christe.

¶ The
Epistle
of Iesu
Christe.

By whome we haue redemption, thowse
his blood, even the forgiveness of synnes,
accordinge to the riches of his grace, whiche be
rich in vs abundantly in al wisdom, and
pudencie. And hath opened vnto vs the mystery
of his will, accordinge to his pleasure, & pur-
posed the same in him selfe, so haue he declared
when the tyme was full come, that all thinges,
both the which are in heuyn, and also which
are in earth, shoulde be gathered together, in
Christe: that is to saye, in hym in whome we
are made heyres, and were thereto predestinate
accordinge to the purpose of him whiche
worketh all thinges after the purpose of his owne
will: that we whiche afore were aliened in
Christe shoulde be vnto the praise of his glory.

In whome also we (afore that we heere the
wordes of trouth, & mane the gospell of our
saluacion, wherein ye pleased were sealed with
the holy spirit of promise, which is the earnest
of our inheritance, to redeem the purchase
of possession, and that vnto the praise of his
glorye.

Wherfore I (afore that I heere of the faith
whiche ye haue in the Lord Iesu, and loue vnto
all the sayntes) cease not to geue thanks
for you, makinge mention of you in my pray-
ers, that the God of our Lord Iesu Christe
and the father of glorye might geue you
the spirit of wisdom, and open to you the
knowledge of him selfe, and light in the eyes
of your mynbes, that ye might know what that
hope is, wherewith ye haue called you, a what
the riches of his glorious inheritance is vpon
the sayntes, and what is the exceedinge gra-
titude of his power to whiche is vnto the praise
of his glorye, accordinge to the workinge of that his might
which worketh in you.

¶ The
Epistle
of Iesu
Christe.

out of all generations frome tyme to tyme. Amen.

¶ Wherewith they vnto mekenesse longe suffering, vnto loue and pear, euerp one to ferue and cheryse another with the grste that God hath giuen him, to breake of dreawinge doctrine, to lape aside the olde conuersion of greedy luffe, and to walke in a new lyfe.

CAP. II. III

I ¶ Wherofe whiche am in bondes for the xodes sake, rebote you, that ye walke withoute of the callynge wherewith ye are called, in all humbles of mynde, and mekenesse, and longe suffering, forsaekynge one an other thowthe charitie, and that ye be diligent to kepe the brittle of the sperte in the dob of pear, beynge one body, and one sperte, euen as ye are called in one hope of your callynge.

¶ Roman. xii. 4. ¶ Corin. xii. 13.

¶ One God.

¶ One body.

¶ One sperte.

¶ One hope.

¶ One God.

¶ One body.

¶ One sperte.

¶ One hope.

¶ Roman. xii. 4. ¶ Corin. xii. 13.

¶ One God.

¶ One body.

¶ One sperte.

¶ One hope.

¶ One God.

¶ One body.

¶ One sperte.

¶ One hope.

¶ One God.

¶ One body.

¶ One sperte.

¶ One hope.

¶ One God.

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¶ One hope.

¶ One God.

¶ One body.

¶ One sperte.

¶ One hope.

¶ One God.

¶ One body.

¶ One sperte.

¶ One hope.

¶ One God.

¶ One body.

¶ One sperte.

¶ One hope.

¶ One God.

¶ One body.

¶ One sperte.

¶ One hope.

¶ One God.

¶ Cinto euerp one of vs is giuen grace according to the measure of the grste of a hnd. Wherofe he sayth: He is gone vp on hyght and hath labde captiue captiue, and hath giuen gyfte vnto men. What be ascended: what meaneth it, but that he also descended thit into the lowell partyes of the earth? He that descended, is the same also that ascended vp, aboue all heuens, to fulfill all thinges.

And the very same made some Apostles, some prophetes, some euangelistes, some sheperdes, and some Teachers: that the sayntes myght haue all thinges necessarie to worke and minisre with, to the chyrginge of the body of a hnd. Till we euerp one in the brittle of faith, and knowlege of the sonne of God, growe vp vnto a perfect man, after the measure of age of the fulnes of a hnd. ¶ That we hence forth be no more chyldren, waunering and caryed with euerp wynde of doctrine, by the mylmes of men and craftynes, wherby they lay awaie for vs to decyue vs. But folowynge the trithe in loue let vs in all thinges growe in him which is the hebd that is to lape Christ, in whome all the body is coupled and knyt together in euerp ioynte wherewith one minisreth to an other: according to the operation as euerp part hath his measure: and increaseth the body, vnto a chyrginge of it selfe in loue.

¶ Whio I saye therefore, and rediffe in the xode, that ye henceforth walke not as other Gentiles walke, in vanite of their mynde, dynded in their benarehandinge, beynge steepe frome the lyfe which is in God thowthe of the ignorance that is in them, because of the blindness of their heetes, whiche berynge past repentance, haue giuen them selues vnto wantonnesse, to worke all maner of vniuersities with greuousnes. But ye haue not so leaured a hnd, yf to be ye haue heede of him, and are taught in him, euen as the trithe is in Iesu.

¶ So then as consernyng the conuersion in tyme past, lape from you that olde man, whiche is corrupte thowthe the decyuable lustes,

and be ye renewed in the grste of pourre myndes, and put on that newe man, whiche after the ymag of God is shapen in right wysnes and true holynes.

¶ Wherfore put awaie spenge, and speake euerp man trouth vnto his neyghbour, for as moche as we are members one of an other.

¶ Be angrie but synne not: let not the sonne go downe vpon your wrath, neyther grue place vnto the backbiter. Let him that stele, steale no more, but let hym rather labour w his handes some good thing, that he maye haue to geue vnto him that needeth.

¶ Let no lyche communication pische oute of your mouth: but that which is good to edifye, when ned is: that is, whene ye are ioyous with the hearers. And geue not the holy sperte of God, by whome ye are sealed vnto the dape of redemption, let all bitterness, fearnesse and wrath, to spynge and rusted sprahynge, be put awaie frome you, with all malitiousnes. Be ye courteous one to an other and mercifull, forsaekynge one an other euen as God for a hndes sake forsaue you.

¶ The wherewith vnto loue, warneth to beware of backnesse, couerise, falshe talkynge, to be circumspice, to ouerke benedictes, to fulmpe them selues one to another. He searcheth howe we maye ouerke elyse husbandnes, and howe maye ought to increase theyr wynges.

CAP. III. V.

B ¶ Let ye folowes of God as bere childe and walke in loue euen as a hndis lound vs, and gaue him self for vs, an offering and a sacrifice of a sweete saure to God. ¶ For ioyntacion and all vniuersities or conuincions be not ones named amonge you as it becometh sayntes: neyther selibnes, neyther folwyde calyng, neyther gesynge which are not comy: but rather gyngynge of thanks.

¶ For this ye knowe that no vniuersities, neyther vniuersities, or conuincions, neyther which is an vniuersities, hath any inheritance in the kyngdome of a hnd and of God.

¶ Let no man decyue you with vayne wordes, for thowthe suche thinges cometh the trithe of God vnto the chyldren of vniuersities. We not therefore companions with them. Ye haue ones decyues, but are now lygnt in xode.

¶ Walke as chyldren of lyght. ¶ For the trithe of the sperte is in all goodnes, rightwysnes, and trouth.

¶ Accepte that which is pleasyng to a hnd, and haue no selowship with the vnfruitfull workes of berchens: but rather rebuke the. ¶ For it is some runn to name those thynges which are done of them in secrete: but all thinges, when they are rebuked of the light, are manifeste. ¶ For what so euer is manifeste, that same is light. ¶ Wherfore be sapientlye thow that tressen, and shonde be frome brach, and a hndis Wall gyue the lyght.

¶ ¶ Whiche be therefore that ye walke circumspectly: not as folles: but as wyse persons, purchasynge opportunitie to the same: for a dape

¶ Gal. vi. 1. ¶ Gal. vi. 1.

¶ Gal. vi. 1.

¶ Gal. vi. 1. ¶ Gal. vi. 1.

¶ Gal. vi. 1.

† dayes are euill. Wherefore, be ye not vnwise but vnderstande what the will of the Lord is, and be not bounden with tyme wherein is euill: but be filled with the spirit, speaking vnto your selues in psalmes and hymnes, and spirituall songes, singing and making melody to the Lord in your heartes, giuing thanks alwayes for all thinges vnto God the father, in the name of our Lord Jesus Christ: submitting your selues one to another in the feare of God. h

¶ Women be ye subiect vnto your owne husbandes, as vnto the Lord. For the husband is the bodye hereeuen as Christ is the head of the congregation, and the same is the sauour of the bodye. Wherefore as the congregation is in subiection to Christ, likewise let the women be in subiection to their husbandes in all thinges. Husbandes loue your wives, euen as Christ loueth the congregation, and gaue him selfe for it, to sanctifie it, and cleanse it in the fountayne of water thowhe the word, to make it vnto him selfe, a glorious congregation without spot or wrinkle, or any such thinge: but that it should be holy and without blame. So ought men to loue their wives, as their owne bodies. He that so-
 150

lucth his bodye, loueth him selfe. For no man euer yete had his owne bodye: but himselfe and his bodye it euen as the Lord hath the congregation. For we are members of his bodye, of his flesh, and of his bones. For this cause shall man leaue father and mother, and shall stick to his bodye, and two shalbe made one flesh. This is a great secret, but Christ speake betwene Christ and the congregation. Wherefore to ye so that euerie one of you loue his bodye truly euen as him selfe. And let the wofe se that she feare her husband.

¶ The dutye of parentes, of chyliden, of seruantes, of mayters. Of the Chyliden was yone.

C A P I. V I.

13. 14. **C**hildren, obeye poure fathers and mo- thers in the Lord: for so is it right.

¶ Honour thy father and mother, (which is the first commaundment that hath anye parentes) that thou mayest be in good estate, & live longe on the earth. And ye fathers moue not your children to wrath: but bringe the vp with the Lord and in the fear of the Lord. Seruantes be obedient vnto your carnall masters, with feare and trembling in singleness of your herte, as vnto Christ: not with feare in the eye sight, as men please: but as the seruantes of Christ, doinge the will of God frome the herte with good will, seruinge the Lord, and not men. And remember that what so euer good thinge any man doth, that shall be scriue agayne of the Lord, whether he be bond or free. And ye masters, to euen the same thinges vnto them, puttinge awaye thine awngers: and remember that euen your master also is in heauen, neyther is there anye respect of person with him.

¶ Finally my brethren, be stronge in the Lord, and in the power of his myght. Put on

the armour of God, that ye may stande stee- fast against the crafty assaults of the euill. For we wrestle not against flesh and bloud but against rule, against power, and against worldly rulers of the darkness of this world agaynst spirituall wickednes, for heauenly thinges.

For this cause take vnto you the armour of God, that ye maye be able to stande in the euill daye, and stande perfect in all thynges.

¶ Stande therefore, your loynes girded aboute with veritie, hauing on the breastplate of righte myght, and shooes with shooes prepared on to the Gospel of pac. Aboute all, take to you the spirit of faith, wherewith ye maye quicke all the eyne partes of the myght. And take the helmet of saluation, and the sword of the spirit, whiche is the word of God. h And take alwayes with all manner prayer and supplication: and that in the spirit: and watche therevnto with all industrie and supplication for all sapientes and for me, that because maye be geuen vnto me, that I maye open my mouth boldly, to utter the mysteries of the Gospel, wherof I am messenger in bonds, that therein I maye speake freely, as it becometh me to speake.

¶ What that ye maye also knowe in what state I am and what I do. Wherewith my deare brother and faithful minister in the Lord, shall shewe you of all thinges, whome I sent vnto you for the same purpose, that ye maye knowe in what case I stande, & that ye might comforte your hertes.

¶ Dear with the brethren and loue with faith come God the father, and come the Lord Jesus Christ. Grace be with all them whiche loue our Lord Jesus Christ in pureness.

A M E N.

¶ Sent from Rome vnto the Ephesians, by Titus.

h.

**The Epistle of S. Paule
the Apostle unto the
Philippians.**

The epistle of Paul the apostle to the Philippians, written at Rome, and sent by Titus, a friend of Paul, to the Philippians, who were his friends and fellow-laborers in the Gospel.

CAP. I.



Paul and Timothy ser-
uantes of Iesu Christi. To
all the Synodes in Christe
Iesu, which are at Philippi
pos with the Bishops
and Deacons.

Grace be with you and
peace from God our father
and from the Lorde Iesu Christi.

I thank my God with all remembrance
of you, alwayes in all my prayers for you, &
pray with gladnes, because of the fellowship
which ye haue in the Gospel some the firste
daye vnto now: I am iustly certified of this,
that he which begeth a good worke in you, shall
go forth with it vntill the daye of Iesu Christi
as it becometh me so to iudge of you all, be-
cause I haue you in my breist, and haue you
also euery one companions of grace with me,
euen in my bonds, as I defende and stablish
the Gospel.

For God brareth me, records howe greatly
I longe after you all, from the deep hert rote
in Iesu Christe. And thus I praye, that your
loue maye increase more and more in know-
ledge, and in all feelinge, that ye might ac-
cepte things most excellent, that ye might be
pure and such as shal be borne no mans con-
science, vntill the daye of Christi, fylled with
the fruites of righteousness, which fruites come
by Iesus Christe vnto the glory and laude of
God.

I wolde ye understood brethren that my bu-
synes is happened vnto the great furtheringe
of the Gospel. So that my bandes in Christi
are manifest thorow out all the iugement hall
and in all other place: In so much that ma-
ny of the brethren in the Lorde are boldened
thorow my bandes and dare more largely
speake the worde without feare. Some there
are which please Christi of euile and these,
and some of good will. The one parte pra-
iseth Christi of depre, and not purely, suppo-
singe to adde more aduersitie to my bandes.
The other parte of loue, because they se that
I am set to defende the Gospel.

What then? So that Christi be preached,
all manner wayes, whether it be by occasion,
or of true meaninge, I therein ioye: yea and
will ioye. For I knowe that this shall chaunce
to my saluation, thorow your prayer and mi-
nistringe of the spirit of Iesu Christi as I bre-
uety take for, a hope that in nothinge I shall
be ashamed: but that with all confidence, as
alwayes in tyme past, euen to now Christi

shall be magnified in my body, whether it be
thorow lyfe, or els death. For Christi is to me
lyfe, and death is to me auantage.

It is chaunce me to lyue in the best, that
is to me frutesfull for to worke, and what to
chose I wote not, for I am constrained of two
things: I desire to be loosed and to be with
Christi, which thinge is best of all. Nevertheless
I will to abyde in the best, is more needfull
for you. And thus am I sure of, that I shall
abide, and with you all, continue, for the fur-
therance and ioye of your faith, that ye may
more abundantly reioyce in Iesu Christi the
same me, by my comminge to you againe.

Quickly let your conuersation be, as it be-
meth the Gospel of Christi: that wherere I
come and se you, ye be absent, I maye heare of
you, that ye continue in one spirit, and in one
loue, labouring as we do, to mayntayne the
faith of the Gospel and in nothinge straining
your aduersaries: which is to them a token of
prediction, and to you of saluation and that of
God. For vnto you it is giuen that not only
ye shall beleeue on Christi: but also to suffer for
his sake, and haue euen the same right victory
ye shall me haue and now haue of me.

The prophetes them to witte and brotherly loue,
and to witness of depre and weare glory: And for
a sure example ye sege this Christe depre iudic.

CAP. II.

If there be amonge you any consolacion in
Christi, if there be any comfortable loue, if
there be any fellowship of the spirit, if
there be any compassion of mercy: fulfill my
ioye, that ye diuine one waye, hauinge one
loue, depense of one accord, and of one mynd
that nothinge be done thorow depre or vayne
glory, but that in mekenesse of mynde euery
man esteem other, better then him selfe, and
loue not euery man on his owne thinge, but
euery man on the thinge of other men.

Let the same mynde be in you that was
in Christi Iesu: which brings in the shape of
God, thought it not robbery to be equal to
God: but he made him selfe of no reputation,
and toke on him the shape of a seruaunt, and
became lyke vnto men, and was found in his
apparell as a man. He humbled him selfe, &
became obedient vnto the death, euen the death
of the crosse.

Wherefore God hath exalted
him, and giuen him a name aboue all names:
as that in the name of Iesus should euery knee
bowe, both of thinge in heauen and thinge
in earth, and thinge vnder the earth, & that
all knees should confesse that Iesus Christi
is the Lorde vnto the praise of God the father.

Wherefore my dearly beloued, as ye haue
alwayes obeyed, not when I was present on-
ly, but now moche more in myr absence, re-
uen to worke out your owne saluation with
fear and trembling, for it is God which
worketh in you, both the will and also the
deed of good will.

So all thinge without murmuringe or dis-
putinge, that ye maye be faultlesse and pure,
and the sonnes of God, without rebuke in
the

the myrrours of a croked and peruerse nature: amonge which, (ye sayne as lyghtes in the toozle, holdinge faste the toozle of Ipe, vnto my resouringe in the daye of Iudgement, that I haue not runne in vayne, neyther haue labour ed in vayne. Yea thoughte I be offed by vpo the offeing and sacrifice of your faith: I re- scope, and reioyce with you all. for the same cause also reioyce ye, and reioyce ye with me.

I trust in the Lord I shall to sente Timothy shortly vnto you, that I also maye be of good comforte, when I knowe in what case ye stand. for I haue no man that is so lyke mynde to me, which with so pure affection careth for your matters. for all other seeke their owne, and not that which is Iesus Christes. Ye knowe the proofe of him, howe that as a sonne with the father, so with me bestowed he his labour vpon the Gospel. Whom I hope to sente alons as I knowe howe it will go with me. I truste in the Lord, that I also my selfe shall come shortly.

I supposed it necessary to sende brother E- paphroditus vnto you, my companion in la- bour, and felowe labourer with me, and my myrrour as my netre. for he longeth after you, and was full of heuynesse, because ye had herd saye he should be sicke. And no doubt he was sicke, and that nyght vnto death. But God had mercy on him: not on him only, but on me also, lest I should haue to owe vpon my body. I sent him therefore the dygentellier, that when ye should se him, ye mighte reioyce againe, and I mighte be the lesse sorrowfull. Receyue him therefore in the Lord with all gladnes, and make moche of hym: because he for the wothe of Christ he went to farr, that he was nyght vnto death, and regarded not his life, to fulfill that seruice which was lackynge on your part towards me.

Be watcheth them to beware of false teachers, whom he callet dogges and enmyes of Christ, and reprocheth mans owne righteuousnes.

CAP. III.

Finally, my brethren reioyce in the Lord. It greatlye me not to write one thing of- ten to you. for to you it is a sure thing. There are of dogges, beware of euill workers, of the wate of belyuon. for we are circumcised with woord God in the spyre, and reioyce in Christ Iesu. and haue no confidence in the fleshe: thoughte I haue wherof I myghte reioyce in the fleshe. Ye saye other man thinketh that he hath wherof he myghte truste in the fleshe: muche more I: circumcised the egypt bove, of the henned of Israel, of the tribe of Iden Iann, an Egipt bove of the Egipt: as concerninge the lawe, a Pharisae, and as concerninge ierusalem, I persecuted the as- piration, and as touchinge the righteuousnes of this lawe, I was blameable.

But the thinges that were foilles vnto me, I accounted vnder iunior for Christes sake. Ye saye thinketh all thinges but losse for Christes knowledges sake of Christ Iesu my Lord. for whome I haue counted all thinges

losse, and doo iudge them but dunge, that I myghte wyne Christ, and myghte be founde in him, not hauinge myne owne righteuousnes which is of the lawe: but that which syn- geth of the faith which is in Christ. I meane the righteuousnes which cometh of God, wherof I haue knowinge him and the beu- ty of the resurrection, and the felicity of his passions, that I mighte be conformable vnto his death, yet by any means I myghte attayne vnto the resurrection of the dead.

Not as though I had alreadye attained to it, yethe were alreadye perfect: but I followe, yet that I maye comprehend that which I am comprehended of Christ Iesu. Wherthen I counte not my selfe that I haue gotten it: but one thinge I saye: I forget that which is behynde and stretche my selfe vnto that which is before and prece vnto that make appoin- ted, to obtayne the reward of the vngly cal- linge of God in Christ Iesu. Let us therefore as many as be perfect, be in this wise mynde and yet ye be otherwys mynde, I praye God open euen this vnto you. For euerye in that wherunto we are come, let be plecte by one rule, that we maye be of one accord.

Wherthen be followers of me, and loke on them which walke so, as ye haue be for an example. for many walke of whome I haue tolde you often, and now tell you wordynge that they are the enmyes of the crose of Christ, whose ende is damnation, whose God is their belly, whose glory is to their shame, which are woefullye mynde. But our conser- uation is in heauen, from whence we looke for a sauoure, euen the Lord Iesus Christ, whi- che shall chaunge our vile bodies, that they maye be fashioned lyke vnto his glorious body, according to the woynge, whereby he is able to subdue all thinges vnto hym selfe.

Be falsehete of them, exhorteth them to be honest conseruation, and thanketh them for the prouision they make for him beinge in pryon.

CAP. IIII.

Therefore (my brethren) dearely beuowd and longeth for, my toye and crowne, to continue in the Lord, ye beuowd. I praye Euodias, and beseech Syntyche that they be of one accord in the Lord. Yea, and I beseeche the faithfull yokefelowe, helpe the women which labored with me in the Gos- pelt, and with Clement also, and with other my labour felowes, whose names are in the booke of life.

Reioyce in the Lord alwaye, as agayne I haue reioyce. Let your softenes be knowne vnto al men. The Lord is at hand. Be not carefull: but in all thinges letme your per- sion vnto God in praye and supplication, let- tyng of thanks. And the peat of God whi- che passeth all vnderstandinge, kepe your hea- tes and myndes in Christ Iesu.

Finally brethren, what so euer thinges are true, what so euer thinges are honest, what so euer thinges are iust, what so euer thinges are

I loke not on this: yet I haue done, but what I lacke of the prouision of Christ

It was he like Christ in conseruation of his bodye

sec

are ymre, what to cure thinges pertaine to loue. what to cure thinges are of honest reas-
 on: yf there be any vertuous thing, yf there
 be any laudable thinge, those same haue ye in
 your mynde, which ye haue both learned and
 receyued, herde and also sene in me: those thin-
 ges to, and the God of great Calbe with you.
 ¶ I reioyce in the Lorde greatly, that now at
 the last ye are receyued agayne to care for me,
 in that wherein ye were also carefull, but ye
 lacked opportunitye. I speake not because of ne-
 cessite, for I haue learned in what to care es-
 tate I am, therewith to be content. I can both
 eat without me selfe, I can also reede. Every
 where and in all thinges I am instructed, both
 to be full and to be hunger, to haue plentye
 or suffer neede. I can do all thinges thowme
 I helpe of Christ which strengtheneth me. Not
 withstandinge ye haue well done, that ye bare
 part with me in my tribulation.

¶ Ye of Whithponne knowe that in the begyn-
 ninge of the Gospel, when I departed from
 Macedonia, no congregation bare parte with
 me, as concerninge giuinge and receyuinge,
 but ye onely. For when I was in Thessaloni-
 ca, ye sent ones and afterwarde agayne vnto
 my nedes: not that I desire gyfte: but I de-
 sire abundant frute on your part: I receyued
 all, and haue plentye. I was spiled after that
 I had receyued of Epaphroditus, that which
 came frome you, an * odour of sweete,
 a * sacrifice acceptyd and pleasaunt to God.
 ¶ God fulfill all your nedes thowme his
 glorious riches in Iesu Christ. Vnto God be
 sure saluare be praise for euermore. Amen.

¶ Salute all the sayntes in Christ Iesu.
 The brethren which are with me
 grete you. All the sayntes sa-
 lute you: and most of al
 theyp which are of
 the Empe-
 rours

houholde. The grace of our Lord
 Iesu Christ be with you
 all. Amen.

¶ Sent frome Rome by
 Epaphroditus.

The Epistle of S. Paule the Apostle, to the Colossians.

¶ The giuech thanks vnto God for their faith, loue,
 and hope, prayeth for theyr increase, and sheweth
 howe we are the kyngdome of God, obtained by
 Christ, which is the hebd of the congregation.

C A P I.

Paule, Apostle of Iesu
 Christ, by the will of God,
 and brother Timothee.
 ¶ To the sayntes which
 are at Colosse, and brethren
 that becom in Christ.
 Grace be with you and
 peace from God our father
 and frome the Lorde Iesu Christ.

¶ We giue thanks to God the father of our
 Lorde Iesu Christ, alwayes prayinge for you
 syth we heerde of your faith which ye haue
 in Christ Iesu, and of the loue which ye beare
 to all sayntes for the hopes sake which is
 layd vp in store for you in heauen, of which
 ye haue herde before by the true woide of the
 Gospel, which is come vnto you, as well
 as into all the world, and is fructifull, as it is
 amonge you, frome the firste daye in which
 ye heerde of it, and had experience in the grace
 of God in the truth, as ye lerned of Epaphro-
 ditus our deare fellowe treasour, which is for you
 a faithfull minister of Christ which also deli-
 uereth vnto vs your loue, which ye haue in the
 spirit.

¶ For this cause we also, sythens the hope
 wherof we haue, haue not ceasid prayinge for
 you, and desiringe that ye might be fulfilled
 with the knowledge of his will, in all wis-
 dome and spiritual vnderstandinge, that ye
 might walke worthy of the Lorde in all thin-
 ges that please, beinge fructifull in all good
 woikes, and encrease in the knowledge of
 God, strenghtenid with all might, thowme his
 glorious power, vnto all patience and longe
 sufferinge with ioyfulness. ¶ giuinge thanks
 vnto the father which hath made vs meete
 to be partakers of the inheritance of sayntes
 in light.

¶ Which hath deliuered vs frome the power
 of darkness, and hath transfused be into the
 kyngdome of his deare sonne, in whome
 we haue redemption thowme his blood, that is
 to saie, the forgiveness of synnes which is
 the ymage of the invisible God, first begotten
 of all creatures. For by him were all thinges
 created, thinges that are in heauen, and thin-
 ges that are in earth: thinges visibill & thin-
 ges inuisibill, wherby they be maide on him
 selfe, by his rule or power. All thinges are cre-
 ated by him, & in him, and be to becom in him
 gre, and in him all thinges haue their byng.

¶ And he is the hebd of the bodye, that is to
 wit of the congregation: he is the begynning
 and firste begotten of the deed, that in all
 thinges he might haue the preeminence. For
 it pleased the father that in him should all
 thinges

¶ We haue
 on us to
 giue grace
 of our father

¶ He is the
 firste & best
 of all
 things
 in the
 world

* Eccl. xxi.
 * Roma. xii.

nesse dwel, and by hym to reconcile all thinges vnto him selfe, and to set at peax by him cho- ro the bloud of his crosse, bothe thinges in heauen and thinges in earth.

And you (whiche were in tyme past hea- gers and enemies, because your impietie were set in euill woorkes) hath he now reconciled in the body of his flesch to you to dech, to make you holy, blamelesse and without faule in his owne sight, if ye continue groundro and stablyshed in the faith, and be not moued a- waye from the hope of the Gospell, wherof ye haue berne, how it is preached amonge all creature whiche are vnto heauen, wherof I haue am made a minister.

Howe I in my sufferings whiche I suffer for you, and fulfill that whiche is be- yonde of the passions of a synner in my fleshe for his bodys sake, whiche is the congrega- tion, wherof I am made a minister according to the ordinance of God, which was giuen me to wardes you, to fulfill that woide of God, the mysterie hys sence the woide began, and sence the begynning of generacion: but now is opened to his sapientie, to whome God wolde make knowne the glorious riches of his my- sterie amonge the Gentiles, whiche is Christ in you, the hope of glory, whome we preach, warninge all men, and teachinge all men in all wordes, to make: I men perfect in Christ. Wherin I also labour and streue, eue as faithfully as his workinge worketh in me myghtily.

¶ Wherfore care I take to the for all congrega- tions, the requeste them to be careful in Christ, to beware of faule teachers and woorthy wisdom and to keepen the faithe Prophecie.

C A P I. I I.

I Wolde ye knoe what sightinge I haue for your sake, and for them of Laodicea, as for as many as haue not sene my person in the fleshe, that their heertes myght be comforted and knyt together in loue, and in all re- pces of full benedictiouns, for to knowe the mysterie of God the father and of a synner, in whome are hys all the treasures of wisdom and knowlege. This I saye, least any man should begaile you with emptying wordes.

* For thoughte I be absent in the fleshe, yet am I present with you in the spirit, yea, and beholdinge the order that ye kepe, & your obedienc in Christ. As ye haue therfore receyued a Christ Iesu the Lord, euen so walke, to be and buyt in him and stablish in faith, as ye haue learned: and therein be plentiful in giuinge thanks.

¶ Wherefore to all men come and spoyle you thowen phyllosophie and diuicell ban- tie, thowen the traditions of men, and ordi- nances after the wisdome, and not after Christ. For in him dwelleth all the fulnes of the Godhead bodily, and ye are complete in him withoutes, is the hecd of all rule and power, in whome also ye are circumcised with circum- cision made without hands, by puttinge of a spynall body of the fleshe thowen the circum-

cision that is in Christ, in that ye are burde- ned with him thowen baptisme, in whome ye are also open agayne thowen faith, & is wrought by the operation of God, whiche caried hym frome deathe.

And ye whiche were dead in synne thowen the vncircumcision of poure fleshe, hath he quickened with him and hath forgouen vs al our trespasses: and hath put out the bands- toyinge that was against vs, & centayned in the lawe wyten: and that hath be taken out of the waie, and hath fastened it to his crosse, and hath spoiled rule and power, and hath made a shewe of them openly, and hath tri- umphed ouer them in his owne person.

¶ Let no man therefore trouble you con- sideren aboute meate and drynke, or for a pece of an holy daie, as the holy daie of the newe mane, or of the Sabbath daies, whiche are nothinge but shadowes of thinges to come: but the bodye is in Christ. Yet no man make you shure at a wyonge make whiche after his owne imagination walketh in the humbles- nes and holynes of humbles, thinges whiche he neuer sawe: causelesse putte up with his fleschly mynde, and holmly not the hebd, wherof all the bodye by ioyntes and complex, receyuinge nourishment, and knyt together, encreaseth with the encreasynge of God.

Wherof ye be dead with Christ some ordinaunces of the woide, whiche as though ye be luyed in the woide, are ye led with tradi- tions of them that saye: Touch not, taste not, hanell not: whiche all: certles with the byng of them, and are after the commaun- dementes and detraites of men: whiche thinges haue the similitude of wisdom in chosen ho- lynes and humbles, and in that they spare not the body, and to the fleshe no woishippe vnto his nete.

¶ Be putten them in remembrance of the spiritu- al reuerence, to laye as yett al manner of desyre luyng, to be faithful in all godlynes and vertue, and sheweth all degrees therof but.

C A P I. I I I.

Yf ye be then risen agayne with Christ, like these thinges whiche are aboute, where a synner steech on the right hande of God. For your affiaion on thinges that are aboute, & not on thinges whiche are on the earth. For ye are dead, and your lyfe is hys with Christ in God. When Christ whiche is our lyfe, shall shewe him selfe, then shall ye also appere with hym in glory.

Wherof therfore poure mein bies whiche are on the earth, fornication, vncleannes, vni- natural lust, euill concupiscence, and celes- tiousnes whiche is woishippynge of vobles: for whiche thinges the worldie of God com- mends on the chylde of euilerie. In this hiepe ye shall be dead, when ye luyed in them.

¶ But note put ye also awaye frome you all thinges: to witte, fearefulle, malitiousnes, cursid speakinge, hysp: speakinge out of your mouthes. Lye not one to an other: after ye haue put of the old man with his woikes

not in the-
dore: so
when ye haue
him ye ought
not to followe
the shadowes
of vobles
lustre, inuise-
bles and
singhles of
manne by-
dome.

¶

¶

¶

¶

These men-
bies muste
sape.

¶

¶ Rom. vii.
¶ I. Cor. x. 1.
¶ I. Pet. ii. 1.
¶ Eph. ii. 1.

THE I. EPISTLE

Every man
to his brother
another

and put on the new, which is renewed in know-
ledge after the image of him that made him,
where is neither Circumcision nor: Jewe, circum-
cision nor uncircumcision, Barbarous or Ap-
pian, bonds or free: but Christ is all in all
things.

* Now therefore as elect of God, holy and
bloud, put on tender mercie, kindness, hu-
militie of mynde, meeknes, long suffering,
forbearing one another, and forgiving one
another, as Christ hath forgiven us: as to
each other: as Christ forgave you, even so to ye.
Above all these things put on love, which is
the bond of perfectiōne. And the fear of
God rule in your hearts, to which ye are cal-
led in one body. And so that ye be thankfull.
Let the word of Christ dwell in you plente-
ously in all wisdom. Teach and exhort your
selfe, in Psalms, and Prynnes, and Spi-
rituall songes which haue labour with them,
singing in your hearts to the Lord. And all
things (what so euer ye do in word or de-
ed) in the name of the Lord Iesu, giving than
k to God the father by hym. I.

Eph. de
4. Rom. II. 12

* Whence submit your selfe unto your
owne superiours, as it is comy in the Lord.
Superiours love your wyves and be not bit-
ter unto them. Children obey your fathers &
mothers in all things, for that is well plea-
sing unto the Lord. Fathers prouoke not
your children, (least they be of a disperate
mynde). * Seruaunts be obedient unto your
bodily masters in all things: not with eye
service, as men please, but in singleness of
heart, fearing God. And what so euer ye do
to the letter, as though ye did it to the Lord
and not unto men: for as much as ye know
that of the Lord ye shall receiue the reward
of inheritance, for ye serue the Lord Christ.
But be that truly wronge shall receiue for the
wronge that he hath done: for there is no
spect of personnes with God.

Ephe. vi. 1

Ye masters too unto your seruantes that
which is iust and equall, for ye knowe
ye also haue a master in heauen.

¶ We exhorteth them to be frequent in prayer, to
waite wisely vnto them that are not yet come
to the true knowledge of Christ, and salueth them.

C A P I. I I I I.

Ephe. vi. 1

* Continue in prayer and waite in the
same with thankes giuinge, praying
also for vs, that God open vnto vs the
dore of difference, that we maye speake the
mysterie of Christ (whereof I am also in bonds)
that I maye utter it, as it becometh
me to speake. * Waite wisely to them that
are without, and rebuke the tyme. Let your
speech be alwayes well fauoured and pow-
ered with salt, that ye maye knowe howe
to answer every man.

Ephe. vi. 1

¶ He is the
witness of
Gods word

The deare brother Titus shall tell you
of all my busynesse, which is a faithfull my-
nister and fellowe seruaunt in the Lord. Wher-
fore I haue sent vnto you for the same purpose, &
ye might knowe howe ye do, and myght com-
fort your hearts, with one Quintus a faith-

full and a beloued brother, which is one of
you. They shall shew you of all things whi-
che are aduisinge here.

Archippus my pyson fellowe salueth you
& and Marcus Barnabas spiers sonne: tou-
ching to home, ye receiue commandemen-
tes. ¶ Ye come vnto you, receiue him: and
Iesus which is called Justus, which are of
the circumcision. These onely are my wo-
kelmes vnto the bynginne of God, which
were vnto my consolacion. Epaphras the ser-
uaunt of Christ, which is one of you, salu-
eth you, and alwayes labourerth strenuously
for you in prayers, that ye maye stand pre-
fect and full in all that is the will of God.

I deare hym receiue that he hath a freuent
mynde toward you, and toward them of
Laodicea, and them of Hierapolis. Deare Lu-
cas the physician greeteth you, and Demas.
Salute the brethren which are of Laodicea, &
salute Symphas and the congregation whi-
che is in his house. And when the Epistle is
red of you, make that it be red in the con-
gregation of the Laodiceans also: and that ye
likewise receiue the Epistle of Laodicea. And
sape to Archippus: take heed to the office
that thou hast receiued in the Lord
that thou fulfill it. The salu-

ation by the hande of
of me Paul. Re-
member my
brothers.
Deare Grace be with you:
Amen.

¶ Sent from Rome by Titus,
and Onesimus.

Amen.

**The first Epistle of Saynt
Paul the Apostle to
the Thessaloni-
ans.**

¶ We sheweth God for them, that they are to be-
lieve in faith and good works, and receive the Gos-
pell with such earnestnes.

CAPI.

I.



Paul Epaphianus and
Timothee. Unto the con-
gregation of the Thessalo-
nians, in God the father,
and in the Lorde Jesus
Christ.

Grace with you, and
peace from God our father
and from the Lorde Jesus Christ.

We give God thanks alwaye, for you
all, makinge mention of you in our prayers
without ceasinge, and call to remembrance
your worke in the faith, and labour in loue
and perseverance in the hope of oure Lorde
Jesus Christ, in the sight of God oure fa-
ther: because we knowe (brethren beloved of
God) that ye are elect. For our Gospell came
not unto you in word onely, but also in pow-
er, and also in the holy ghost, and in moche
reuerence, as ye knowe after what manner we
behaved our selues amonge you, for your
sake.

¶ And ye became followers of vs, and of the
Lorde, and receyved the worde in moche af-
fection, with ioye of the holy ghost: so that
ye were an example to all that beleue in Ma-
cedonia and Achaia. For from you sounded
out the worde of the Lorde, not in Macedonia
and in Achaia onely: but your faith also
whiche ye haue unto God, sheweth abode in all
quarters, so greatly that it needeth not be to
speake any thinge at all. For they them sel-
ues shew of you, what manner of euangelist
we had vnto you, and howe ye turned to God
from ydolrie, to serue the liuinge and true
God, and to loke for his sonne from heauen
whome he rayled frome death: I meane Je-
sus whiche deliuereth vs frome the wrath to
come.

¶ We putted them in minde, of the godly conser-
uacion, whiche leue amonge them, when he pre-
ached the Gospill vnto them, howebeit God that
they receiue his worde so fruitfully, and exulteth
in his abidance.

CAPI.

II.

¶ For your selues knowe (brethren) of
our entrance in vnto you, howe that it
was not in barren: but euen after that we
had suffered before, and were damnable: yet
treached at Philippos. (as ye well knowe)
then were we bold in oure God to speake: by
the Gospell of God, with moche strep-
tuous. Where exposition was not to be: for

you to erre, nor yet to be silent, neither
was it with gyle: but as we were allowed of
God, that the Gospell shoulde be committed
vnto vs: euen so we spake, not as though we
entended to please men, but God, which re-
peth our heertes.

¶ Neither was oure conuersacion at anye
tyme with flatteringe wordes, as ye well
knowe, neither in cloked courtousnes, God
is requite: neither sought we the praise of men,
neither of you, nor yet of any other, when
we might haue bene chargeable, as the Apo-
stles of Christ, but we were tender amonge
you, euen as a nurse cheriseth her child-
ren, so was oure affection towards you:
oure good will was to haue waile vnto you,
not the Gospell of God onely: but also
oure owne soules, because ye were deare vnto
vs.

¶ Ye remember (brethren) oure labour,
and tearfulnes. For we laboured daye and
nigh, because we wolde not be greeuous vnto
to any of you, and preached vnto you the Gos-
pell of God. Ye are witnesses, and so is God,
howe holily, and fully, and unblameably, we
behaved our selues, amonge you that beleeue:
as ye knowe howe that we exposed and com-
forted and delought euery one of you, as a fa-
ther his children, that ye wolde walke worthi-
ly of God, whiche hath called you vnto his
kingdome and glory.

¶ For this cause thanke we God with oure
ceasinge, because that when ye receiued of us
the worde wherewith God was preached, ye
receiued it not as the worde of man: but as
as it was in deede, the worde of God, whiche
worketh in you that beleeue.

¶ For ye brethren became followers of the
congregations of God, whiche in Ieremye are
in Christ Jesus: for ye haue suffered lyke tryn-
gys of your brethren, as we our selues haue
suffered of the Iewes. Whiche as they killed
the Lorde Jesus and their owne prophetes,
euen so haue they persecuted by and with
God they please not, and are contrarye to all men
and sought vs to preache vnto the Gentiles,
that they myght be saved, to fulfill their ius-
tices alwaye. For the wrath of God is come
on them, euen to the extreme ende.

¶ For as moche brethren as we are kept
from you, for a season, as concerninge the bodi-
ly presence, but not in the heere, we enforced
the more to se you personally with great de-
sire. And therefore we wolde haue come vnto
you, I Paul ones and agayne: but Satan
withstode vs. For what is oure hope, or
ioye, or comfort of euangelizinge? Are not ye
in the presence of oure Lorde Jesus Christ
at his cominge? Yes ye are oure glorye
and ioye.

¶ We sheweth howe greatly he was reioyced, when
Timothee tolde him of thy faith and loue.

CAPI.

III.

O. G. Wher

In. xvi.

Wherfore brethren we coulde no longer forsake, it pleased vs to cōmayne at Athens alone, and sent Timothy our brother and minister of God, and our labourer fellowe in the Gospell of Christ, to comforte you and to comforte you ouer your faith, that no man shoulde be moued in these afflictions, for ye knowe felow knowe that we are cum appoynted thre vnto, for brethly when I was with you, I tolde you before that I came to passe, and as ye knowe. for this cause when I coulde no longer forsake, I sent, that I myghte haue knowledge of your faith, least happily the tempter hadde tempted you, and that our labourer hadde bene deceived in vayne.

But nowe lately when Timothy came frome you vnto vs, and declared to vs your hope and your loue, and howe ye haue good remembrance of vs alwayes, desiringe to see vs, as we desire to see you: Wherfore brethren we hadde consolation in you, in all our tribulycie and necessitie, through your faith. for none are we aloue, yf we thanke God in the Loyde. for what thanks can we render to God agayne for you, ouer all the hope that we hope for: your faith before our God: whyle we, myghte and dare praye exceedingly that we myghte see your personne, and myghte fulfill that which is lackinge in your faith.

God him selfe our father, and our Loyde Jesus Christ curbe our iourney vnto you: and the Loyde increase you, and make you some ouer in loue one to makee an other, and to make all men, euen as we to toward you, to make your hertes stable and blamelesse in holynes before God our father, at the commaundment of our Loyde Jesus Christ with all his saynges.

¶ He exhorteth them to steadfastnesse, to kepe them selfe frome synne, and vnicely conseruation, to loue one other: richely vnderstande and speak of the resurrection.

CAP. I.

I III.

Roma. xli
Eph. vii

For wherewe ye desire you (brethren) and exhort you in the Loyde Jesus, that ye entrece more and more, euen as ye haue receyued of vs, how ye ought to walke and to please God. Ye remember what commaundementes we gaue you in our Loyde Jesus Christ. for this is the will of God, euen that ye shoulde be holy, and that ye shoulde abstinence frome fornication, that euen one of you shoulde knowe howe to kepe his brethel in holynesse and honour, and not in the full of concupiscence, as do the brethren: whyle knowe not God, that no manne go to lawre, and descaue the worship in bargayning: because the Loyde is a brenge of all suche thynges, as we tolde you before tyme and testifye. for God hath not called vs vnto vncleannes: but vnto holynesse. We therfore that despyred, despyred not man, but God,

whiche hath sente his holy spirite amonge you. ¶

¶ But as touchyng brotherly loue, ye note not that I wrote vnto you. for ye are taught of God: so loue one an other. Yea and that thyng directlye ye do vnto all the brethren which are chosen out all Macedonia. We desire you (brethren) that ye entrece more and more, and that ye shoulde be quiet and to orde with your owne busynesse, and to worke with your owne handes, as we commaunded you: that ye maye vnto your felowes honestlye toward them that are without, and that nothinge be lackinge vnto you. ¶

¶ I wolde not brethren, haue you ignorantie, concerninge them which are fallen a slepe, that ye knowe not as other to which haue no hope. for ye we beleue that Jesus dyed and rose agayne: euen to them also whiche slepe by Jesus, vntill God wyng agayne with hym. And this I saye we vnto you in the word of the Loyde, that we to which I saye and as remayning in the commaundment of the Loyde shall not come re they whiche slepe. for the Loyde hym selfe shall descende frome heauen with a shout and the voyce of the Archangell & the trumpet of God. And the dead in Christ shall arise first: then shall we whiche lyue and cōmune, be caught vp with them also in the cloudes, to meete the Loyde in the aere. And so that we eue be with the Loyde. Wherefore cōmforte your felowes one an other with this wordes. ¶

¶ We werneth them of the daye of dome and commaundment of the Loyde, exhorteth them to watche and to regarde such as please Goddes wordes as mougt they.

CAP. I.

V

Of the tyme and seasons brethren ye haue no note that I wrote vnto you: for ye knowe knowe perfectlye that the daye of the Loyde shall come euen as a thiefe in the nyghte. When they shall saye perx and no danger, then cometh on them sooperie destruction, as the templyng of a of a woman with childe, and they shall not escape. But ye brethren are not in darkness, so that that daye shoulde come on you as a thiefe a thiefe.

¶ Ye be all the children of lighte, and the children of the daye. We are not of the nyght nere the darknesses.

¶ Wherfore let vs not sleepe as to other: but let vs watche: and be sober. for they that slepe, slepe in the nyghte: and they that be drunken, are drunken in the nyghte. But let vs to which are of the daye, be sober, armed with the brest plate of faphe and leure, and with hope of saluation as an helmet. for God hath not appoynted vs vnto wrath: but to obtayne saluation by the means of oure Loyde Jesus Christ, which dyed for vs: that whether we wake or sleepe, we shoulde lyue together with him. ¶

John. xli
and. xli
John. xli
John. xli

D

S

L. xli. m. b.

John. xli
and. xli
John. xli

S

John. xli
and. xli
John. xli

Wher.

Wherefore comforte your selues together, and edifie one an other, euen as ye do. & **W**he defechte you brethren, that ye knowe them, whiche labour amonge you and haue the ouersight of you in the Lorde, and geue you exhortation, that ye haue them the more in loue, for their woordes sake, and be at peace with them.

¶ **W**he exhort you (brethren) warne them that are vnruyl, comforte the feble mynded, for as the weak, haue continuall patience towards all men. **¶** **W**he that none recompense wyl for euill vnto any man: but euer for euill that whiche is good, bothe amonge your selues, and to all men. **¶** **W**he exhort you continually. **¶** In all thynges geue thanks, for this is the will of God, in Christ Iesu, towards you.

¶ **Q**ueneche not the spirit. Despyle not prophesies. Examen all thynges, and kepe that whiche is good. Abstayne frome al suspicious thynges. **¶** **W**he beep God of peace sanctifie you ehoio to our. And your hole spirit, soule and body, be kept faultlesse vnto the comynge of our Lorde Iesu Christ. **¶** **F**aithful is he whiche called you: whiche will also do it. **¶** **B**rethren, praye for vs. **¶** **G**raue all the brethren with an holp hyfe. **¶** **C**harge you in the Lorde, that this Epistle be red vnto all the holp grace of the Lorde Iesu Christ be with you: Amen.

¶ **T**he ende of the first Epistle vnto the Thessalonians. Sent frome Athens.

¶ **T**he seconde Epistle of Saynt Paule the Apostle to the Thessalons: nyans.

¶ **T**he thanke God for theyr faith and loue, and prayeth for the entrance of the same.

C A P I. I.

Inule, Syluanus and Timothy. vnto the congregation of the Thessalonians whiche are in God our father, and in the Lorde Iesu Christ.

¶ **G**raue with you, and praye frome God our father, and frome the Lorde Iesu Christ.

¶ **W**e are bounde to thanke God alwayes, for you brethren, as it is mete, because that youre faith groweth increasynge, and euery one of you wyrmeth in loue towards another betwene your selues, so that we our selues wote of you in the congregacion of God: ouer your patience and faith in all your persecutions and tribulacions that ye suffer, whiche is a token of the rightwyse iudgemente of God, that ye are counted worthy of the kyngdome of God, for whiche ye also suffer. **¶** **I**t is verely a rightwyse thinge with God to recompense tribulacion to them that trouble you: and to you which are troubled, be with vs when the Lorde Iesu shall sende him selfe frome heauen with his myghty angelis, in flaminge fyre, sendynge vengeance vnto them that knowe not God, and to them that obeye not vnto the Gospell of our Lorde Iesu Christ, which shalbe punished with euerlastinge damnacion, frome the presence of the Lorde, and frome the gloiy of his power, whiche he shall come to be glorified in his sacrednes, so to be made manifeste in all them that beleue: because our testimony that we hadde to you, was belied. **¶** **E**uen the same day that we preached it. **¶** **W**herfore we praye alwayes for you that our God make you worthy of the calling, and fulfill all blessing of goodnes and the woike of faith, with power: that the name of our Lorde Iesu Christ may be glorified in you, and ye in hym, thowen the grace of our God, and of the Lorde Iesu Christ.

¶ **T**ribulacion is a token of iustification.

¶ **C**ol.ii.

¶ **W**he sheweth them that the daye of the Lorde shall not come, vntill the departinge frome the earth come first: and therefore be exhorteth them not to be seduced, but to stande stedfast in the thynges that he hath taughte them.

C A P I. I I.

Whe beseeche you (brethren) by the comynge of our Lorde Iesu Christ, and in that we shall assemble vnto hym, that ye be not seducyde frome your mynde and be not troubled, nerther by spirit, nepture by woordes, nor yet by letters, whiche

O. 19.

Woulde

* 228, 229, a

* The first
man (ymph)
with his
* 230 in
the temple of
God, so rule in
the conscience
of men, and
there to
command,
where god on-
ly hath place
and ougton
lyen euen:
whiche is as
much as to
be exalted as
god.
* 231, a
which is the
first
of the
month. The
first of the
month, is the
holy way.

shoulde seme to come from vs, as though he the
dape of a bythe were at hande. * Let no man
except you by any means, for the Lorde com-
meth not, excepte there come a departing first
and that the ynnfall man be opened, the
some of pcedition, whiche is the aduertise /
and is exalted above all that is called God,
as that is worshipped: so that he shall & yet
as God in the temple of God, and then him
selfe as God.

Remember ye not, that when I was yet a
yong, I tolde you these thynges: And now ye
know what to do: euen that he might be
bettered at his tyme. For the mystry of the
kingdome shalde alreedye: till he whiche
now onely letter, be taken out of the waye.
* And then shall that which be uttered, with
the Lorde shall consume: with the spiete of
his mouth, and shall be trode in with the ap-
pearance of his comminge, even him whose
comminge is by the washing of fasan, with
all ympe power, signes and wonders: and
in all receytablemes of vniuersalltynges, and
them that perishe: because they receyued not
the loue of the tounth, that they might haue
bene saved, And therefore God shall sente the
stronge delusion, that they shoulde beleue yves:
that all they might be bannet whiche bele-
ued not the tounth, but had pleasure in bythe
bythe.

But we are bounde to geue thanks alway
to God for you (brethren beloued of J. Lorde)
because that God hath frome the beginninge
chose you to saluation, throught sanctification
of the spiete, and throught beleuenge the tounth,
whereunto he called you by oure Gospell, to
obayne the gloie that cometh of oure Lorde
Jesu a. h. i. d.

* Therefore (brethren) stande fast, and kepe
the ordinaunces which ye haue learned: wher-
euer it were by oure preachinge or by epistle.
Oure Lorde Jesu a. h. i. d. hym selfe, and God
our father which hath loued vs, and hath ge-
uen vs euerythinge consolacion and good hope
throught the grace, comforte poure brether, and
stablished you in all wordes, and good ty-
pings. *

¶ We beseech them to pray for him, that the Gospell
maye prosper, and geue them warning to expoure
the polie: and if they will not labour with the
handes, that they shall not sure.

C A P I. I I I.

* ¶ Wherefore brethren praye for vs, that J.
whiche of God maye haue free passage
be glorified, as it is with you: and that
we maye be deliuered frome unreasonable &
euill men. For all men haue not faith: but J.
Lorde is faithful, which shall stablished you
and hope you frome euill. We haue confide-
throught the Lorde: upon you, that ye both to,
and will to, that which we commande you.
And the Lorde geue poure heries to the loue
of God, and patience of a. h. i. d.

Act. 22. 1

* * We requere you brethren in the name
of oure Lorde Jesu a. h. i. d., that ye with: to
poure selues from euery byother that walketh

inordinately, & not after the institution which
ye receyued of vs. Ye pour selues knowe how
ye ought to folowe vs. For we bebaue not
oure selues inordinarily amonge you. Yet
toke we heed of any man for nought: but
thoughte with labour and trouaple myghte
dape, because we wolde not be greuous to any
of you: * not but that we had auctorite: but
to make oure selues an exemple vnto you, to
folowe vs. For when we were with you, this
we warned you of, that if there were anye
highlye toke not myghte, that the same shoulde
not eate.

For we haue herde saye that there are some
whiche walke amonge you inordinately, and
workes not at all, but are busy bodies. Suche
we commande and exhort by oure Lorde Jesu
a. h. i. d., that they toke with querenesse, &
eate their owne dyet: * Brethren be not to-
p in well doynge. *

If any man opepe not oure sayengs, sente
be with him by a letter: and haue no com-
pany with him, that he maye be ashamed, to
be it count him not as an enemy: but to some
dyn as a byother.

The best Lorde of pear, geue you pear al-
wayes, by all means. The Lorde be with
you all. The salutation of me Paul,
with myne owne hande. This
is the token in all scrip-
tures so I write.

The grace
of
oure Lorde Jesu a. h. i. d.
be with you
all.
A. B. C. D.
¶ Sent from A.
them.
.

2. Cor. 12. 13

2. Cor. 12. 13

sober, discrete, honestly appapapled, ha-
berous, apte to teache, nor ononhen, no fyllu-
ter, nor quyen to fylthys lucre, but gentle, ab-
horrence fighdynges, abhorrence countes-
nelle, and one that ruleth his owne house ho-
nourably, haunge chyliden vnder obedience,
with all honestie. For if a man can not rule
his owne house, howe shall he care for the
congregation of God. He may not be a ponge-
focke, lech be swell and fall in to the iudge-
ment of the euyl speaker. He must also be
reapoynted amonge them which are without
feythe, lest he fall in to rebuke, and faine of
the euyl speaker.

The pple muste Deacons be honest, not
double tongen, not gauen unto moche dys-
myng, neptre to fylthys lucre, but haunge the
mystery of the fapth in pure consciens. And let
them fyth be proued, and then let them mini-
ster, yf they be founde faultles.

Euen to make theyr woies be honest, not
euyl speakers: but sober and fapthfull in all
thynges. Let the Deacons be the bulwarke
of our wyse, and fapth as rule theyr chyl-
ren well, and theyr owne householdes. For they
that minster well, get them selues good be-
re and great libertie in the fapthe, whiche is
in Ihuu Jesu.

These thynges wyse I vnto the, teadrynge
to come woitly vnto the: but yf I teape longe
that then thou mayst yett haue knowlege howe
thou oughtest to behaue thy selfe in the house
of God, whiche is the congregation of the li-
uynge God, the pylar and grounde of reu-
elation. And doubtles gerate is that minster of god-
lynes: God was bewled in the fapthe, was
iustified in the 3. spyrte, was sene of an-
gelles, was preached vnto the Gentyles,
was blyssed on in earth, and receyued by in
gloire.

The propheseth of the latter dayes, and exhorteth
Almonie to the dygent reabynge of the holy scrp-
tures.

CAP. I. III.

The spyrte speaketh rudelynt, that in
the latter tyme, some shal departe from
the fapthe, and shall gree the vnto
spyrte of reuere, and deuyllyshe doctrine
of them whiche speke fals thowt ppoctrye,
and haue theyr consciences marked with an
hote pion, forsydding to mary, and comman-
dyng to abdayne frome meates whiche God
hath created to be receyued with giuing than-
kes, of them whiche bypse and knowe the
reute. For all the reatures of God are good
and noyngre to be refused, yf it be receyued
with thankesgyuynge. For it is sanctified by
the woide of God and by apce. Yf thou shalt
put the bybirth in remembraunce of these
thynges, thou shalt be a good minster of
Jesu Christe, whiche hath ben nouersted
by in the woordes of the fapthe and good do-
ctrine whiche thou hadde continually folo-
wed. Woe cald alwaye vngodly and olde wy-
ues fables.

Accepte thy selfe vnto godlynes. For by
everye ppoctrye Ipele, but godlynes in good
vnto all thynges, as a thyng whiche hath
pmples of the lpe that is now, and of the
lpe to come. This is a sure sayinge, and of all
partes woitpse to be receyued. For therefore
we labour and suffer rebuke, because we by-
pse in the luyngre God, whiche is the laue-
pore of all men, but specially of those that
blyue. Suche thynges comen to a teache.
Let no man despise thy poynt: but be vnto
them that blyue an exemple, in woide, in con-
uersation, in loue, in fapthe, and in purenes.

Yf I come, gyue attendaunce to re-
adynge, to exhortacion, and to doctrine. Des-
pise not that gyfte that is in the, whiche was
gruen the thowtwe ppoctrye, with sayng
on the handes of an elder. These thynges ex-
cepte, and gree thy selfe vnto them, that it
maye be sene howe thou ppoctest in all thyng-
es. Take hede vnto the selfe, and vnto le-
ryng, and conpue them. For yf thou shalt
to do thou shalt saue the selfe, and them that
heare the.

He teacheth him howe he shall behaue him selfe in
reabynge all degrees. An odyde concernynge wyl-
domes.

CAP. I. V.

Rebuke not an elder: but exhorte hym
as a father, and the yonger men as in fathers, the
elder women as in mothers, the
yonger as in sisters, with all purenes. Honour
thynges, whiche are true wyldomes. Yf any
wyrdome haue chyliden or nephews, let them
lerne fyth to rule theyr owne house godly,
and to recompence theyr elders. For that is
good and acceptable before God. Woe that is
a wyrdome and fendeless, putteth her
reute in God, and continueth in supplication
and prayer nyght and daye. But she that lye-
ueth in picalure, is deyd euen yett alure. And
these thynges commaunde, that theyr maye be
without fault. Yf there be any that ppoctrye
not for his owne, and namely for them of his
householde, the same despect the fapthe, and is
woyfe then an inuill.

Let no wyrdome be chosen, vnder the scoe
yere olde, and such one, as was the wyfe of
one man, and well reapoynted in good woies:
yf she haue nouersted chyliden. yf she haue
ben lybreall to draungers, yf she haue wast-
ed the saptes sere, yf she haue mynished
vnto them whiche were in aduersite, yf she
were continually gruen vnto all many good
woies. The yonger wyrdomes refuse. For
when theyr haue begun to woe wantone, to
the dishonour of I. h. i. then wyll they mary,
haunge damnation, because theyr haue byhen
their first faith. And also they lerne to goen
house to house pyle: and not pyle onely, but
also teapynge, and desy bodyes, spachynge thyng-
es whiche are not comly.

I wyl therefore that the yonger women
mary and beate chyliden, and gree the house,
and

o poyng ten-
ter, so called
Deale him I
was lailt qut
stemed of new
ly conuerced
to the fapthe

o In the spi-
rite of by
the fapthe bare
coite to him a
to his wifdom

o In the spi-
rite of by
the fapthe bare
coite to him a
to his wifdom

and geue none occasion to the aduersarye to speake euill. For manye of them are alrede cecured backe, and are gone after Satan. And yf any man of women that beleueth, haue wifedomes, let them minstre vnto them, and let not the congregation be charged. that ye maye haue iudgement for them that are wifedomes in deede.

Elder the elders that rule well, are worthy of double honoure, moche specially, they whiche labour in the word and teachinge. For the scripture sayeth: thou shalt not moue the mouth of the one that createth out the come. And the labourer is worthy of his reward. * Agaynst an elder receiue none occasion but vnder .xj. thye tytelles. When thou shalt fynde, rebuke openly, that other maye feare.

1. 12. b.
120. 12. a.
12. 12. b.

Extrifere before God, and the Loyde Iesus Christ, and the electe angelles, that thou obscure these thynges withoute halfe iudgement, and do nothinge partially. Laye handes sobeely on no man, neyther be preacher of other mennes synnes, kepe thy selfe selfe pure. Wyne no longer water but be a lytell tyne for thy stomake, and thyne ofen diseases.

Some mennes synnes are open before hande, and go before in to iudgement: some mennes synnes folowe after. Thise also good thynges are many first before hande and they that are othertwise, can not be byd.

The duty of seruantes towardes theyr masters. Agaynst such as are not satisfied with the word of God. Agaynst couetousnes. A good lesson for thyne eare.

C A P I. V I.

It as many seruantes as are vnder the yoke, count theyr masters, worthy of all benouere. that the name of God and his doctryne be not euill spoken of. Be that they whiche haue vspyringe masters, besyde them not because they are brethren: but to moche the rather be scrupel. for no moche as they are vspyringe and beloued, and pretakers of the benefyte.

These thynges teache and exhorte. Yf any man teache othertwise, and is not contented with the halsome wordes of oure Loyde Iesus Christ, and with the doctryne of godlynesse, he is putte by, and knoweth nothinge: but wasteth his daynes aboute queysons and stycke of wordes, wherof sprynge ruyne, dyse, canynges, euill suspynges, a wayne dysputacions of men, with couyse mynnes, and delicture of the truthe, which thynke that suer is godlynes. Frome such separe thy selfe. Godlynes is great ryche, yf a man be content with that he hath. * For we brought nothinge in to the worlde, and it is a playne case, that we can carrye nothinge out.

12. b.
12. a.

When we haue fede and rayment, let us therewith be content. They that wyl be ryche fall in to temptation and snare, and in to many folythe and noysoine luddes, whiche do

deuoye men in perdition and destruction. For couetousnes is the roote of all euill, whiche whyle some luste after, they cecede frome the fapthe, and tangled them selfe with many folowes. But thou whiche art the man of god, seeke such thynges. folowe ryghtuousnes, godlynes, loue, patience, and mekenes. Fyghte the good fygth of fapthe. Laye hande on eternall lyfe, wherunto thou art called, and hath promysed a good possession before many tytelles.

C
Koutousnes

I geue the charge in the sight of God, whiche quetheth all thynges, and before Iesus Christ, whiche vnder Pontius Pilate witnessed a good wyrtynnyng, that thou kepe the commaundement, and do without spotte, and vnbekurable, vntill the apperaynge of oure Loyde Iesus Christ, * which (when the tyme is come) be shall shewe that is blessed & myghty onely, kynges of kynges, and lordes of lordes: whiche onely hath immortallite, and dwelleth in the light that no man can asseyne, whome neuer man sawe, neither can se, vnto * whome be honours and rule euerlastyng. Amen.

Spoca. xxiij.
and. 12. a.

Charge them that are ryche in this worlde, that they be not excedyng wise, and that they truste not in the vncetayne ryche, but in the luyngge God, whiche geueth by abundantly all thynges to enioye them, and that they do good, and be ryche in good thynges, and reede to geue and distribute, layinge vp in store for them selues a good founbacyon agaynst the tyme to come, that they maye haue eternall lyfe.

Thon. i. b.
Thon. 12. a.

Timothe, saue that which is giuen the to hope, and auoyde vngodly banites of vices, and oppositions of science falsly so called, whiche whyle some ppyccsed, they haue cecured consernyng the fapthe.

Spake be with the Amen.

Chent from Laodicia, whiche is the chyrche of ryer of Phylia Dara stand.

THE II. EPISTLE

The seconde Epistle of S. Paul the Apostle, vn- to Timothy.

As Paul in the first Chapter, so here he exhorteth
him to be constant in trouble, to suffer manly, and to
abide fast in the holloine doctrine of our Sayde Je-
su Christ.

CAPL.

II.

Paul exhorteth Timothy to steadfastnes and pa-
cience in persecution, and to continue in the doctrine
that he hath receiued. A commendation of true
epiphane.

CAPL.

I.

Paul Apostle of Iesu Christ
by the will of god to preache the
promises of life, which is in Christ
Jesu.

To Timothy his beloved son,
Grace, mercy and peace, frome God the fa-
ther, and from Iesu Christ our Sayde.

Rom. 16

I thankes God, whom I serue from myne
elders, with pure conscience, that without rea-
son I make mention of the in my prayers
night and day, desiring to see the, myndful
of thy tears: so that I am filled with hope, wher
I call to remembrance the vnspayed saythe
that is in the, which dwelt first in thy grand-
mother Lois, and in thy mother Eunice: and
am assured that in the also.

Roma. 11. 11.

Wherfore I warne the thou carry on the
grace of God which is in the, by the praying
on my bandes. * For God hath not given
the spirit of feare, but of power, and of
love, & of sobriety of mynde. Be not ashamed
to reuel of our Sayde, neither be ashamed of
me, which am bounde for his sake: but suffice
thou abundantly also with the gospell, the power
of God, which saued vs, and called
vs with an holy calling: not accordyng: to
our dedes, but accordyng to his owne purpose
and grace, which was given to us by Iesu
Christ, which he hath put in the, and hath
brought life, and immortallite vnto
vs by the gospell. * wherunto I
am appointed, a preacher and Apostle, and a
teacher of the Gentiles: for whiche cause I
also suffer these thynges. Quertlesse I am
not ashamed. for I knowe whom I haue be-
lieued, & am sure that he is able to kepe that
which I haue committed to his keepinge a-
gainste that daye.

1. Tim. 1. 11.

As thou hast a some of holisome wordes
which thou herd of me in sayde and loue
which is in Iesu Christ. That good thyng
which was committed to thy keepinge, kepe
in the holy ghost, which dwelleth in vs.
The thou knowest that all they which are
in Asia be turned frome me. Of whiche sort
are Phileas, and Hermogenes. The Loide
grue merce vnto the house of Onisiphorus,
for he ofte receiued me, and was not
ashamed of my charge: but when he was at
Rome, sought me out very diligently, and
found me. The Loide graunte vnto him
be many many mercies with the Loide at that
daye. And in yowr many thynges be men-
tioned vnto me at Ephesus, thou knowest be-
yng well.

Thou therefore my sonne, be stronge in
the grace that is in Christ Iesu. And
what thynges thou hast herd of me by
many werneles, the same deliuer to faithful
men, which are apte to teache other. * Thou
therefore suffice affliction, as a good soldier
of Iesu Christ. No man that warreth, entan-
gled him selfe with worldly busines, because
he wolde please him that hath chosen him
to be a soldier. And though a man stryue for
a warre, yet is he not crowned, unless he stryue
lawfully. * The husbandman that laboureth
must first receiue of the seuer. * As thou what
I saie. The Loide be gyue the vnderstandyng
in all thynges.

Remember that Iesu Christ hath borne of the
seed of David, sole againe from dead, accordyng
to my gospell, wherein I suffer trouble as an
evil doer, even vnto bonds. But the worde
of God was not bounde. Wherfore I suffer
all thynges for the electes sakes, that they might
also obtayne that saluation which is in Christ
Jesu, with eternall glorie.

It is a true saying: yet we be not bound him,
we also shall lyue with him. Yet we be patient,
we shall also reigne with him. * Yet we perse-
cute him, he also shall perseute vs. Yet we perseute not,
yet abyeth he faithful. He can not deny him
self. Of these thynges put them in remembrance
and suffere before the Loide, that they strue
not about wordes, which is to no profit, but
to preuent the hearers.

Ready to shew the self laudable vnto god
a workman that needeth not to be ashamed,
rightly carying the worde of truthe. * Sin-
gularly and bypocrites passe ouer. For they
shall encrease vnto greater vnbelieues,
and theyr wordes shall frett euery as such a cancer:
amonges whom is Symeon and Diotres,
which from the tyme haue erred, saying that
the resurrection is past already, and do despise
the sayth of brutes persons.

But the sure grounde of God remaineth,
and with this scale: the Loide knoweth them
that are his, and let euery man that callith on
the name of Christ depart from iniquite. * Stri-
tured and bypocrite in a great house are not only
treasures of gold and of siluer: but also of wro-
th and of enuie, some for honoure, and some vnto
dishonour. * If a man therefore will purge him
selfe from such, he shall be a vessel sanctified
vnto honour, meet for the Loide, and prepared
vnto all good workes.

Rules of youth auoyde, a pursue righteou-
nes, sayde, loue, and peace, with them that cal
on the Loide with pure heart. * Follye and
vniuersed questions put from the enemies: but
that they do not gender feare. But the fruit
of the Loide must not be disputed, but must be pre-
served. vnto all men, and apte to teach, and one
that can suffice the curi in meane, and can in-
some them that resist, yet that god at any time
kepi

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will giue them repentance to knowe the
truth, that they may come to them selues as
gaies out of the snare of the deuyll, which are
now taken of him at his will.

The prophesie of the precious tymes, setteth out
prouers in theyr colours, tellethe vs what they be
within, for all theyr sayes faces outwardly. Persu-
asion for the Goodwill.

CAPL. III.

This underlinde, that in the last pages
shall come plentifull supplye. For the
men shall be louers of chastytē and
concomitant holles, pious, chaste sheares,
disobedient to father & mother, vnbound
in body, vnkynde, cruelties, cruelties, flouds,
false accusers, spatious, fierce, despisers of
them which are good, rapacious, greedy, vgly
enquired, greedy vpon voluptuoues more then
the louers of God, hauinge a forme of godly
iuyung, but haue depered the power ther
of: & such aduocates. Of this sorte are they
which enter in to houses, and bypasse in to
dowryge women loken with synne, which
are lecher of byuers lufes, cruel femyng, and
vnable to come to eye knowledge of the
growth.

As Iohnannes and Iambiris with none of
 os, run in too this respect the trouble, in
 they are of torments mpdnes, and feare con
 ceperne the saphe: but they shall pteale
 no longer. For they madens will be bettered
 vnto all men as chrys was. But thou hast
 scene the experience of my doctrine, falsion of
 leaue, purpose, saphe, longe suffering,
 loue, patience, prefections, and afflictions,
 which happened vnto me at Antioche, at Ierusa
 lem, and at Lydes: whiche patientlie I
 suffered patientlie. And from the mouth of Iohannes
 I heard me. And all that say: I haue god
 lie I schied uen, much suffer prefections. But
 they cryl me, and saye that they suffer
 and towe, while they differre and are discor
 ded them selves.

But continue thou in the ephenges whiche
thou hast lerned, whiche also were committed
unto thee, the finge thou knowest of whom thou
hast lerned them, and for as moche also as
thou hast known holy scripture of a fydre,
whiche is able to make the wylle unto salu-
acion, thowme the faptes whiche in the eph-
ges, Jeru. x. for all scripture gauen by inspiration
of God, is profitable to teache, to reprove,
to amende, and to instruct in rightounesse, that
the man of God, may be perfect and prepared
unto all good woorkes.

The exhorteth Timothy to be seruent in the word
and to suffer aduerſite, maketh mention of his owne
death, and bydeth Timothy to come vnto him.

CAP I. III.

I Testifie therfore before God, and before
the Lord Iesu Christ, whiche shall iudge
quicke and dead at his appareyng in his
kingdom, yee eache thou two, &c. be seruent, be

it in season or out of season. Emproue, rebuke,
exhort with all long suffering and doctrine.
For the tyme will come when they will not
suffer holome doctrine: but after theye shall
suffer shall theye (whose eares theye get)
an heape of teachers, and shall turne there
eares from the teachte, and shall be giuen vnto
fables. But watch thou in all thynges, and
suffer aduersitee, and do the woordes of all
p̄n̄am̄t̄. Fulfill thine office.

For I am now ready to be offered, & the time
of my departure is at hande. I haue fought
a good fight, and haue fulfilled my course, &
haue kept the faith, from henceforth is layde
for me a crowne of righteousnes, which the
Lorde that is a righteous iudge shall giue me
at that daye, not to me onely, but vnto all them
that loue his commaundment. Take heede to come
vnto me anon.

For Drinas hath left me, and loath this
 prietie wolbe, and is departed unto Sicilia.
 Iusticius is gone to Calacia, & Iustus
 unto Balmacia. Durly Lucas & Iustus.
 *Take ye both and bryng hym with the, for
 he is necesseful unto me, for to minister.
 And Richarus haue I sent to Ephesus. The clothe
 that I sette at Brouda with a carpu, wher
 thou comest byng with the, and the booke,
 but specially the parchment. Alexander the
 coppersmith dpo me moche cruel, the Lord
 reward him accordyng to his doos, of whom
 he thou wast also. For he withthode our pre-
 cherge fast.

At my first anſweringe, no man aſſiſted me, but all ſoule me. I praye God that it maye not be lapde to theſe charges: 4. notwithstanding, the Lord aſſiſted me, and ſtrengthened me, that by me the preaching ſhoulde be fulfilled to the uttermoſt, and that all the Seru- ples ſhoulde heare. And I was blinced out of the mouth of the Lyon. And the Lord that be- lieue me from all euill! doynge, and ſhall be- lieue me vnto his heauenly kynedom. To whom be glorie for euer and eue. Amen. R.

Salute Africa, and Aquila, and the household of Onesiphorus. Erastus abode at Corinth. Trophimus I left at Miletum sick.

Make speede to come before winter. Eubolus greeteth the, and Pudens, and Linus, and Claudia, and all the byethien. The Lord Iesus

A hyfte be with thy
fpyrte. Grace
be with
noll.

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¶ The ende of the seconde Epistle vnto Timothy.

Written from Rome, when Paul
was presented the seconde
tyme by before em-
perour Nero.

The Epistle of S. Paul unto Titus.

¶ Paul exhorteth Titus to obeyne practice of bps. & presb. in every thing, & sheweth what manner of men they ought to be that are chosen to that office, and sheweth Titus to rebuke such as withstande the gospell.

CAP. I.

I.

¶ But the seruante of God, and apostle of Iesu Christ, to preache the faith of Gods elect, and the knowlege of the truth, whiche is after goodnes upon the hope of eternall life, whiche God that can not lye, hath promised afore the worlde began, but hath opened his worlde at the tyme appointed thowth preacheinge, whiche is committed vnto me. by the commaundment of God our sauour: To Titus his very true sonne in the common faith.

Grace, mercy, and peace from God the father and from the Sonne Iesu Christ our sauour.

¶ For this cause left I the in Crete, that thou shouldest performe that whiche was charged, and shouldest obeyne elders in euery city as I appointed thee. If any be faultlesse, the husbande of one wyfe, haunge faithfull children, whiche are not slandered of spot, neither are disobedient. For a byshop must be faultlesse, as it becometh the minde of God: not stubborn, not angere, not dishoneste, not hybryde, not giuen to filthy lucre: but charitable, one that loueth goodnes, sober mynde, righteous, holy, temperate, and chaste as cleure vnto the faithfull worke of doctrine, that he maye be habile to rehoice with wholesome teyninge, and to improue them that sepe agaynst it.

¶ For there are many disobedient and talkers of vanitie, and disceitours of myndes, namely they of the circumcision, whose mouthes must be stopped, whiche preteit hole houses, teachinge thynges whiche they ought not by cause of filthy lucre. One herge of them felous, which is a poete of theyr owne, sub: The Cretians are alwayes lyars, ruyll breethers, and slowe helpes. This word is true, wherefore rebuke them sharply, that they maye be founde in the faith, and not fawnginge heere to Jewes fables, and commaundementes of men, that ruse from the truth.

¶ Unto the pure are all thynges pure: but vnto them that are defiled and vnclaynge is nothyng pure: but euen the very myrthes and confessions of them are defiled. They confesse they knowe God: but with the dedes they denye him / bringe abhominable and disobedient, and vnto all good workes disallowed.

¶ He telleth him how he shall teach all agree to be haue their felous.

CAP. I.

11.

¶ But speake thou that whiche becometh wholesome teyninge. That the elder men be sober, honest, discret, sounde in the faith, in loue, in patience. The elder women chaste, that they be in sure raymentes as becometh holynes, not false accutes, not giuen to moche dysmyng, but teachers of honest thynges, to make the yonge women sober mynde, to loue their husbands, to loue their chylde, to be discrete, chaste, busy, good, and obedient vnto their husbands, that the worlde of God be not curill spoken of. Yonge men let them be chaste, that they be sober mynde.

Above all thynges, thewe thy selfe an example of good workes, with vncorrupte conscience with bounde, and with the wholesome whiche can not be rebuked, that be whiche withstander, maye be aduanced, hauinge nothyng in you that he maye dysaspire.

¶ The seruantes choose to be obedient vnto thyr owne masters, and to please in all thynges, not and teyninge agayne, as they to be ordered, but that they shew al good faithfulness, that they maye do worship to the name of our sauour God in all raynges.

¶ For the grace of God that bringeth saluation vnto all men, hath appeared, and teacheth vs that we shoulde bringe vngodlynes, and worldly luses, and that we shoulde sober mynde, rightously and godly in this present worlde, loyng for that blessed hope and glorious apperance of the myghty God, and of oure sauour Iesu Christ, whiche gaue hym selfe for vs to redeme vs from all vngodlynes, and to pouerage by a peculiar people vnto him selfe, frently giuen vnto good workes. These thynges speake, and exhort, & rebuke, with all commaundynge. So that no man despise the.

¶ Of obedience to such as be in authority he teacheth Titus to beware of tolyng and vnjustifiable questions.

CAP. II.

III.

¶ Remembere them that they submit them selves to rule and power, to obey without murmur, that they receyue vnto all good workes, that they speake euill of no man, that they be no fightes: but soft, as a gentle meeknes vnto all men. For our felous also were in tymes past, vnwys, disobedient, disceued, in daunger to luses, and ouer many maners of volupuousnes, lyinge in malitiousnes and envye, full of hate, hatyng one an other.

¶ But after that the kynodes and loue of our sauour God towards man apere, not of the dedes of righteousness whiche we wrought, but of his mercy be caused by, the fountayne of the newe byth, and with the reurne of the hely ghost, when he shed on vs abundantly, sheweth Iesu Christ our sauour, that we ones iudged by his grace, shoulde be heries of eternall life, sheweth hope. This is a true sayinge.

Of

The fyrste Epistle of Saynt Peter the Apostle.

¶ The sheweth how fayth muste be tresp: howe the saluation in xpi is no giftes, but whiche p'serued of oile the remitteth them in a godly conseruation, (whiche they are now hoys a newe by the mope of God.

CAP. I.

I.

¶ Here Peter
(another true
Apostle do)
fyrst intreat
for the reser
uance of mercy
whiche God
hath bounde
hem selfe to
give vs for
xpi's sake
and then ouer
dupe what
we be bounde
to do agayne
pe we write
parameters of
the mercy.



¶ Peter Apostle of Iesu
xpi. to them that dwell
here and there as Diogenes
choionout Pontus, Salacia,
Capadocia, Asia, & Bithynia,
elect by y^e foye knowlege
of god the father thro
to the sanctifyinge of
the blood of Iesu xpi.

¶ Grace be with you, and peas be increased.
¶ Praise be to God, father of our x^o Iesu
xpi, whiche thow he hath abundant mercy be
cause he agayne vnto a lvely hope by the reser
uacion of Iesu xpi from deth, to enioye an
inheritance immortall and vnspoyled, & that
perpetuall not, reserved in heuē for you, whiche
are kept by the powre of God, thow he rapidly
vnto saluation, whiche is prepared alreedy to be
shewed in the laste tyme, in whiche pe receiue,
though now for a season (pe nedde requyre) pe
are in tynnes, thow he manifeste remissions
that poure foyte ones tresp, because moche
more petyous then golde that p'serued,
(though it be tresp with foye might be founde
vnto paye, gloire and honoure, at the appea
ringe of Iesu xpi: whom pe haue not sene,
but pe loue him in whom euen now though
pe se him not, yet to you oplice: and reioyce
with hope vnspakeable and gloriouse: receiue
ing the ende of your foyte, the saluation of
your soules.

¶ Of whiche saluation haue the Prophetes
enquyre and serched, whiche prophete of
the grace that shoulde come vnto you, scribing
when of at what tyme the speere of xpi
whiche was in them shoulde shynne, whiche
spite testifies before the palatons that shoulde
come vnto xpi, and the gloire that shoulde
folowe after: in whiche prophete it was
declared, that not vnto them selues, but vnto
vs, they shoulde minister the thinges which are
nowe shewed vnto you of them which by the
holp ghost sent downe from heuē, haue p'ser
ued vnto you the thynges which the angels
desyre to beholde.

¶ Wherefore grete vnto the topnes of your myn
des, be sobbe, and trust p'ecially on the grace
that is brought vnto you, vnto the declaringe
of Iesu xpi, as obedient christen, not fasti
nging your iul, & vnto your owne iudice of
ignorance: but as be vnto the callid you in ho
ly iustice to be p'ecially in all conseruation, because
it is written: Be ye holy, for I am holy.
And pe ye call on the father, whiche with
out respect of person iudgeth accordyng to

every mannes & workes, se ye passe the tyme
of your sojourning in feare. & for as moche
as pe knowe we were not redeemed with co
rruptible syluer and golde stome poure bayne
conseruation, whiche pe receiue by the redi
micion of the fathers: but with the p'ecious
bloude of xpi, as of a lambe vnspoyled, and
with out spot, whiche was ordeined before
the worlde was made: but was declared in
last tymes for your sakes, whiche by his me
ans haue blessed on God that raised him frō
deth, and glorified him, that your foyte and
hope myght be in God.

¶ And for as moche as pe haue purged your
soules thow the speere, in obeyng the
trouthe, for to loue brotherly without fau
ryng, se ye loue one the other with a pure
heart frentely: for ye are borne anidre, not
of mortall seed, but of immortall, by the worde
of God, whiche lyeth and lasteth for euer.
¶ For all flesh is as grass, and all the glory
of man is as the flower of grass. The grass
withered, and the flower faded away, but
the worde of the x^ope endureth euer. And
this is the hope whiche by the gospill was
preached amonge you.

¶ The exhorteth to lape althe all tye, & sheweth that
xpi is the foundation wherupon the bulde, and
to obey worldly rulers. Whiche iusticia, a durt, be
cause them selues towards theyr masters. He exhort
eth to suffer after the example of xpi.

CAP. II.

II.

¶ ¶ Wherefore lape althe all malice & gyle,
and dissimulation, and enue, and all
booching: and as newe borne babes
desyre that reasonable milke whiche is with
out corruption, that pe may growe chist. ¶ Ye
to be that pe haue asked home pleasaunt the
x^ope is, to whom pe come as vnto a lyving
stone disalowed of men, but chosen of God
and p'ecious: and pe as lyvinge stones, are
made a spirituall house, & an holy p'ecubode,
for to offer by spirituall sacrifice acceptable
to God by Iesu xpi.

¶ Wherefore it is contayned in the scripture
beholde, I put in shon an heuē corner stone,
elect and p'ecious: and he that by lyeeth on
him, shall not be shamed. ¶ Thise you ther
fore whiche oplice, he is p'ecious: but vnto
them whiche by lyeeth not, vnto them whiche
the builders refused, the same is made the ched
stone in the corner, & a stone to shamble at,
and a coke to strike them which shamble at
the moore, and oplice not that whiche they
were set. ¶ But pe are a chosen generation,
a royal p'ecubode, an holy nation, and a pecu
liar people, that ye shoulde shew the vertues
of him that called you out of darkness into to
his maruailous lyght, whiche in tyme past
was not a prophe, & et al now the people of
God: whiche were not vnder mercy, but now
haue obtained mercy.

¶ ¶ Ye shal be blessed, I beseeche you as
newbornes and p'ecious, abiding in from durtly
lustre, whiche syde agaynst the soule, and so

¶ By ouer
are shal
be subject
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the lawe
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¶ Clap. II.
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Clap. II.

¶ Clap. II.
Clap. II.
Clap. II.

D

Leuit. 21.
Deut. 10.

¶ Clap. II.
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Clap. II.

that ye haue honest conuersation amonge the
 simple, that they which backbite you as
 supple doers, maye see youre good woikes, and
 praise God & in the daye of visitacion.

Whym? your silens vnto all maner ob-
 stance of man for the Loydes sake, whether it
 be vnto the hynde as vnto the chiefe hebd, or
 vnto rulers as vnto them that are sent of him
 for the punishment of supple doers, but for the
 sake of them that to well, so: for is the will of
 God, that ye put to silence the ignorance of
 the folpthe men: as see, and not as hauing
 the liberte for a cloke of maliciousnes, but
 euen as the seruantes of God. & Honour al
 men. Thus beneholp felawshipp. Feare God
 and honour the hynde.

¶ Seruantes obey your masters with all
 feare, not onely if they be good and ceterpse,
 but also though they be feewarde. For it is
 thanke woorthy of a man for conscientious to
 worke God, endure greif, sufferynge wronge
 fully. For what paye is it, if when ye be
 buffeted for ynnocent fautes, ye take it patient-
 ly? But if when ye do well, ye suffer wronge
 and take it patiently, then is there thanke
 woorthy God.

For heretunto heeple were ye called: for
 & Christ also suffered for vs, leaping to you an
 example that ye shoulde folowe his steppes,
 whiche dyd no synne, neyther was there any
 faulte in his mouth: which when he was re-
 uiled, replyed not agayne: when he suffered,
 he thyrded not, but committed the cause to him
 that iudgeth righteously, whiche his own self
 bare our synnes in his bodye on the crosse, that
 we shoulde be deliuered from synne and holde
 faste righteously. By whose stripes we were
 healed. For we were as shepe goynge astray:
 but are now returned vnto the shepheard and
 byshop of our soules. &

¶ How wyces ought to ordeyne them selues towarde
 theyr husbandes, and in theyr apparell. The dutye of
 men towarde theyr wyces. The exhortaciō of men
 to write and ioue, and patiently to suffer trouble. Of
 true saytyng.

C A P I. III.

¶ Wherfore let the wyces be in subditiō
 to theyr husbandes, that euen theyr which
 displeue not the woode, maye worke for the
 wyces: whiche they becoule your pure conser-
 uacion coupled with feare. Whose apparell
 shall not be outward with dyrded ycare, &
 hangynge ou of golde, euen as puttynge on
 of gorgynous apparell: but let the byd man of
 the herte be incorrupt, with a make and quiet
 soteite, whiche is befoze God a tyngne moche
 set by. For after this maner in the old tyme
 dyd the holy women which trusted in God
 euen then times, and were obedient to theyr
 husbandes, euen as Sara obeyed Abraham, and
 called him Lorde, whose daughter ye are as
 longe as ye do well, not beyngc aspeche of
 ceterpse.

¶ Kepe ye men, dwell with them accor-

dyngc to knowlege, sprynge honour vnto the
 wyces as vnto the wyche beffell, and as vnto
 them that are theyrs also of the grace of Criste,
 that your prayres be not let.

¶ In conclusion be ye all of one mynde, one
 suffice with an other: loue as brethren, be pitie-
 full, be ceterpse, not rebukynge euill for euill,
 neyther rebuke for rebuke: but contrary wyse,
 blefde, remembrynge that ye are therunto called
 euen that ye shoulde be heyrers of blessinge. If
 any man long after life, and loath to se good
 daye, let him receyue his tongue from euill,
 and his lippes that they speake not greif. Let
 him rebuke euill & do good, let him kepe peac
 and cunne it. For the eyes of the Lord are ouer
 the righteous, and his eares are open vnto theyr
 prayres. But the face of the Lord beholdeth
 euen that do euill.

Wherfore, who is it that will harne you,
 if ye folowe that whiche is good? For with-
 standynge happy are ye if ye suffer for righte-
 nesse sake. Yea and fenee not though they
 thus rebuke to you, neyther be troubled: but
 sanctifye the Lorde God in your hertes. For
 euen alwayes to geue an answer to ceterpse
 that asketh you a reason of the hope that is in
 you, and that with mekenesse and feare, hauing
 a good conscience, that when they backbite
 you as euill doers, they maye be ashamed, for
 as moche as they haue falsely accused your
 good conuersacion in Crist.

It is better, if the will of God be so, that
 ye suffer for well doynge, then for euill do-
 yngc. ¶ For asmoche as Criste hath bene
 suffered for synners, eue till for the vniuers, for
 to byngc vs to God, and was spiled as prey-
 tyngc to the deffice: but was quynched in
 the pyrie.

In whiche he also tored and preached vnto
 the spertes that were in pyrie, whiche
 were in tyme past disobedient, when the long
 sufferynge of God, abode exceeding paynt-
 ly in the dayes of Noe, whiche the ark was
 a purgynge, wherein fewe (that is to saye
 egypte soules) were saved by water, whiche
 signified baptysme that nowe saueb vs, not
 the puttynge awaye of the fryth of the fleshe,
 but in that a good conscience consenteth to
 God, by the refection of Iesus Christ, whiche
 he is on the righte hande of God: & he is
 gone in to heuē, angels, powers and might
 subdued vnto him.

¶ The reuerent men to resceiue from synne, to spende
 no more tyme in byprie, to be sober and shyde to praye
 to loue one other, to be patient in trouble, and to
 beare that is more hard: so as euill doers, but as a
 charytefull man and not to be ashamed.

C A P I. IIII.

¶ As moche as Criste hath suffered for
 vs in the fleshe, and was crucified, &
 byprie to the same mynde: so he which
 suffereth in the fleshe, resceiue from synne.
 That he beneuolent shoulde true as moche
 tyme as remarysh in the deffice: not after
 iudges of men, but after the will of God.
 ¶ Th. For

The Epistle of S. Paul vnto Titus.

¶ Paul exhorteth Titus to ordeyne preſbiter of byſhoppes in euery citie, declaring what manner of men they ought to be that are choiſen to that office, and alſo what Titus to rebuke ſuche as withſtande the goſpell.

C A P I.

I.

Thus the ſeruant of God, and apoſtle of Jeſu Chriſt, to ſpeake the ſayde of Gods elect, and the knowledge of the truth, which is after godlikenes vpon the hope of eternall life, which God that can not lye, hath promiſed afore the worlde began, but hath opened his worde at the tyme appointed throughe preaching, which is committed vnto me. by the commaundment of God our ſauour: To Titus his very true ſonne in the common ſayde.

Grace, mercy, and peace from God the father and from the Lord Jeſu Chriſt our ſauour.

For this cauſe left I the in Crete, that thou ſhouldeſt perſorme that which was lackinge, and ſhouldeſt ordeyne eldres in euery citie as I appointed thee. If any be faultleſſe, the husbande of one wyfe, hauinge faithfull children, which are not ſcandalized of spot, neſſe: they are diſobedient. For a byſhopp muſt be faultleſſe, as it becometh the minde of God: not ſubborne, not angrie, no drunken, no ſwagger, not giuen to ſtriche ſure: but haſebous, one that loueth goodnes, ſober mynde, righteous, holy, temperate, and ſuche as cleaue vnto the faithfull worde of doctrine, that he maye be able to rebuke with doſome leapinge, and to improue them that ſaye agaynſt it.

For there are many diſobedient and talkers of vanities, and diſtractors of myndes, namely they of the circumciſion, whoſe mouthes muſt be ſtopped, which peruent hole houſes, teachinge thynges which they ſought not, by cauſe of Eſebye lure. One berenge of them ſelues, which was a poe of theſe ſonne, ſaid: The Cretians are alwaies liars, cruel beſtes, and ſlowe belies. This wyrtine is true, wherefore rebuke them ſharply, that they maye be ſounde in the ſayde, and not ſaynyng hebe to Ietes fables, and commaundementes of men, that turne from the truth. ¶ Vnto the pure are all thynges pure: but vnto them that are deſyled and vnbeleurnge is nothinge pure: but euen the deſp myndes and conſciences of them are deſyled. They confeſſe they knowe God: but with theſe they denie him / byngne abhominable and diſobedient, and vnto all good wyſes diſſolued.

¶ He telleth him how he ſhall teach all bynges to be haue them ſelues.

C A P I.

II.

But ſpeake thou that which becometh doſome leapinge. That the elder men be ſober, honed, diſcreet, ſounde in the ſayde, in loue, in patience. ¶ Of elder women ſpakeſt, that they be in ſuche captiuitie as becometh holynes, not ſaſe accuſers, not giuen to moche diſputing, but teachers of boned thynges, to make the yonge women ſozie mynde, to loue their husbands, to loue their children, to be diſcreet, chaste, diſtynge, good, and obedient vnto their husbands, that the worde of God be not euill ſpoken of. Yonge men ſpakeſt exhort, that they be ſober mynde.

About all thynges, that the ſelfe an example of good wyſes, with vncorrupt doctrine with honeſtie, and with the doſome worde which can not be rebuked, that be which withſtander, maye be aſſumed, daunging nothinge in you that be map diſſaple. ¶ The ſeruantes excepte to be obedient vnto theiſe ſonne maſters, and to pleaſe in all thynges, not with ſeigning, neſſe, to be preſers, but that they be to all good ſapciſines, that they maye do moſt to the content of our ſauour God in all thynges.

¶ For the grace of God that byngeth ſaluacion vnto all men, hath appeared, and reacheth vs that we ſhoulde be ſapciſines, and wiſely lude, and that we ſhoulde lue ſozie mynde, rightouſly and goodly in this preſent worlde, loyng for that bleſſed hope and glorious appearinge of the myghty God, and of our ſauour Jeſu Chriſt, which gaue hym ſelfe for vs to redeeme vs from all vngodlikenes, and to poure vs a pure people vnto hym ſelfe, freuently giuen vnto good wyſes. Theſe thynges ſpeake, and exhort, I and rebuke, with all commaundynge. ¶ That no man deſpise the.

¶ Of obedience to ſuche as be in authoritye He warneth Titus to beware of ſolgiſhe and vnpotable queſtions.

C A P I.

III.

Warne them that they ſubmit them ſelues to rule and power, to obey the officers, that they be ready vnto all good wyſes, that they ſpeake euill of no man, that they be no ſwagger: but ſoſe, becominge all meeknes vnto all men. For we our ſelues alſo to we in tynes pale, vnſpote, diſobedient, diſceped, in daunger to lude, and bynges manners of volupuiouſnes, iurning in maliciouſnes and enuy, full of hate, byngne one an othe.

¶ But after that the kynnes and loue of our ſauour God towarde man appeareth, not of the deſire of rightouſnes which we wrought, but of his mercy be ſaured vs, by the fountayne of the nete byth, and with the reuynge of the hely god, which he ſhed on vs abundantly, throughe Jeſu Chriſt our ſauour, that we ones vntylde by his grace, ſhoulde be heires of eternall life, throughe hope. ¶ This is a true ſayinge.

¶ The men.
¶ The women.

¶ Young women.

¶ Young men.

¶ The ſeruant of God.
¶ The Lord Jeſu Chriſt.
¶ The father.

¶ The byſhopp.

¶ The officers.
¶ They maye be byng.

¶ Time.

of

Of these thynges I wolde thou woldest certifie, that thy whicher dyleus God, might be diligent to go forthward in good works. These thynges are good and profitable unto men. For the questions and genealogies, and blaunche and dysse aboute the lawe a-nyde: for they are unpayfable and superfluous. A man that is given to heretie, after the fyrste and the seconde admonition, except he amendyng that he that is heretie, is peruerced and frayed, even damned by his owne judgement.

When I shall sende Artemus unto the, or Archimus, be diligent to come to me unto Nicopolis: for I haue determined there to winter. Thynges Zenas the lawyer, and Apollonius the lawyer, tounsey diligentli, that nothing be lachunge unto them. And let oures also lerne to excell in good works, as satisfayth so new requyryth, that they be not vniuail.

All that are with me, salute the. Dite them that loue us in the sayth.

Grace be with you all.

A. M. N.

**Written from Arcop-
olis a cite of Ma-
cedonia.**

(1)

The Epistle of S. Paule vnto Philemon

¶ He reioyseth to heare of the saythe and loue of Philemon, whome he desired to resceue his seruante Onesimus, and longing to resceue him againe.

¶ Paule the pylsoner of Iesu Christ, and brother Onesimus. Vnto Philemon my beloved, and my helper, and to the beloved Appia, to Archippus our fellowe labourer, and to the congregation of thy house. Grace be with you and peace from God our father, and from the Lord Iesu Christ.

I thanke my God, making mention alwayes of the in my prayers, when I heare of thy loue and mythy whicher thou hast toward the Lord Iesu, and toward all saythes: so that the testimony that thou hast in the sayth is knoyn to many brethren of all good thynges which are in you by Iesu Christ. And we haue greates hope and consolation ouer thy loue: for by the (brother) the saythes bettes are comforted.

Wherfore thought I be bolde in a word, enioyne the that whicher becommeth the, not for loue sake I rather desyre the, though I be as I am euen Paule aged, and now in bondes for Iesu Christ sake. I desyre the for my sonne Onesimus to whome I began in my bondes, which in tyme past was to the不可思议, but now profitable bothe to the, and also to me, whome I haue sent home againe. Thou therefore resceue hym, as to saye myne owne bowels, whome I wolde saye haue re- ceayned with me, that in thy house he myghte haue mynistered unto me in the bondes of the gospell. Hereafter, without thy mynde wolde I do nothinge, that the good whicher springeth of the, shold not be as it were of necessitie, but willingly.

Waply he therefore departed for a feild, that thou sholdst resceue him for euer, not now as a seruant, but adoue a seruant: I meane a brother beloved, speciall to me as he hath bene moze unto the, bothe in the fleshe and also in the Lord: Yf thou count me a fellowe, resceue him as my selfe. Yf he hath hurt the, or owed the oughte, that saye to my charge. I wyl recompence it. So that I do not saye to the, how thou owest unto me euen thyne owne selfe. Euen so brother, let me enioyne the the Lord, Comforte my bowels in the Lord. Walking in thyne obedience, I wrote unto the, knowyng that thou wylt do moze then I saye to. In ouer prepare me labouryng: for I trust thou wilt the helpe of pouer prayes. I shall be gyue unto you. Here salute the, Epaphras my felow pylsoner in Christ Iesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of our Lord Iesu Christ be with yous wythtes. Amen.

¶ Sent from Rome
by Onesimus a
seruant.

¶

The fyrste Epylle of Saynt Peter the Apostlle.

¶ The sheweth how saynt maketh saynt: howe the saluation in Christ is no frowe, but a thynge pro- phetized of olde tyme: howe they that are godly com- fort, whiche they are now borne a newe by the woordes of God.

CAP. I.

I.

¶ Peter the
(as other tene
Apostles do)
syntes lesu-
saynt the res-
tore of mercy
whiche God
hath bounde
hem to be
faythfull and
then our
duty what
we be bounde
to do agayne
ye we hope
pastures of
the mercy.



¶ Peter the
Apostle of Jesu
Christ, to them that dwell
abroade and there as strangers
throughout Pontus, Galacia,
Cappadocia, Asia, & Bithynia,
elect by the knowledge of god the father thro-
ugh the sanctification of the
bloude of Jesu Christ.

¶ Peter, unto obedience and by the sanctification of the
bloude of Jesu Christ.

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bloude of Jesu Christ.

¶ Peter, unto obedience and by the sanctification of the
bloude of Jesu Christ.

every mannes & woikes, & ye passe the tyme
of your sojourning in feare. * For as moche
as ye knowe ye were not redeemed with cor-
ruptible sylver and golde some pource vayne
conuelacion, which ye receyved by the tradi-
tions of the fathers: but with the precious
bloude of Christ, as of a lambe undefyled, and
without spot, whiche was ordeyned before
the worlde was made: but was declared in
last tyme for your salve, whiche by his me-
rit have beleeved on God that rayed him
from the dead, and glorified him, that your faythe and
hope might be in God.

¶ And for as moche as ye have purified your
soules thowgh the spirit, in obeying the
trouthe, for to love brotherly without fau-
nyce, & ye love one another with a pure
heart sincerely: for ye are borne anewe, not
of moulden seed, but of immortall, by the wo-
rde of God, whiche lyeth and lasteth for ever.
* For all these be as grasse, and all the glory
of man is as the flower of grasse. The grasse
witheredeth, and the flower faileth awaye, but
the worde of the Lord endureth ever. * And
this is the worde whiche by the gospell was
preached amonge you.

¶ The exhorteth to lase ashe all byre, sheweth that
Christ is the foundation wherupon they built, and
to obey worldly rulers howe necessarye. And be-
cause heum selves towarde theyr malice, he exhor-
teth to suffer after the example of Christ.

CAP. II.

II.

¶ Therefore lase ashe all malice & gyle,
and dissimulation, and envye, and all
backbityng: and as newe borne babes
desyre that reasonable milke whiche is with-
out corruption, that ye may growe therein. If
so be that ye have tasted howe pleasant the
Word is, to whome ye come as unto a living
stone disallowed of men, but chosen of God
and precious: and ye as living stones, are
made a spiritual house, a holy priesthood,
for to offer by spiritual sacrifices acceptable
to God by Jesu Christ.

¶ Therefore if ye are contended in the scriptures
beholde, I put in upon an herb coney stone,
elect and precious: and he that speaketh on
him, shall not be ashamed. * And ye who pre-
pare whiche beleeve, he is precious: but unto
them whiche beleeve not, the stone whiche the
builders refused, the same is made the head
stone in the corner, and a stone to stumble at,
and a rocke to offend them whiche stumble at
the worde, to the vyle not that wheron they
were set. * But ye are a chosen generation, a
royall priesthood, an holy nation, and a pecu-
liar people, that ye shoulde shewe the virtues
of him that called you out of darkness in to
his marvellous light, whiche in tyme past
were not a people, yet are now the people of
God: whiche were not under meeke, but now
have obeyed meeke. * And ye who are
strangers and pilgrims, abstyn from fleshly
lusts, whiche fighte agaynst the soule, and se

¶ By one we
are that is
be subject
as the man
fayth
such are
woikes by
whiche the
fayth be
made

* Verse. 11.
¶ Verse. 12.
¶ Verse. 13.

¶ Verse. 14.
¶ Verse. 15.
¶ Verse. 16.

¶ Verse. 17.
¶ Verse. 18.
¶ Verse. 19.

¶ Verse. 10.
¶ Verse. 11.

¶ Verse. 12.

that ye haue house conuersacion amonge the
scelerates, that they whiche backbite you as
euill doers, make ye youre good worke, and
praise God in the daie of visitacion.

Wash your felices unto all maner obse-
ruance of man for the Lojdes sake, whether it
be vnto the hynde as vnto the chiefe hebd, or
vnto rulers as vnto them that are feir of him
for the punishment of euill doers, but for the
laude of them that do well, for so to the will of
God, that ye put to silence the ignorantie of
the folpish men: as free, and not as hauping
the libertie for a cloke of malicioulines, but
euen as the seruantes of God. Honour al
men. Honour by theire felawship. Feare God
and honour the hynde.

* Seruantes obey your maistres with all
feare, not onely for they be good and ruerse,
but also thoughte they be scowarde. For it is
chaunce wourthe by a man for conscientie to
honoure God, endure geefe, suffering wronge
fully. For what praye is it, if when ye be
buketed for youre fautes, ye take it patient-
ly? But if when ye do well, ye suffer toyonge
and take it patiently, then is there thanke
with God.

For herobito deely were ye called: for
* shall also suffer for be, luyng to you an
exmple that ye shoulde folowe his steppes,
whiche byd us synne, neither was there eue
founde in his mouth: whiche when he was re-
scuped, reupled not agayne: when he suffered,
he thenceforth not, but committed the cause to him
that iudgeth righteously, whiche his owne self
bare our synnes in his bodye on the tree, that
the world be delivered from synne and tholte
oure righteoulines. By whose stripes we were
healed. For we were as shepe goyng astray:
but are now returned vnto the shepheard and
by the way of your soules. R

How wyres ought to ordey them selues towarde
theyr husbandes, in theyr apparell. The dutie of
men towarde theyr wyues. We requyreth all men
to loue with loue, and patiently to suffer trouble for
true baptisme.

C A P I.

IIII.

Likewise let the wyues be in subjection
to theyr husbandes, that euen they whiche
bylence not the worde, make without the
woide be wronge by the conuersacion of the
wyues: whiche they beholde your pure conuer-
sacion coupled with feare. Whose apparell
shall not be outwarde with dyedde heare, &
hangynge on of golde, epten in puttyng on
of gorgious apparell: but let the wyd man of
the herte be incorrupt, with a meke and quier
spirite, whiche is because God a thyng moche
fer by. For after this maner in the olde tyme
byd the holy women whiche trusted in God
ouer their felices, and were obedient to theyr
husbandes, euen as Anna obeyed Abraham, and
called him Lorde, whose daughters ye are as
longe as ye do well, not byngge asseyde of e-
uery bodye.

Wherby ye men, dwell with them accor-

dyng to knowlege, as prynces haue vnto the
wyke as vnto the myghty bestill, and as vnto
them that are beyng also of the gene of isre,
that your prayres be not les.

* In conclusion be ye all of one mynde, one
suffre with an othe: loue as brethren, be pitie-
full, be courteous, not tending euill for euill,
neither rebuke for rebuke: but contrarie wyse,
bless, remembryng that ye are therbyen called
euen that ye shoulde be heires of blessing. Ye
any man long after life, and lothly to le good
dayes, let him receyue his conge from euill,
and his lippes that they speake not gyle. Let
him receiue euill & do good, let him like peat
and culle it. For the eyes of the Lord are ouer
the righteous, and his eares are open vnto theyr
prayres. But the face of the Lorde beholdeth
them that do euill.

Wherfore, who is it that will haue you,
ye ye followe that whiche is good? For with-
standing happy are ye if ye suffer for righteous-
nes sake. Yea and feare not change the
same terrible to you, neither be troubled: but
sanctifye the Lorde God in youre hertes. Be
ckepe alwayes to geue an answer to eury man
that asketh you a reason of the hope that is in
you, and that with mekeness and feare, hauing
a good conscience, that when they backbite you
as euill doers, they maye be ashamed, for
as moche as they haue falsly accused youe
good conuersacion in Christ.

It is better, if the will of God be to that
ye suffer for well byng, then for euill byng.
* For: as moche as a thyng hath once
suffered for synne, the iust for the vniust, for
to byng be to God, and was spiled as per-
cepyng to the desyre: but was quered in
the spirite.

In whiche he also went and preached vnto
the spirites that were in pylon, whiche
were in tyme past disobedient, when the long
sufferynge of God, abode exceedinge patient-
ly in the daies of Noe, whyle the arche was
a preparyng, wherein fewe (that is to saye
epte soules) were saved by water. Whiche
signifieth baptisme that none sauech be, not
the puttyng awaye of the fith of the fleshe,
but in that a good conscience consenteth to
God, by the resurrection of Iesus Christ, whyle
the on the epten bande of God: R and is
gone in to heuen, angels, powers and might
subdued vnto him.

Wherfore men to cease from synne, to spende
no more tyme in byng, to be sober and drye to praye
to loue the other, to be patient in trouble, and to re-
ware that no man suffer as a euill doer, but as a
Christen man and not to be ashamed.

C A P I.

IIII.

As as moche as a thyng hath suffered for
synne in the fleshe, arme your felices lyke-
wise with the same mynde: for they whiche
suffereth in the fleshe, ceaseth from synne.
That he henceforward shoulde lyue as moche
epte as remargen in the fleshe: not as
iudges of men, but after the will of God.

Q. R. For

for it is sufficient for vs that we haue spent the tyme that is past of the lyfe, after the will of the Gentyles, walking in wantonnesse, lustre, dyconnesse, in eatinge, drinkinge, and in abominable voluptate.

And it seemeth to them a straunge thyng that ye runne not also with them vnto the same excels of spot, and therefore speake they euill of you, whiche shall grow accomptes to hym that is edge to iudge quicke and dead.

For vnto this purpose was the gospel preached vnto the heere, that they shoulde be iudged lyke other men in the floure, but wholse lyue before god in the spirit. The ende of all thyngs is at hande.

Ye be therefore discrete and sober, that ye maye be apte to praye. But about all thyngs haue serene charitie amonge you. For charitie couereth the multitude of synnes. Be ye hardyous one to an other, and that without greibynge. As euery man hath receyued the gracie imputer the same one to an other, as good ministers of the manifeste grace of God.

If any man speake, let hym talke as though he spake the wordes of God. If any man minde let him doe it as of the habilitie whiche God manifesteth vnto hym: So that God in all thyngs maye be glorified thowhe Iesus Christe, & to whome be prayse and dominion, for euer, and whyle the world standeth. Amen.

Deceyved, be not troubled in this heate, whiche now is come amonge you to tepe you, as though some straunge thyng had happened vnto you: but crye, in as moche as ye are partakers of Christs passions, that when his glorie appeareth, ye maye be merye and glabbe. If ye be rapyd vpon for the name of Christe happy are ye. For the spirit of glorie, and the spirit of God resteth vpon you, And theyr parte he is euill spoken of: but on your parte he is glorified.

Be that none of you suffre as a murderer, or as a theefe, or an euill doer, or as a busy bodye in other mens matters. If any man suffre as a chrysten man, let him not be ashamed, but let him glorifye God in this behalfe. For the tyme is come that iudgement muste begyn at the house of God. If it firste begyn at vs, what shal the ende be of them whiche by lyue not the gospell of God? And yf the reprobous scarcely be saued: where shal the vngodly and the synner appeare? Wherefore let them that suffre accordynge to the will of God, commit theyr soules vnto hym wylly well doynge, as vnto fathfull maker.

Plow. 1. b.

If speciall exhortation for all bypopyes or presbites to fede the flocke of Christe. He exhorteth yongre persons to submit theiues to theiustice, euer one to loue an other, to be doctore and to watche, that they maye resist the enemye.

a partaker of the glorie that shall be opened: so that ye fede Christes flocke which is amonge you, takinge the ouersight of them not as though ye were compelled thereto, but willingly: not for the desyre of vnyth lyue, but of a good mynde, nor as though ye were lordes ouer the passyues: but that ye be an ex- ample to the flocke. And whyle theiue sheweth shall appeare, ye shall receyue an incorruptible crowne of glorie. Wherby ye yonger, submit your selues vnto the elder. Submitte you selues euery man, one to an other, in the feare of the lord, as the seruantes of Iesus Christe, in holynes and in lowynesse, as ye desire to receyue the grace of the father, whiche is the founteyne of life. Submitte you one to the lord, as ye desire to receyue the grace of the father, whiche is the founteyne of life. Submitte you one to the lord, as ye desire to receyue the grace of the father, whiche is the founteyne of life.

Be sober and watche, for your aduersarye the deuill as a roynge lion walketh aboute seekinge whome he maye deuoure: to whome cryste standeth in the fardye, cymberynge that ye doe fulfill but the same affliccions whiche are appointed to youe by lyue that are in the world. The God of grace whiche called you vnto his eternall glorie by Christe Iesu, shall his owne iustice after ye haue suffered a lytell affliction make you perseuer: shall sette, strengthe, and stablish you. To hym be glorie and dominion for euer, and whyle the world endureth. Amen.

If Sulpianus a captyual brother vnto you (as I suppose) haue I wyrtten vnto, exhortynge and restrynging that this is the true grace of God, wherein ye stande. The companions of your election that are of Babylon, salute you, and Marcus my sonne. Greete ye one an other with the kynde

of loue. Peace be with you all whiche are in Christe Iesu. Amen.

The presbites which are among you I exhort, whiche am also a presbiter, to submit theiues to theiustice, euer one to loue an other, to be doctore and to watche, that they maye resist the enemye.

C A P I.

V.

The presbites which are among you I exhort, whiche am also a presbiter, to submit theiues to theiustice, euer one to loue an other, to be doctore and to watche, that they maye resist the enemye.

Numer. xlii. c.

erited with conetousnes. They are cursed chil
dren, and haue forsaken the right waye * and
are gone astraye, folowynge the waye of Sa
lan the sonne of Hoso, whiche loued the re
warde of vnpyghousnes: but was rebuked
of his wychebnes. The same and domme
beeth speakynge with mans voyce, forbad the
folpynes of the ppopethes.

Iude. lb

* There are welles without water, and
cloudes carped aboute of a tempest, to whom
the myght of heraknes is refused for euer. For
wher they haue spoken the flowingg wordes
of banite, they begyle with vncounerous
showes the lufes of the desyre, them that
were cleue offes: but nowe are to zapped
in errors. They pynple them libertye, and
are them selues the bonde seruantes of cor
ruption. * For of whom to euer a ma is ouer
come, vnto þ same is he in bondage. For if they
after they haue escaped frome the synphnes
of the woyle, thowme the knowlege of the
Lorde and of the sauour Iesus Chryste, are
yet tangled agayne therein, & overcome: then
is the laster ende woyle with them then the
begynnyng. For it hadde ben better for them
not to haue knowen the waye of synphnes
was, then after they haue knowen it, to turne
frome the holy commandment giuen vnto
them. It is happened vnto them, accordyng to
the true prouerbe: * The dog is turned to his
bomet agayn, and the sow that was washed
to her wallowynge in the myre.

John. vii. l.
Ierome. vi. c.
Iude. vi. a
Iude. xli.

* It is better
not haue know
en the truth
then not to
liue thereafter
* Iude. xli.

¶ He exhorteth to beware of suche as wolde make
vs beleue, the hope of the Lorde were slacke in com
myng. And prayeth vs to lke a godly lyfe, and to
loue verely for the commynge of the Lorde, whose
longe tarynge is saluacion.

CAP. III.

This is the seconde epistle that I write
vnto you beloued, wherewith I
dare vp, and waite your pynnyng,
to call to remembraunce the woyle whiche
were tolde before of the holy ppopethes,
and also the commandment of vs the Apostles
of the Lorde and sauour.

i. Timot. iii.
ii. Timot. iiii.

* This synne vnderstande, that there shall
come in the last dayes workers, whiche wyll
walke after theyr owne lufes, & sapes. Where
is the pynple of his commynge? For: sithens
the fathers dyed, all thynges continue in the
same estate wherin they were at þ begynnyng.
This they knowe not (and that wplyngly)
that the heuens a great whyle ago were, and
the erthe that was in the water appered vp
out of the water, by the woyle of God: by
whiche thynges the woyle that then was,
perpshed ouerwhelmen with the water. But
the heuens beeth, and erth whiche are nowe,
are made by the same woyle in now, and refe
red vnto syne, agayn the daye of iudgement
and perdition of vngodly men.

¶ Dearly beloued, be not ignorant of this
one thyng, that one daye is with the Lorde:
as a thousand yeres, and a thousand yeres
as one daye. The Lorde is not slacke to ful

fil his pynple, as some men count slacknes:
but is patient towards vs, and wolde haue
no man losse, but wolde receyue all men to
repentaunce.

* Neuerthelesse the daye of the Lorde to yll
come as a thefe in the nyght, in whiche daye,
the heuens shall perpshed with terrible noyse,
and the elementes shall melt with heate, and
the erth with the woyle that are therein shall
burne.

¶ Of all these thynges shall perpshed, what
maner persons oughte ye to be in holy conser
uacion and godlynes: looking for and waiting
vnto the coming of the daye of God, in which
the heuens shall perpshed with fyre, and the
elementes shall be consumed with heat. * Ne
uerthelesse we lke for a newe heuen, and a
new erth, accordyng to his pynple, in whom
abpeth ryghtousnesse.

¶ Wherfore (dearly beloued) seyng that ye
lke for suche thynges, be diligit that ye maye
be founde of him in prax, without spotte, and
vndefyled. And suppose that the longe suffe
ryng of the Lordes saluacion, euen as oure
dearly beloued brother Paul, accordyng to
the wydome giuen vnto hym, wrote to you
ye almost in euery epistle, speakynge of suche
thynges: amonge whiche are many thynges
hard to be vnderstande, whiche they that are
vntelened, and vnlabile peruerce, as they doo
other scriptures vnto theyr owne destruction.
Ye therfore (beloued) seyng ye knowe it be
fore hande, beware lest ye be also plucked &
waye with the error of the wyched, and
fall from your owne stedfastnes, but
growe in grace, and in the know
lege of our Lorde and sa
uour Iesus Chryst:

to whiche glo
rye bothe
nowe and for euer.
Amen.

i. Thimo. ii.
Iude. xlii.

Iude. xlii.
Iude. xlii.

**The fyrste Epistle of
Seynt John the
Apostle.**

¶ Truē testymōne of the euēlōgys wōrd of God.
The bloude of Chyſt is the purgacion frome synne.
No man is without synne.

C A P I.

I.



What whyche was
frome the begynnyng,
whiche we haue seene,
whyche we haue sene
with oure eyes, whiche
we haue toke vpon,
and oure handes haue
handed, of the wōrde
of lyfe. for the lyfe ap-
peared, and we haue sene and beare testymōne,
and shewe vnto you that eternall lyfe, whi-
che was with the father, and appeared vnto
vs. That whiche we haue sene and beare tes-
tymōne vnto you, that ye maye haue felow-
shipp with vs, and that oure felowshipp maye
be with the father and his sonne Iesu Chyſt
and this wyte we vnto you, that your ioye
maye be full.

And this is the tēpnyng whiche we haue
beare of hym and declare vnto you, that God
is lycht, and in hym is no derkenesse at all.
¶ If we saie that we haue felowshyppe with
hym, and yet walke in derkenesse, we lye,
and wo not the trouthe. But if we walke in
lychte, euen as he is in lycht, then haue
we felowshyppe with hym, and the bloude of
Iesu Chyſt his sonne cleanseth vs frome all
synne.

¶ If we saie that we haue no synne, we de-
ceiue oure selues and trouthe is not in vs.
¶ If we knowe oure synnes, he is faith-
full and iuste, to forgyue vs oure synnes, and
to cleanse vs frome all vnrightwysnes. ¶ If we
saie we haue not synned, we make him a lyar
and his wōrde is not in vs.

¶ Chyſt is oure aduocate. Of true loue, and howe
itis tēpēd.

C A P I.

II.

My deare chylidren, these thynges wyte
I vnto you, that ye synne not: for anye
man synne, yet we haue a spokesman
with the father, Iesu Chyſt, which is righte-
ous: and he is a mercynokke for our synnes:
not for our synnes onely: but also for the syn-
nes of all the world. And hereby we are sure
that we knowe hym, for he kepte his com-
maundementes. For that sayd I knowe hym,
and hereby not his commaundement is
a lyar, and the trouthe is not in hym. And so
sure hereby his wōrde, in hym is the loue of
God perfect in dede. And thereby knowe
we that we are in hym. For that sayeth he

abdyeth in hym, oughte to walke as he wal-
ked.

¶ Wherby, I wyte no newe commaunde-
ment vnto you: but that olde commaunde-
ment whiche ye beare frome the begynnyng.
The olde commaundement is the wōrde, whi-
che ye heere frome the begynnyng. Agayne,
a newe commaundement I wyte vnto you,
a thyng that is true in hym, and also in you:
for the derkenesse is past, and the true lycht
nowe shyneth. For that sayeth he is in the
lyght, and yet hateth his brother derke-
nesse euen till this tyme. For that loueth his
brother, abdyeth in the lyght: there is none
occasion of euill in hym. For that hateth his
brother, is in derkenesse, and walketh in
derkenesse: and canne not tell whether he
goeth, because derkenesse hath blinded his
eyes.

¶ Deare chylidren I wyte vnto you that
your synnes are forgyuen you for his name.
I wyte vnto you fathers, that ye knowe him
that was frome the begynnyng. I wyte vnto
you younge men, that ye haue overcome
the wyche. I wyte vnto you chylidren,
that ye knowe the father. I wyte vnto
you fathers, that ye knowe hym that was
frome the begynnyng. I wyte vnto you
younge men, that ye be stronge and the wōrd
of God abyde in you, and ye haue overcome
that wyche.

¶ So ye loue not the wōrde, neyther the
thynges in the wōrde. If any man loue the
wōrde, the loue of the father is not in him.
For all that is in the wōrde, as the lyght of
the helthe, is not of the father, but of the
wōrde. And the wōrde hangeth awaye,
and the lycht thereof: but he that walketh
in the wōrd of God, abdyeth euer.

¶ Yettill chylidren it is the laste tyme, and as
ye haue heere howe Antichyrist shall come,
euen nowe are there many Antichyristes come
already. Wherby we knowe that it is the last
tyme. They went out from vs, but they were
not of vs. For if they hadde bene of vs, they
woulde not woude, haue continued with vs.
But that fastened that it myght appeare they
were not of vs.

¶ But ye haue an omytment of the holy
ghost, and ye knowe all thynges. For I wyte
not vnto you, as though ye knewe not the
trouthe: but as though ye knewe it, and
knowe also that no lye cometh of truthe.
Who is a lyar, but he that denieth that Je-
sus is Chyſt: the same is the Antichyrist that
denieth the father and the sonne. Who so re-
ueryeth denieth the sonne, the same hath not
the father. For those who abyde in you that same
whiche ye beare frome the begynnyng. For
that whiche ye beare frome the begynnyng,
well remayne in you, ye also shall continue
in the sonne, and in the father. And this is
promysed that he hath promysed vs, euen euer
lasting lyfe.

¶ And haue I wytten vnto you, concerning
them that deceiue you. And the anoyntinge
whiche

lyghte &
sine of
the wyche
apert...

frome
our syn-
ne whi-
cher lye
promys-
ed to
us...

that he
the com-
mende-
ment
and he
truly
not knowe...

¶ For that
with the wōrde
louch not
God.

Antichyrist.

Antichyrist.

which ye receiued of him, dwelleth in you. And ye neede not that anye man teache you: but as the amonitionge teacheth you all thinges, and is true, and is no lye, and as it taughte you, euen so abyde therein. And now babes abyde in hym, that when he shall appeare, we maye be boldre, and not be made ashamed of hym at his commynge. Ye knowe that he is righteous, knowe also that he will venge foloweth righteouslye, is doyme of hym.

¶ The synfull loue of God towards vs: and how we agayne oughte to loue one another.

CAP. III.

Behold what loue the father hath shewed on vs that we shoulde be called the sonnes of God. for this cause the world knoweth you not, because it knoweth not hym. Verily beloued, none are the sonnes of God, and yet it weith not appeare: what we shall be. But we knowe that when it shall appeare, we shall be lyke him. for the shall be hym as he is. And euery manne that hath this hope in hym, purseyeth hym selfe, euen as he is pure. Who so euer committeth synne, committeth vngyfteousnesse also, for synne is a vngyfteousnesse. And ye knowe he appeareth to take aways oure synnes, and in hym is no synne. As many as are baptyzed in hym, synne not: who so euer synneth, hath it not from hym, neyther hath knowen hym.

¶ The that we knowe righteouslye, is doyme of god: a taughte of his synne.

¶ When, let no man deceyue you. He that teacheth righteouslye, is righteous, euen as he is righteous. He that committeth synne, is of the world: for the world synneth from the begynnyng. for this purpose appeared the sonne of God, to take the worldes of the world. Who so euer is doyme of God, synneth not: for his seed remaineth in hym, and he can not synne, because he is doyme of God. In this are the children of God knowne, and the children of the world.

¶

Who so euer teacheth not righteouslye, is not of God, neyther he that loueth not his brother.

¶ Love is the spirit of the world, and cause of all other. ¶ 1 John. 4. 19.

¶ For this is the synnges, that ye herite from the begynnyng, that ye shoulde loue one another: not as the world teacheth was of the wyched, and slewe his brother. And wherfore slewe he hym? Because his owne brotheres were enuyll, and his brotheres good.

¶ Example not my brethren, though the world hate you. We knowe that we are translated from death vnto lyfe, because we loue the children. He that loueth not his brother, abydeth in death. Who so euer hateth his brother, is a murderer. And ye knowe that no murderer, hath eternall lyfe abydynge in hym.

¶ Whereby perceyue we the charite of God: that he gaue his lyfe for vs: and therefore oughte we also to geue our lyues for the brethren. Who so euer hath this worldes good,

¶ In hate of his brother is a murderer. ¶ 1 John. 4. 20.

¶ The that hath no commynge, loueth not God.

and seeth his brother haue neede: and dwelleth by his compassion from hym: howe dwelleth the loue of God in hym? By babes, let vs not loue in word, but in tongue: but with the dede, and in veritie: for thereby we knowe that we are of the veritie, and before hym shall appeare oure verities. But if oure verities condemne vs, God is greater then oure verities, and knoweth all thinges. Beloued, if oure verities condemne vs not, then haue we trauled hym: and what he euer we aske, we shall receiue of hym: he cause we kepe his commandmentes, and do those thinges which are pleasynge in his syghte.

And this is his commandement, that we beleue on the name of his sonne Iesus Christe, and loue one another, as he gaue commandementes. And he that keepeth his commandementes, dwelleth in hym, and he is in hym: and thereby we knowe that three abyde in vs, of the spirit, whereby he gaue vs.

¶ Difference of synnges, and howe the synnges of God maye be knowne from the, synnges of the world, and of the loue of God, and of our neighbour.

CAP. IIII.

Ye beloued, beleue not euery synng, but proue the synnges, whether they are of God, or no: for many false propheetes are gone out into the world. Whereby shall ye knowe the synnges of God. Euery synng that confesseth that Iesus Christe is come in the flesh, is of God. And euery synng that confesseth not that Iesus Christe is come in the flesh, is not of God. And this is that synng of Antichrist, of whome ye haue herd, howe he shoulde come: and euen nowe already he is in the world.

¶ Lett children, ye are of God and haue ouercome them: for greater is he that is in you, then he that is in the world. They are of the world, and therefore they are of the world, and the world heareth them. We are of God. He that knoweth God, heareth his voice: that is not of God, heareth vs not. Whereby knowe we the synng of veritie, and the synng of ferocite.

¶ Beloued, let vs loue one another: for loue commeth of God. And euery one that loueth, is doyme of God, and knoweth God. He that loueth not, knoweth not God. For God is loue. In this appeared the loue of God towards vs, because that God sent his onely begotten sonne into the world, that we might lyue throughe hym. Verily is loue, not that we loued God, but that he loued vs, and sent vs sonne, to be a sacrifice for oure synnes.

¶ Beloued, if God so loued vs, we oughte also to loue one another. Who man hath seene God at anye tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Whereby knowe we: that we dwell in hym.

¶ 1 John. 4. 19.

hym, and he in vs: because he hath giuen vs
of his spyrte. And we haue sene and we re-
spe that the father sente the sonne, whiche is
the sauoure of the worlde. Who so truely con-
fesseth that Iesus is the sonne of God, to him
dwelleth God, and he in God. And we haue
known and beleued the loue that God hath
to vs.

D God is loue / and he that dwelleth in
loue, dwelleth in God, and God in hym.
O Brethen is the loue perfect in vs, that we
should haue truste in the daye of iudgement:
for as he is, euen so are we in this woyle.
There is no feare in loue, but perfecte loue
casteth oute all feare, for feare hath bond-
age. He that feareth, is not perfecte in
loue.

We loue hym, for he loued vs by hisle. Yf
a man saie, I loue God, and yet hate his
brother, he is a lyar. For howe can he that
loueth not his brother, whome he hath sene,
loue God whome he hath not sene: And this
commaundemente haue we of hym: that he
whiche loueth God, shoulde loue his brother
also. R.

To loue God, is to keepe his commaundementes.
Faith ouercommeth the worlde. Euerylastynge lyfe
is in the sonne of God. Of the synne vnto death.

CAP. V.

Who former belueyth that Iesus is Christ
is borne of God. And euery one that
loueth hym whiche begat, loueth hym
also whiche was begotten of hym. In this
we knowe that we loue the children of God,
when we loue God and kepe his commaund-
ementes. This is the loue of God that we
kepe his commaundementes, and his com-
maundementes are not greuous.

✱ for all that is bozne of God, ouercom-
meth the woꝛlde. And this is the victoꝛy that
ouercommeth the woꝛlde, euen a ouer faith.
Who is he that ouercommeth the woꝛlde:
but he which belueth that Iesus is the son
of God.

[illegible]

Be that beleueth not God, hath made him
a lyar, because he beleueth not the recorde that
God gaue of his sonne. And this is that re-
corde, that God hath giuen vs eternall lyfe,
and this lyfe is in his sonne. Be that bathe
in the sonne, hath lyfe: and be that hath not the

Sonne of God, hath not lyfe.

These thynges haue I wrytten vnto you,
that belue on the name of the sonne of God
that ye maye knowe ye haue eternall lyfe,
so that ye maye belue on the name of the sonne
of God. And this is the trust we haue in him:
that yf we aske any thyng accordinge to his
will, he heareth vs. And yf we knowe that
he heare vs what so euer we aske, we knowe
we shall haue the petitions that we desire of
him.

If any man se his brother synne a synne
that is not vnto deathe, he shall aske, and he
shall geue hym lyfe for suche as synne not vnto
deathe. There is a synne vnto deathe, for
whiche saie I not that a man shoulde praye.
All vnrightheousnesse is synne, & there is synne
not vnto deathe.

We knowe that who so euer is bozne of
God, synneth not: but he that is begotten of
God heareth him selfe, and that toucheth
thee him not. We knowe that we are of God
and that the worlde is all together set on tri-
ckenes. We knowe that the sonne of God is
come, and hath geuen vs a mynde to knowe
him whiche is true: and we are in hym
that is true. Thoughe his sonne

**Iesu Christ. This same
is very God, and
everlasting
life.**

Wabes hepe youte selues
from pma=
gcs.

प्रश्न २.

Strongly into
leaf.

By that wis-
ked, he vnder-
standeth y^e de-
grill

The seconde Epistle of
Saynt Iohn.

The thyrde Epistle of
Saynt Iohn.

The wyrteth vnto a certayne lady, reioyseth that her chyliden walke in the truth, exhorteth them vnto loue, warneth them to beware of such deceyvers as deny that Iesus charlie came in the fleshe, prayeth them to continue in the doctrine of chryste, and to haue nothinge to do with them that denyge not this leauynge.



The elder to the elect lady and her chyliden whiche I loue in the trouthe: and not I onely, but also all þe knowe the truthe, for the truthes sake whiche dwellecth in vs, and whiche in vs for euer.

With you be grace, mercy and pear frome God the father and frome the Lowe Iesus Christ the sonne of the father, in trouthe and loue.

I reioyced greatly, that I founde of thy children walyng in trouthe, as we haue receyued a commaundment of the father. And now belesse I the, (sahr,) not as though I toke a new commaundment vnto the, but that same which we had from the begynning, that we shoulde þe loue one another. And this is the loue, that we shoulde walke after his commaundmentes.

þe loue in the
epistle commaundment.

This commaundment is (that as ye haue heere frome the begynninge) ye shoulde walke in it. for many deceyvers are entred into the world, which confesse not, that Iesu Christ, is come in the fleshe. This is a deceyver and an Antichrist. Take on your selues, that we lose not that we haue wrought: but that we maye haue a full reward. Who soeuctrauntteth, and abyeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath receyued the fathers and the sonne.

If there come any vnto you and bringe not this leauynge, him receyue not to house: nei thet he bym God speke. for he that byddeth him God speke, is partaker of his euill dedes. I had many thinges to wyte vnto you, neuertheless I wolde not wyte with pen and ynke: but I truste to come vnto you, and speake with you mouth to mouth, that our loue may be full. Thee sonnes of

the elect lady greete the.

A 23 2 37.

..

He is glade of Sapa, that he walketh in the truth: reioyseth them so becomynge vnto the poor chyliden in theyr persecution, bewyth the vniuersall decayng of Laodrephas, and the good reuoyce of Demetrius.



The elder vnto the beloved Sapa, whom I loue in the trouthe. I reioyce in all thynges that thou vnderstoddest and sawest well: as thy soule prospereth. I reioyced greatly, when þe brethren came, and certified of the truth that is in the, how thou walkest in trouthe. I haue no greater ioye then to heare that my sonnes walke in trueth.

I reioyce, thou wel safelyully what to enuer thou dost to the brethren, and to straungers, whiche haue wrytten of thy loue vnto all the congregacion. Whiche brethren when thou bringest forwardes of their iourney (as it becometh God) thou shalt w well: because that for his names sake they went forth, and toke nothinge of the Gentyles. We therefore ought to receyue such, that we also myghte be helpe to the trueth.

I wrote vnto the congregacion: but Diotrephes which leueth to haue the preeminence amonge them, receyueþ vs not. Wherefore if I come, I will declare his dedes which he doeth, tellinge on vs with malicious wordes, neither so theerwith consent, not only be him selfe receyueþ not the brethren: but also he forbyddeth thein that wolde, and thursheth them out of the congregacion.

I reioyce, followe not the euill, but the good. He that doeth well, is of God: but he that doeth euill seeth not God. Demetrius hath good reuoyce of all men of the trueth: and we our selues also be receyued, and we knowe that our reioyce is true. I haue many thinges to wyte: but I wil not wyte with pen and pynne wyte vnto the. For I trust I shall shortly see the, and we shall speake mouth to mouth. Dear be with the.

Thee sendes salute the. Grete thee sendes by name.

..

The Epistle vnto the Hebrewes.

How God deale touchingly with them of the olde age in sendinge them his Prophets, but moche more mercie hath shewed vs, in that he lent vs his owne sonne. Of the moche excellent glorie of Iesus Christe, whiche in all thinges is like to his father.

CAP. I.

I.

In tyme paste dyuerfly and many waies, spake vnto the fathers by the Prophets: but in these last dayes he hath spoken vnto vs by his sonne, whome he hath made heire of all thinges: by whom also he made the worlde. * Whiche beynge the bypphisme of his glorie, and cristelle ymage of his substance, bearynge by all thinges with himselfe of his power, hath to his owne person purged oure synne, and is spren on the right hand of the maiestie on hygh, & is moze exalted then the angels, for as moche as he hath by inherytaunce obteyned a moze excellent name then they.

For vnto whiche of the angels sayd he at any tyme: * Thou arte my sonne, this daye begate I the: and agayne: * I will be his father, and he shall be my sonne: * And agayne when he byngeth in the first begotten sonne in to the worlde, he sayth: * And all the angels of God shall worshippe hym. And of the angels he sayth: * We maketh his angels spirittes, and his mindeles flammes of fyre. But vnto the sonne he sayth: * God, thy seate shall be for euer and euer. The scepter of thy kingdome is a right scepter. Thou haste loucht thyne outrenes and hated wickednes. * Wherefore God, whiche is thy God, hath enoynted the with the spirit of gladnes aboue the felowes.

And thou Iode in the begynnynge haste layde the foundation of the erth. And the heuens are the worke of thy habes. They shall perswade, but thou waite endure. And all shall wete olde as doth a garmente: and as a vesture shalt thou change them, and they shall be chaunged. For thou arte as it were, and thy yere shall not faile. I knowe whiche of the angels sayde he at any tyme: Sit on my right hand, till I make thine enemyes thy fote stoe: Are they not all mynysters of synners, sent to mynster, for: these saith whiche shall be heires of saluation?

¶ The exhorteth vs to be obedyent vnto the new lawe, whiche Christe hath geuen vs, and not to be offended at the infirmitie and lowe degree of Christe, because it was necessarye, that for oure sake, he shoulde take such an humble state vpon hym, that he myghte be like vnto his brethren.

CAP. I.

II.

Wherefore we oughte to geue the more heed to the thynges we haue here least we perceiue. For of the worlde whiche was spoken by angels, was created: to that euer transgression and disobedience receyued a iust recompence to reward, howe shall we escape, if we despoile to gerate saluation, whiche at the heile began to be perschid of the Iode hym selfe, and afterwards was confirmed vpon vs, by them that heere is. God bearynge witness thereto, both by thynges and wordes also, and with diuers myracles and giffes of the holy ghooste, accordinge to his owne will.

He hath not vnto the Angels put in substation the worlde to come, wherof we speake. But one in a certayne place testifieth, sayenge. What is man, that thou arte mynde full of hym? or the sonne of man that thou wost byit hym? Thou makest hym lower for a season then the angels: thou crownest hym with honour and glorie, and hast set hym aboue the woobes of the synners. Thou hast put all thinges in substation vnder his feete. In that he put all thinges vnder hym, he lesse nothinge that is not put vnder hym. Wherefore we yete is not all thynges subdued, but hym that was made lesse then the Angels, we se that it was Iesus: whiche is crowned with glorie and honoure for the sufferynge of deathe: that he by the grace of God, shoulde taste of deathe for all men.

For it became hym, for whome are all thynges, and by whome are all thynges, after that he hadde brought many sonnes vnto gloie, that he shoulde make the Iode of thine saluation perfecte thowost sufferynge. For he that sanctifieth, and they whiche are sanctified, are all of one. For whiche cause he is not ashamed to call them brethren, sayng: * I will declare thy name vnto my brethren, and in the myddes of the congregation will I praise the. And agayne: I will put my trust in him. And agayne: * Beholde heere am I, & the children whiche God hath geuen me.

For as moche then as the children were partakers of fleshe and bloude, he also hym selfe lykethe to the parte with them, to put downe thowost deathe, hym that hadde rule ouer deathe, that is to saye the crucyell, & that he myghte deliuer them, whiche thowoste feare of deathe were duryng the yere left in bondage of bondage. For he in no place saith on him the angels: but the seed of Abraham taketh he on hym. Wherefore in all thinges it became hym to be made lyke vnto his brethren, that he myghte be mercifull, and a faithfull byshoppe in thynges concernynge God, to pouerge the peoples synnes. For in that he him selfe suffered and was tempted, he is able to sauoure them that are tempted.

¶ He exhorteth vs to be obedyent vnto the wordes of Christe, whiche is more worshipful, then the punishment of such as will needs harden theyr hartes.

CAP. I.

IIL.

Therfore holy brethren, caretakers of the heavenly callinge, consider the embassiatione and hyge priest of our profet from Christ Iesus, which was faithful to him that made him, euen as was Moyses in al his house. For this man is so much more worthy of glorye then Moyses as he that buphten an house is more worthy then the house selfe. For euery house is prepared of some man. What be they other now all things, to God. And Moyses hereby was faithful in all his house, as a minister, to deare intente of the things which shoulde be spoken afterwarde. But Christ, as a sonne, hath rule ouer the house (whose house are we) so that he hold fast the confidence and the exhortinge of that hope, unto the ende.

Wherfore as the holy ghost saith: so dare ye well deare his voyce, harden not your heates, after the rebellion in the daye of transacion in the worldes ende, where your fathers sinned me, proued me, and sate my woyles xl. yere longer. Wherfore I was geuen with that generation, and that daye. And here come in these verses: they haue not knowen my woyles, so that I sware in my woyle, that they shoulde not enter into my rest. Take heede (brethren) that there be in none of you an example in unbeliefe, that he shoulde departe from the luyngue God: but exioyce one an other daily, whyle it is called to daye, lest any of you worke harde herted thojour the deceyfulnesse of synne.

We are caretakers of Christe for the hope sure unto the ende the first foundation, so longe as it is sayde: to dare ye heare his voyce, harden not your heates, as when ye rebelled. For some, when they heare the voyce: howe be it not all that came out of the grete vnder Moyses. But with whome was he displeased. xl. yeres? Was he not displeased with them that synned, whose cathartes were ouerthrowen in the worldenesse? To whome sware he that they shoulde not enter into his rest: but unto them that beleued not? And we see that they coulde not enter in, because of unbeliefe.

The habbooth or rest of the Chydden: pangs of meane of unbelievers: the nature of the woyle of God.

C A P I.

IIII.

Let vs feare therfore lest any of vs forsakeinge the pions of entinge into his rest, shoulde come to come beynd. For vs to be was it declared, as well as unto them. But it piosited not them in that they heere the woyle, because they which brede it, coupled it not with a faith. But we whiche haue beleued, do enter into his rest, as contrarye wyle he saye to the other. * I haue sware in my woyle, that they shoulde not enter into my rest. And that spake he vntill longe after that the woyles were made and the foundation of the woyle layd. For he spake in a certayne place of the seventh daye, on this tope: And God

* dyd rest the seventh daye from all his woyles. And in this place agayne: Ther shall not come into my rest.

Synge therfore it foloweth that some muste enter therinto, and they to whom it was first preached, entered not therein for theye vnbeliefe: Agayne he appointed in Dauid a certayne pious daye after so longe a tyme: sayinge as it is reherced: this daye ye heare his voyce, he not heare heretofore. For ye shoulde haue gruen them rest, then woulde he not afterwarde haue spoken of an other daye. There remaneth therfore yet a rest to the people of God. For he that is entered into his rest, with a cease from his owne woyles, as God dyd frome his.

Let vs stand therfore to enter into that rest, lest any man fall after the same example, in to unbeliefe. For the woyle of God is quile, and ynpyrue in operation, and wherper then any two edge sword: and entered thoughte, euen into the bruydinge a sower of the soule and the spirite, and of the cyentes and the maye: and suggeth the thoughte and the centre of the better: merche in there any creature unmanifist in the sighte of him. For all things are naked and bare unto the eyes of hym, of whome we speake.

Chyrdre is our hyge priest, and seate of grace, and more excellent then the hyge priestes of the oldelawe.

C A P I.

V.

Synge then that we haue a grente hyge prieste, whiche is entered into beauen. (I meane Iesus the sonne of God) let vs holde our professioun. For we haue not an hyge priest, which can not haue compassion on our infirmities: but was in all poyntes tempted lyke as we are: but yet without synne. Let vs therfore go boldly vnto the seate of grace that we maye receiue mercie, and fynde grace to helpe in tyme of nede.

* For euery hyge priest taken out of men is ordeined for men, in things pertaynyng to God: to offer gyfte and sacrifices for synne: whiche can haue compassion on the ignoraunce, and on them that are out of the waye, because he him selfe also is compassed with infirmities: and for this himselfes sake he is bounde to offer for synners, as well for his owne part, as for the people. And no man hath honoure vnto him selfe, but he that is called of God, as was Aaron.

Euen so Iphitayle, Christ glorified not him selfe, to be made the hyge priest: but he that sayde vnto him: * Thou arte my sonne, this daye begate I the, glorified him. As he also in an other place spake: * Thou arte a priest for euer, after the order of Melchisedech.

Whiche in the dayes of his fleshe, dyd offer by prayres and supplications, as hee had expeyng and craved vnto him that was hable to saue him frome death: and was also heere, because of his Obedience. And thoughte he were

¶ Synne is: ouer to synne frome which all muste rest that enter in to the rest of a grete comfort in Christ.

¶ Christe is he that is called of God.

¶ For the foundation is sure.

¶ As sayth is the grounde of all grace: ween to be vntill the roote of all synne. * To be sure.

¶ As sayth is he that is called of God.

¶ As sayth is he that is called of God.

¶ The daye of his fleshe (synge, whiche of his humylyte).

to see Gods sonne, yet lerned he obedience, by
tho things whiche he suffered, and the cause of euerslasting saluati-
on vnto all them that obeye him: and is cal-
led of God an hygh priest, after the order of
Melchisedech.

D Whereof we haue many thynges to saye,
whiche are hard to be bettered: because ye are
dull of hearinge. For when as concerninge
the tyme, ye oughte to be teachers, yet haue
ye not againe, that we teach you the first
principles of the word of God: and are be-
come such as haue neede of milke, and not of
stronge meat: for euery man that is fed with
milke, is vnprofitfull of the word of righte-
ousnesse. for he is but a babe. But stronge
meat belongeth to them that are perfecte,
which thorow custome haue their wittes ex-
ercised, to iudge betwixt good and euill.

C He goeth forth with the thynges that he began in
the latter ende of the v. chapter: and exhorteth them
not to faigne, but to be steadfast and patient: liuing
God is sure in his promise.

CAP. VI.

Therfore leaueinge the doctrine pertay-
ninge to the beginninge of a childrens
man, let vs mount vnto perfection, and
leap on moye the foundation of repentance
towards God, of faith towards God,
of baptismes, of doctrine, and of leapinge on
of hands, and of resurrection towards death and
of eternal iudgement. And so will we to. yf
God permitt. for it is not possible that they
which were once lighted, and haue tasted of
the heavenly gift, and were become parteci-
pantes of the holy ghoſt, and haue tasted of the
good word of God, and of the power of the
world to come: yf they fall, shoulde be reu-
erend againe: and repentance, receyvinge vnto
them felues againe the sonne of God a ma-
kinge a mocke of him.

D For that easily which dyneth in the rayne
that cometh oft vpon it, and bringeth forth
herbes conuenient for them that dwelle it, re-
ceyue the blessinge of God. But that grounde
whiche beareth thornes and bysses, is reioy-
ced, and ngyre vnto cursynge: whose ende is
to be burned. Wherefore (deare frendes)
we trust to see better of you, and thynges whiche
accompany saluation, though we thus
speake. for God is not vnrighteous that he
shoulde forget your towe and laboure that
pertaineth to loue, whiche ye shewed in his
name, who haue ministered vnto the sayntes,
and yet minister. Yea, we desyre that euery
one of you shoulde the same diligence, to the
stabilysynge of hope, euen vnto the ende: for
ye saynt not, but solowt them, which tho-
row faith and patience wherpt the promises.

D for when God made promys to Abraham:
because he hadde no greater thinge to increa-
se by, he swore by him selfe, sayinge. Surely I
will be to thee and multiplye thee in dede. And
to aske that he hadde tarped a longe tyme: he
enoyed the promys. for men sweare by him

that is greater then them selues, and an othe
for confirmation is amonge them an ende of
all dryste. So God willinge breue aboun-
dantly to shewe vnto the byres of promys,
the stables of his counsaile, added an othe
that by two & immutable thynges (in which
it was impossible that God shoulde lye) we
myght haue perfect consolation, whiche haue
sted, for to holde fast the hope that is set be-
fore vs, whiche we haue as an ancre of the
soule, both here and hereafter, and enteringe in,
into tho thynges which are withouten the byle,
vnto whiche the forerunner is entred in, I
meane Iesus that is made an hygh priest for
euer, after the order of Melchisedech.

* Two im-
mutable thynges:
the promise and the
oath.

C He compareth the pfecthoſe of Christ vnto Mel-
chisedech, but to be farre moze excellent.

CAP. VII.

This Melchisedech, kynge of Salem,
whiche beyng pfecte of the mooste
hygh God, met Abraham, as he retur-
ned from the slaughter of the henges, and
blessed hym: to whome also Abraham gaue
cythes of all thynges: firste is to be inter-
pretation kynge of rightwysnesse: after that he is
kynge of Salem, that is to saye, kynge of
peace: without father without mother, with-
out kynne, and hath neither beginninge of
his dayes, neyther yet ende of his life: but is
lykened vnto the sonne of God, and conty-
nued a priest for euer. Consider what a ma-
thie was vnto whome the Patriarche Abrah-
am gaue cythes of the spoiles. And berep those
children of I. xxi. whiche receyue the office of
the priestes, haue a commaundement to take
accopying to the lawe, cythes of the people
that is to saye, of their brethren, yea though
they sponge out of the lynes of Abraham.
But he whose kynred is not counted amonge
them receyued cythes of Abraham, and bles-
sed hym that hadde he promysed. And with-
out anynaysynge, he which is lesse, recey-
ueth blessinge of him which is greater. And
here men that dye, receyue cythes. But there
he receyue cythes of whome it is witnesseth,
that he lyueth. And to save the trueth, I say
hym selfe also whiche receyue cythes, payed
cythes in Abraham, for he was yet in the lye
nes of his father Abraham, when Melchise-
dech met him.

Yf nowe these perfectione came by the
pfecthoſe of the I. xxi. (for vnder that pfect-
hoſe the people receyued the lawe) what neede
it further moze that an other priest shoulde
arise, after the order of Melchisedech, and not
after the order of Aaron? for yf the pfecthoſe
be translated, then of necessity must the lawe
be translated also.

for he of whome these thynges are spo-
ken, pertayneth vnto an other tyme, of whiche
newe man shoulde be the anſwer. for it is
evident that our I. xxi. (whome of the cythes
of Iudas of whiche tyme, I. xxi. spake no-
thinge concerninge pfecthoſe. And it is yet a
moze euident thyng, yf after the lykenes of
Melchisedech.

D but by his owne bloude he entered in, once for all into the holy place, and founde eternall redemption. **I** For by the bloude of oken and of goates, and the ashes of an heffer, when it was sprinkled, purged the uncleane, as coueringe the purgynge of the fleshe: how muche more shall the bloude of Christ (whiche thoughe the eternall spirite, offered hym selfe without spot to God) purge your consciences from dead workes, to serue the liuynge God?

And for this cause is he mediator of the newe testament, that thoughe death whiche chaunced for the redemption of those transgressors that were in the firste Testament, they whiche were called, myght receiue the promise of eternall inheritance. **I** For

where to euer is a testament, there must also be the death of him that maketh the testament. For the testament taketh effect when men are dead: for it is of no halue as long as he that maketh it, is a liue. For whiche cause also

neither the first testament was ordeyned without bloude. For when all the commaundmentes were rebol of Moyses to all the people, he took the bloude of calves and of goates, with water and purple, mooules and psope, a sprinkled bothe the booke, and all the people, sayinge: **I** This is the bloude of the testament which God hath appointed vnto you. **I** For euer, he sprinkled the tabernacle with bloude also, and all the ministring vessels. And also to almoste all thinges, are by the lawe poured with bloude, and withoute shedding of bloude is no remission.

It is then now that the resemblaunces of heauenlye thynges, be purified with such thynges: but the heauenly thynges them selues are purged with better sacrifices then are these. For a hynde is not entered into the holy places that are made with handes, whiche are but figures of true thynges: but is entered into very heauen, to appeare now in the sight of God for vs: not to offer hym selfe often, so the byrde prest entereth into the holy

place euery yere with seauynge bloude, for he muste haue often suffered frome the begynnyng of the worlde. But nowe in the ende of the worlde, hath he appeared once, to put synne to flighte, by the offeringe vp of hym selfe: And as it is appointed vnto men that euer shall once dye, and then cometh the iudgement. **I** Thus is Christ was once offered to take awaye the synnes of manne, and vnto theyn that looke for hym, he shall appeare agayne withoute synne vnto saluacion.

I For the olde lawe hadde no power to cleane awaye synne: but by the offeryng of his bodye once for all. In reheracion to recure this goodnesse of God, thankefulle, & patient, and withoute fayn.

C A P I. X.

For the lawe haung the shadowe of good thynges to come, and not the thynges in thier owne fashion can neuer wold

the sacrifices whiche they offer yere by yere continually, make the comarers therunto perfect: for wolde not then those sacrifices haue ceased to haue bene offered, because that the offerres beynge once poured shuld haue had no more conscience of synnes. **I** Wherefore in those sacrifices is there mencion made of synnes euery yere. **I** For it is impossible that the bloude of oxen and of goates shuld take awaye synnes.

Wherefore when he cometh into the worlde, he saythe. **I** Sacrifice and offeringe thou woldest not haue: but a bodye hast thou ordeyned me. In sacrifices and synne offeringes thou hast no lust. Then I saye: Loos I come, in the chief of the booke it is written of me, that I wolde be the will. **I** God. About, when he had sayde sacrifice and offeringe, and burnt sacrifices, and synne offeringes thou woldest not haue, neither had allowed (whiche yet are offered by the lawe) and then sayde: Loos I come to doo the will. **I** God: he taketh awaye the first to stablish the latter. Whiche will, we are sanctified by the offeringe of the bodye of Iesu Christ ones for all.

And euery prest is euer daye mistakynge, and ofte tymes offereth one manner of offeringe whiche cannot cleane awaye synnes. But this shal be after he hadde offered one sacrifice for synnes, late him wille for euery of the synne of God, and frome thenceforth sayeth I will haue my enemies be made his foote stooke. For with one offeringe hath he made perfect for euer them that are sanctified. And the holy ghost also beareth vs remorde of this, when he is tolde betwix: **I** Thus is the testament that I will make vnto them: after those dayes, sayeth the Lord. I will put my lawes in their heartes, and in their mynde I will write them, and their synnes and wickednes shall I remember no more. And where remission of these thynges is, there is no more offeringe for synne.

Whereby then that by the meanes of the bloude of Iesu, we may be bold to entre into that holy place, by the newe and liuynge waye whiche he hath prepared for vs, through the dyle, that is to saye, by his fleshe. And hence also we haue an byrde prest whiche is ruler ouer the house of God: let vs byrde byrde with a true heart in a full faith, sprinkled in oure hartes frome an euill conscience, and washed in oure bodies with pure water: and let vs kepe the position of oure hope withoute waucynge (for he is saythfull that promysed) and let vs consider one another, to prouoke vnto charite, and to good workes: and let vs not forsake the seauynge byrde that we haue amonge oure selues, as the manner of some is: but let vs exhorte one an other, and that to make the more, because ye that the daye diueth byrde.

For yf we synne willingly after that we haue receiued the knowledge of the truthe, there remaineth no more sacrifice for synnes, but a fearefull longynge for iudgement, and violent

*Luci. xlii.

*Ioh. xxi. b.

*Iude. b. v. c.

*Iude. c.

*Iude. xlii.

*Iude. xlii.

*Iude. xlii.

*Iude. xlii.

*Iude. xlii.

By saythe, he soughte Egypte, and feared not the fiercenes of the hynde, for he endured even as he hadde sene him whiche is inuisible.

¶ Thowthe saythe, he ordeined the eader lambe, and the effusion of blood, leaue that beareth the fyre boine, shoulde touche thepne.

¶ By saythe, they passed thowthe the red see, as by dypt lank, whiche when the Egyptians hadde assayed to too, they were drowned.

¶ By saythe, the wallis of Jerico fell toweie after they were compassed about seven dayes.

¶ By saythe, the barlot Kaab perished not towe the unbelievers, when he had receyued the spere to lodgenge passably.

And what shal I more say, the tyme wold sayme to tell of Gecon, of Saach, and of Sampson, and of Jephthas: also of Dauid and Samual, and of the Prophetes.

¶ Whiche thowthe sayth laboured bringynge wrought cryteousnes, obtyned the promyses, stopped the mouthes of fions, quenched the violence of fyre, escaped the edge of the sword, of weake force made stronge, wared valiant in fight, turned to fight the armies of the almes. And the womē receyued their dead caried to lyfe agayne.

¶ Other were racked, and woulde not be despayred, that they myght receyue a better resurrection. Other cased of wchynnes and scourges, moicoure of bones and pynement: were stoned, were bent a sonke, were tempted, were slayne with swertes, walked by and toweie, in wepes thynnes, in gootes thynnes, in net, tribulation, and detraction, whiche the woide was not worthe of: they wandred in twyldernes, in molestacyes, in deners and caues of the earthe.

And these all, thowthe saythe, obtayned good reposit: and receyued not the pynnes, God promysynge a better thyng for vs, shat they withoute vs shoulde not be made perfect.

¶ In exhortacion to be patient and steadfast in trouble and aduersite, upon hope of euertlastinge reward. A commendacion of the newe Testament about the oide.

CAPL

XII.

¶ Wherfore let vs also, forynge we are compassed with so great a multitude of twyldernes, laye awaye all that pyneth toweie, and the synne that hanger on, and let vs turne with pacience unto the battayle that is set before vs, loykenge unto Iesus the auctor, and synnwiler of oure saythe, whiche for the ioye that was set before hym, abode the crosse, and despyed the shame, and vs set toweie on the ruythonde of the tyme of god. Consyde therefore, howe he endured such speakinge agaynst hym of synners, leaue ye shoulde be wored and saynte in your mynnes, for ye haue not yettelysed vnto bloude.

Weddyng, depurynge agaynst synne. And haue forgotten the consolacion, whiche Iesus hath vnto you, as vnto chryden: my sonne despye not the challynginge of the Loyde, neither saynte when thou arte rebuour of him: for whome the Loyde loueth, hym he challyneth: yea, and he scourgeth euery sonne that he receyuet.

¶ Ye endure challynginge, God asseeth him selfe vnto you as vnto sonnes. What sonne is that whome the father challyneth not? Ye be not vnder correction (whiche of all are paratikes) then are ye barabares and not sonnes. Wherfore forynge we had fathers of our selfe whiche corrected vs, and we gaue them reuerence: shoulde we not myghte eache be in subiection vnto the father of spiritual gyftes that we myght lyeue? And they beiepf for a fette dapes, nurched vs after their owne pleaur: but be learent vs vnto that which is profitable, that we myghte receyue of his holynesse. In manner challynginge for the present tyme seemeth to be iopous, but greuous: but afterwaide it bringeth the quet seke of righte wyntnes, vnto them whiche are exercitid in the same.

Stretche forth the forynge agayne the handes whiche were let toweie, and the weakes knes, and se ye haue straighte stipes vnto your fete, leaue anye baltynge tume you out of the wyne: yea let it rather be deale. Ambace pear with all men and holynesse: our whiche no man shal se the Loyde. And Iohē, that no man be defuete of the grace of God, and that no rote of differens hyngye by and trouble, and thereby many be despyed: and that thore be no fornicatoy, of vniene person, as Elau, which for one breakfall sold his bytlyghte. Ye knowe howe that afterwaide when he wolde haue intrepred shet synge, he was put by, and he founde no meanes to come thereby agayne: no though he despyed it with teares.

¶ For ye are not come vnto the mounte that can be touched, and vnto burnynge fyre no yet to myl and darkenes and tēper of wether, neyther vnto the sounde of a trompe and the voyce of wordes: whiche they that herde it, twylded awaye: that the communication shoulde not be spoken to them. for they were not habie to abyde, that was spoken. If a beall hadde touched the mountayne, it miske haue bene doned, or thushe thowthe toweie a date: euen so terrible was the light whiche appeared. Wholes sayde, I feare and quake.

¶ But ye are come vnto the mount syon, and to the crite of the luynges God, the beauntyful Ierusalem: and to an innumerable spyghte of aungels, and vnto the congregacion of the first boine sonnes, whiche are wynten in heauen, and to God the iudge of all, and to the spytes of iust and perfect men, and to Iesus mediator, of the newe Testament, and to the synnwyllyng of bloude that speaketh better, then the bloude of Abel.

¶ Ye despye not hym that speaketh. for ye thep escape not whiche refueth hym that spake on earth: moche moche shall not ref.

Q. ii. cape

cept, yf we came awaye from him that heareth frome heauen: whose hope then shoulde the earth, and now declareth, sayenge: yet ones more will I waite, not the earth onely, but also heauen. Now, thus that he sayth, yet ones more, signifieth the remouynge awaye of those thinges which are taken, as of thinges whiche haue ended their course: that the thinges which are not taken, may remaine. Wherfore yf we receiue a bygginge whiche is not moued, we haue grace, wherby we maye serue God, and please him with reuerence and goodly feare. * For our God is a consuminge fyre.

Deut. xiii.

¶ The exhorteth vnto loue, to hearken to, to thinke vpon suche as be in aduantage, to magnifye wordes, to aske the counsel, to make moche of them that preache Goddes wordes, to beware of straunge learnynge to be content to suffer rebuke with xpius, to be thankfull vnto God, and obedyent vnto our heaues.

CAP. I. X I I I. *

Let brotherly loue continue. Be not forgetfull to lodge straungers. For they be haue byuers receiued angels into their houses vntuers. Remember them that are in bonds, euen as though ye were bounde with them. Be myghtyfull of them which are in aduersitee, as ye whiche are yet in your bondes. a Let weloche be hadde in pyce in all poyntes, and let the chaumber be vndispleyed for hope keepers and aduocates. God will subge. Let your conuersation be without couerse, and be contente with that ye haue already. For he deere sayth: * I will not scape the, neyther forsake the: that we may boldly saye: * The Lord is my helper, and I will not feare what man doth vnto me. Remember them whiche haue the oversight of you, whiche haue declared vnto you the wordes of God. The entes of whose conuersation, is ye loke vpon, and folowe their faith.

¶ weloche.

John. Ia.

¶ Gal. xvi. a.

¶ Aume. xix. a.

¶ Aume. xix. a.

¶ Eph. ii. c.

¶ Jesus xpius yesterday, and to daye, and the same continueth for euer. k- Be not caryed about with byuers & straunge learnynge. For it is a good thinge that the brette be flambred with grace, and not with meates, whiche haue not profited them that haue had theire paynne in them. * We haue an alleuie without they maye not eate bondes in the seruante. * For the bodies of those brethren whose bloude is brought into the holy place by the hygh priest to pouрге syne, are burne without the tentes. Therefore Jesus, to sanctifye the people with his owne bloude, suffered without the gate. Let be goo forth therefore out of the tentes, and suffer rebuke with him. * For here haue we no continuynge citye: but we seeke one to come.

For by him offere we the sacrifice of prayse alwaye to God: that is to saye, the fruite of those byuers, which confesse his name. To do good, and to distribute, forget not, for with suche sacrifices God is pleased. k- * Obeye them that haue the oversight of you, a submyt your selues to them, for they watche for

your saules, euen as they that must geue accomptes: that they maye to it with ioye, and not with greefe. For that is an vnyprofitable thinge for you. Praye for vs. We haue confidence because we haue a good conscience in all thinges, and wispe to knowe benefite. I wispe you therefore somewhat the more abundantly, that ye so do, as I maye be redressed to you quickly.

¶ The God appeare that brought agayne frash our Lord Jesus, the great Shepherd of the shepe, chooseth the bloude of the everlastinge testament, make you perfect in all good workes, to do his will, workynge in you that is pleasaunt in his sighte choosynge Jesus xpius. To whome be prayse for euer with the holy & vniuersal church. Amen. k-

I beseeche you (brethren) suffer the wordes of exhortation: for we haue written vnto you in fewe wordes: to knowe the brother Timothy, whom we haue sent from vs, with whome (yf he come worthy) I will be you.

Salute them that haue the ouer sight of you, and all the sayntes. They of Italye salute you. Peace be with you all: ¶ Amen.

¶ Sent from Italy by Timothy. .i.

But a man wyl saye: thou hast sayd, and I haue dedes: Wher me thy faith by thy dedes, and I will shew the my faith by my dedes. Best least thou that there is one God: Thou wilt well. The deuils also byreue and tremble.

What thou understandest, o thou dayne man that sayest without dedes is deed? Was not Abraham our father iustified throught woikes, when he offered Isaac his sonne upon the altier? Thou seest that faith wrought with his dedes, and through the dedes was the faith made perfect, and the scripture was fulfilled whiche sayeth: Abraham pleased God, and it was repured vnto hym for rightousnes, and he was called the frende of God. * * Ye se then that of dedes a man is iustified, and not of faith onely. Wherefore also was not Isaac the dearest iustified throught woikes, when he receaued the messengers, and sente them ouer an other waye? For as the bodie without the spirite is deed, even so faith without dedes is deed. f

Gen. xxi. b.
Good woikes
pleasing of
a faithful
heart declare
our iustifica-
tion before
God.
Gen. xxi. b. b

John. ii. a

What god and euill cometh throught the tonge. The duty of such as be learned. The difference betwene the wisdom of the Gospel and of the world.

C A P L I I I

My brethren, let not curie man be a marke, remembryng that he shall receiue the more damnation: for in many thinges he seme all yf a man seme not in word, the same is a perfect man, and habile to make all the body. Beholde we put brytes in to the bodies mouthes, that they shold owerpe vs, and we turne about all the bodye. Beholde also the wyppes, whiche though they be so greate, and are dyuyn of heate wyndes, yett are they turned about with a depe small helme, whither to euer the violence of the gountener will: when so the tonge is a lytle membe, and howe great thynges.

The tongue.

Beholde, howe grea a thyng is a lytle fyre hyndelike, and the tonge is fyre and a world of wickednes. So is the tonge set among our members, that it bespyeth the hole bodye, and setteth a fyre all that we haue of nature, and it is selfe set a fyre euer of hell.

All the nature of beestes and of byrdes, and of serpentes, and thynges of the see are miked and stained of the nature of man. But the tonge can no man tame. It is an vncle euill, full of deadly poison. It defileth the bodye of the father, and therewith curse we men, which are made after the lykenesse of God. Out of one mouth cometh blessing and cursing. My brethren these thynges ought not so to be. Dothe a founteyne send forth at one place, sweete water and bitter also? Can it fygge tree (my brethren) beare olue berries, or a bync beare figges? So can no founteyne giue bothe the salt water and sweete also. Yf any man be wylt and enuied with leuenge amonge you, let hym shew the woikes of his good conuersation in meeknes that is coupled with a softnes.

þ wisdom. 21
meeknes and
goodwille and
be ready to
be ready to

But yf ye haue bitter enuie a thyse in poue beeres, reioyce not: neither be spars agayn nill the trowth: this wisdom descendeth not from

above: but is earthly, natural and deuyllish. For where enuie and thyse, there is vnstabilities, and all manner euill woikes. But the wisdom come about to speake pure, then peaceable and gentle, and easy to be entreated, full of mercie and good frutes, without envye, and without simulation: for the frute yf rightousnes is lowen in pear, of them that inuysie may pear.

the wisdom
and woies of
god.
þ wisdom
that is, all
a man doeth
withoute the
frutes of god
maynteyn pear.

Where and whynging cometh of voluptuousnes. The friendship of the world is enemie before God. An exhortation to flee daunter and the danger of this life.

C A P L I I I

From whence cometh warre and fygge: hence amonge you: come they not from hence: euen of your voluptuousnes that reigne in your members. Ye lust and haue not. Ye enuy, and haue indignation, and can not owerpe. Ye fyghe and warre and haue not, because ye aske not. Ye aske and receiue not, because ye aske amply: euen to consume it vpon your voluptuousnes. Ye adouetters, and women that becke mattemonye: knowe ye not that the frendshipp of the world is enemie towarde God? Who so cuer will be a frend of the world, is made the enemy of God. Therefore to ye thinke yf the scripture saith in bapte. The dyuete that dwelleth in you, inditeth euil contrary to euill, but greuet more grea.

Submyt your selues to God, and respye the deuyll, and he will flee from you. Brame nye to God, and he will brame nye to you. Cense your handes ye spinners, and poure your byeres ye waucynge myndes. Suffre afflictions: for sothe ye and torpe. Lette poure laughter be turned to mourninge, and poure ioye to weepnes. Call downe your selues before the Lord, and he shall lyfte you vp. Bache byes not one another, but saye to each other: My brother, backe byeth the same, and Iudgeb the same. But yf thou iudge the same, thou art not a heper of the same, but a iudge. There is one lawe gyfte which is habile to saue and to destroye. What arte thou that iudgeb an other man?

þ the that hath
weyth of iud
gith and dyer
sore, iudg
the lawe as
be cruel, for
lawe to be
deed to be
deed to be

So to now ye that saye: to day and to morrow let be go in to luche a city, and continue there a yere and by and sell, and bypme: and yett can not sell what shall haile to morrow. For what thyng is your life? It is euen a vapour that appereth for a lytle tyme, and then passeth awaye: for that ye ought to saye: yf the world will and yf we lyue, let vs doo this or that. But now ye reioyce in your bynges. All luche reioyng is euill. Therefore to hym that knoweth how to do good, & doth it not, to hym it is synne.

¶ The that enueth the wicked theye men, theye openeth vnto patience, to beware of swearing, one to knowe: ledge his fauours to another, one to paye for another and one to labour to bypunge another to the crucite.

C A P L I I I

V. 20

The Revelacion of Saynt
John the buyne.

* Apoc. I. b.
* Cap. II. c.

best for euer.

Each the seventh from Adam prophesied before of such, saying. * Beholde, the Lords shall come with thousands of sayers, to geue iudgement agaynst all men, and so rebuke all that are vngodly amonge them of all they vngodly doings, whiche they haue vngodly committed, and of all they cruell sprakings, whiche vngodly sayners haue spoken agaynst hym.

These are murmurers, complainers, walkinge after they owne lufes, whose mouthes speake pious things. They haue men in greates reverence because of aduancement. But ye blessed, remember the wordes whiche were spoken before of the Apostles of oure Lords Iesu Christ, that they tolde you * where shoulde be begyles in the last tyme whiche shoulde walke after they owne vngodly lufes. These are makers of scdes, slethly, haunge no spieret.

* I. Cor. II. a.
* Tim. III. a.
* Rom. II. a.

But ye (dearly beloued) edifye your selues in your mouth holy scripture, playinge in the holy good, and kepe your selues in the loue of God, lookinge for the mercy of our Lords Iesu Christ vnto euerylastinge life. And haue compassion of some, separatynge them:

and other (sane with fear, pulleynge them oute of the fyre, and hate the synners nature of the flesh. And to him to be able to kepe you that ye fall not, and to preserve you faultlesse before the

presence of his glorie which loye, that is to saye, to god our fauour, whiche only is wise, be glorie, maiesty, dominion, and power, now and for euer.

Amen.

¶

(1)

Happye are they that heare the wordes of God and kepe it, the myght to the seven congregacions in Asia, (sith frum candylsches, and in the midd of them, one lyke vnto the sonne of man.

CAP. I.

I.



The revelacion of Iesu Christ, whiche God gaue vnto hym, to shewe vnto his seruantes thynges whiche must shortly come to passe.

* And he sente and thewed by his angell vnto his seruant John, whiche bare recorde of the wordes of God, and of the testimony of Iesu Christ, and of all thynges that he sawe. Happye is he that readeth, and they that heare the wordes of the prophesie, and kepe the thynges wyrtten therein. * of the tyme is at hand.

And to the seven congregacions in Asia. Grace with you and peace, from him which is and which was, and which is to come, and from the seven spyrtes whiche are present before his throne, and from Iesu Christ, which is a fayerfull wyrtne, and spryng begotten of the deede: and Lords ouer the kynges of the earth. Vnto him that * loued vs, and washed vs from synnes in his owne bloude, & made vs kynges and priestes vnto God by his father be glorie and dominion for euermore. Amen. * And he wrote with cloudes, and they also whiche persed him. And all kynredes of the earth shall saye. Amen. I am * Alpha & Omega, the begynnyng and the endynge, saynthe the Lords almyghty, whiche is, and which was, and which is to come.

The blessing
these in Asia.

* Heb. II. b.
* Rom. II. b.
* Ioh. I. a.

* Ioh. I. a.
* Ioh. I. a.

* Ioh. I. a.
* Ioh. I. a.

* Ioh. I. a.
* Ioh. I. a.

* Ioh. I. a.
* Ioh. I. a.

* Ioh. I. a.
* Ioh. I. a.

* Ioh. I. a.
* Ioh. I. a.

I John your brother and compaignon in tribulacion, and in the kynghome and patience whiche is in Iesu Christ, was in the yle of Patmos for the wordes of God, and for the wyrtnesse of Iesu Christ. I was in the spyrte on a sondaye, and herde vnto me a great voyce, as it hadde ben of a trompe, sayinge: I am Alpha and Omega, the fyrste and the last. And thou seest, wyrtne in a booke, and sende it vnto the congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

And I turned backe to se the voyce that spake to me. And when I was turned, I sawe seven golden candylsches, and in the myddes of the candylsches, one lyke vnto the sonne of man, clothed with a lyned garment downe to the grounde, and gyrd about the pappes with a golden girdle. His heed and his feete were white, as snowe, and as snowe: and his eyes were as a flame of fyre: and his feete lyke vnto brasse, as though they were in a furnace: and his voyce as the

* Ioh. I. a.
* Ioh. I. a.

* Ioh. I. a.
* Ioh. I. a.

* Ioh. I. a.
* Ioh. I. a.

* Ioh. I. a.
* Ioh. I. a.

* Ioh. I. a.
* Ioh. I. a.

founde of many waters. And he hadde in his ryghte hande seven keres. And oute of his mouthe wente a sharpe two edged swerde. And his face shone euen as the sonne in his strengthe.

And whyn I sawe him, I fell at his fete as dead. And he layd his ryghte hande upon me sayng vnto me: Feare not. * I am the fyrste and the last, and am a lyue, and was dead. And beholde I am a lyue for evermore, and have the keyes of hell and of death. Wherfore the thyngs whiche thou hast seene, and the thyngs whiche are, and the thyngs whiche shall be fulfilled hereafter: and the myracle of the seven keres whiche thou sawest in my ryghte hande, & the seven golden candlestyches. The seven keres are the messengers of the vii. congregacions. And the seven candlestyches whiche thou sawest are the seven congregacions.

The xlvij. thre soure congregacions to a monde. And howe theye were of hym that ouercometh

CAP. II.

Vnto the messenger of the congregation of Ephesus to wyte: these thynges sayeth he that holdeth the seven keres in his ryghte hande, and walketh in the myddes of the seven golden candlestyches. I knowe thy woekes, and thy labour and thy patience, and how thou canst not so beate them which are wyll, and examynest them which saye they are apostles, and are not: and hast founde them lyes, and bydest wasthe thy selfe. And hast patience: and for my names sake hast laboured and hast not faryed. Wherefore, I have somewhat agaynst the, for thou hast leste thy fyrste loue. Remember therefore from whence thou art fallen, and repent, and do the first woekes. * Elles I will come vnto the churche, and will remoue thy candlestyche oute of his place, unless thou repent. But this thou hast, because thou hast the dekes of the Nicolaitans, whiche dekes I also hate. Lette hym that hath eares, heare, what the spyrte sayth vnto the congregacions. To hym that ouercometh, will I gyue to eate of the tree of lyfe, whiche is in the myddes of the paradyse of God.

And vnto the angell of the congregation of Smyrna to wyte: These thynges sayeth he that is the fyrste, and the laste, whiche was dead, and is a lyue. I knowe thy woekes and tribulation and pouerthe, but thou art ryche. And I knowe in the blasphemy of them which call them selues Jewes and are not, but are the congregation of Sathan. Feare none of those thynges whiche thou shalt suffer. Beholde the dwyll shall cast of you in to prison, to tempte you, and ye shall haue tribulation x. dayes. Be faithfull vnto the ende, and I will gyue the crowne of lyfe. Lette hym that hath eares, heare, what the spyrte sayth to the congregacions. He that ouercometh, shall not be hurt of the seconde death.

And to the messenger of the congregation in Pergamos to wyte: This sayeth he which hath

the sharpe swerde with two edges. I knowe thy woekes, and where thou dwellest, euen where Sathans seat is, and thou keepst my name, and hast not denyed my fapthe. And in my dayes Antipas was a faithfull wyrtne of myne, whiche was slayne amonge you where Sathan dwelleth. But I haue a few thynges agaynst the, that thou hast these, them that mayntene the doctrine of Balaam * whiche taughte in Balake, to put occasion of synne before the chyliden of Israel that theye shoulde eate of mate dedicate vnto ydoles, and commit fornicacion. Euen so hast thou them that mayntene the doctrine of the Nicolaitans, whiche thynges I hate. But be conuerted, or elles I will come vnto the churche, and will fygge agaynst them with the swerde of my mouth. Lett hym that hath eares, heare what the spyrte sayth vnto the congregacions. To hym that ouercometh will I gyue to eate of the tree of lyfe, and will geve hym a white stone, and in the stone a newe name wyrtne, whiche no man knoweth, saunge he that receyue it.

And vnto the messenger of the congregation of Thiatira to wyte. This sayeth the sonne of God, whiche hath his eyes lyke vnto a flambe of fyre, whose fete are lyke brasse. I knowe thy woekes, and thy loue, fceure, and fapthe, and thy patience, and the dedes, whiche are moe at the laste then at the first. For withstanding I haue a few thynges agaynst the, * that thou sufferest that woman Tybale which called her selfe a prophetesse, to teache and to discerne my seruantes, to make them commit fornicacion, and to eate meates of ferec by vnto ydoles. And I gaue her spate to repent of her fornicacion, and she repented not. Beholde, I will caste her in to a bedde and them that commit fornicacion with her, in to greuous aduersite, excepte theye tounce frome thes dedes. And I will kylle her chyliden with deathe. And all the congregacions shall knowe that * I am he, whiche firsteth the reynes and dekes. And I will gyue vnto euerie one of you accorde vnto poure woekes.

And to you I saye, and vnto othere of them of Asia, as many as haue not this lernynge, and whiche haue not knowen the depense of Sathan (as they saye) I will put vpon you none other burthen, but that whiche ye haue alreedy. Holde faste tyll I come, and who so cure ouercometh and keepeth my woekes vnto the ende: to hym will I gyue power ouer nacions, and he shall rule them with a rodde of yron: and as the vessels of a potter, shall be brake them to shewere: Euen as I receyued of my father, so will I gyue hym the morninge starre. Lette hym that hath eares, heare, what the spyrte sayth to the congregacions.

He that suffereth and endureth the tyngeles of the congregacions, declaringe also the reward of hym that ouercometh.

Ad wyte unto the messenge of the congregation of Sardis: this sayth he that hath the spirit of god and the wyrtues. I know thy woordes: thou hast a name that thou speest, and thou arte deed. He awake, and strength I charge which remaine that are aspe to dye. For I have not founde thy woordes perfect before God. Remember therefore thou thou hast receyved an eyer, and do not lose it. * If thou walke not watche, I will come on the as a thefe, and thou shalt not knowe what houre I will come upon the. Thou hast a fewe names in Sardis, which have not decayed theyr garments: and they shall walke with me in white, for they are worthy. He that overcometh shall be clothed in white aspe, and I will not put his name out of the booke of lyfe, and I will confesse his name before my father, and before the angels. Let hym that heare these sayes, heare what the spirit sayth unto the congregacions.

Ad wyte unto the spynges dynges of the congregation of Philadelphia: this sayth he that is holy and true, * which hath the keye of David, whiche openeth, and no man shutteth, and whiche shutteth, and no man openeth. I knowe thy woordes. Wholde, I have set before the an open boore, and no man can shut it: for thou hast a lyttell strength, and hast kepte my saynges: and hast not denyed my name. Wholde I make thyn of the congregation of Sathan, whiche call thyn selfes Jews, and are not: but too lye. Wholde, I will make them that they shall come and stay with before thy seate: and shall knowe that I love the.

Because thou hast kepte the woordes of my patience, therefore I will kepe the from the houre of temptation, whiche I will come upon all the world, to tempt them that dwel upon the earth. Wholde, I come shortly. Holde that whiche thou hast, that no man take away thy crowne. Him that overcometh, I will make a pylre in the temple of my God, and he shall go no more out. And I will wyte upon hym, the name of my God, and the name of the city of my God, newe Jerusalem, which cometh downe out of heven from my God, and I will wyte upon him my newe name. Let hym that hath eares, heare, what the spirit sayth unto the congregacions.

Ad unto the messenge of the congregacion of Laodicia, wyte: This sayth the Amen, the faithfull and true wytnes, the beginning of the creatures of God. I knowe thy woordes that thou art neither colde nor hot. I wolde thou were colde or hot. So then because thou art neither hot, nor colde, I will put thee out of my mouth: because thou sayst thou art ryche and increasest thy goodes, and haddest neede of nothinge, and knowest not how thou art wretched and miserable, poore, blinde, and naked. I counsell the to buye of me golde tryed in the fyre, that thou mayst be rich: and whiche sayment that thou mayst be clothed, that thy shylde nakednes thou not appere: and any more thyne wyth eyes

sayne, that thou mayst se.

* As many as I love, I rebuke and chasten. Be feruent therfore and repent. Wholde, I stand at the doore and knocke. If any man heare my voyce and open the doore, I will come in unto him and wyll sup with him, and he with me. To him that overcometh I will I grant to syt with me in my seat, as I overcame and have gotten with my father in his seat. Let hym that hath eares, heare what the spirit sayth unto the congregacions.

Ad he seeth the heauen open, and the seate and one springe upon it, and spiritus feates aboute it with spiritus elders syttinge upon them, and fourte beastes prayseing God daye and nyght.

CAPL IIII.

After this I looke, and beholde a boore was open in heven, and the fyrd voyce whiche I heare, was as it were of a trumpet talking with me, which sayde: come up hether, and I will shewe the thynges whiche must be fulfilled hereafter. And forthwith I was in the spirits: and beholde a seate was put in heven, and one sate on the seate. And he that sate, was to loke upon hie into a iasper stone, and a iasperne floure. And there was a caryebow aboute the seate, in whiche I like to an emeralde. And about the seate were iasper seates. And upon the seates, xiiii. elders syttinge, clothed in white sayment, and had on theyr heedes crownes of golde.

And out of the seate proceded lightenynges, and thundynges, and voyces, and there were seuen lampes of fyre, burnyng before the seate, whiche are the seuen spirits of God. And because the seate there was a fer of glasse, I like unto a crystal, and in the myddes of the seate, and rounde aboute the seate were fourte beastes full of eyes before and behynde. And the fyre beest was lyke a lion, the fourde beest lyke a calfe, and the thyrde beest lyke a face as a man, and the fourth beest was lyke a feynge ryle. And the seate beest had the one of them fyre wynges aboute hym, and they were full of eyes withyn. And they had no rest daye nor nyght, saynges: * Holy, holy, holy, I sayde God almyghty, whiche was, and is, and is to come.

And when those beestes gave glorye and honour and thanks to hym that sate on the seate, whiche I heare, for they were: the xiiii. elders fell downe before hym that sate on the seate, and worshipped hym that sate with for ever, and sette theyr crownes before the seate saynges: Thou arte worthy, O Lord, to receyve glorye and honour and victorie, for thou hast created all thynges. For thy wylls shaldest, and thou wast created.

Ad he seeth the lambe openyng the booke, and thretye the fourte beastes, the xiiii. elders and the angels prayse the lambe, and so hym worshippe.

CAPL V.

And I sawe in the right hande of hym that sat in the throne a booke written within and on the backeside, sealed with seven seales. And I sawe a stronge angel wrythe cepted with a loud voice: Whoso wozthy to open the booke, and to loofe the seales therof. And no man in heuen ne in erth myght vnder the earth, was habile to open the booke, neyther to loke thereon. And I wept muche, because no man was founde wozthy to open and to cede the booke, neyther to loke thereon.

And one of the elders sayd vnto me: wepe not: Beholde a lyon of the tribe of Iuda, the roote of Dauid, hath obtained to open the booke, and to loofe the seven seales therof. And I behelde, and lo in the myddes of the seate, and of the foure bestes, and in the myddes of the elders rode a lambe as though he had bene kylled, whiche had seven hornes, and seven eyes, whiche are the spirites of God, sent in to all the world. And he came and toke the booke out of the righte hande of hym that sat vpon the seate.

And when he had taken the booke, the foure bestes and xxiij. elders fell downe before the lambe, haunging harpes, and golden vials full of odours, whiche are the prayers of sapientes, and they songe a new songe, saying: thou art wozthy to take the booke, and to open the seales therof: for thou wast kyllid, and hast redeemed vs by thy blood out of all kynedemes, and tonges, and people, and nations, and hast made vs vnto our God, kynges and prestes, and we shall reigne on the erth.

And I beheld, and I heede the voyce of many angels aboute the throne, and aboute the bestes, and the elders. And I heede thousandes of sayntes, sayinge with a loud voyce: Wozthy is the lambe that was kyllid to receyue power, and ryces, and myddome, and strengthe, and honour and gloze, and blessing. And all the creatures which are in heuen, and on the erth, and vnder the erth, and in the see, and all that are in them I heerd, sayinge: blessing, honour, gloze, and power be vnto hym that spedd vpon the seate, and vnto the lambe for euermore. And the foure bestes sayd Amen. And the foure and twenty elders fell vpon thei faces, and worshipped him that spedd for euermore.

¶ The lambe openeth the vi. seales, and many thynge foloweth thei openinge therof.

CAPL VI.

And I sawe when the lambe opened one of the seales, and I heerd one of the foure bestes say, as it were the voyce of thunders, come and se, and I sawe. And beholde there was a white seale, and he that sat on hym, had a bow, and a crowne was giut vnto him, and he went forth conquering, and for to overcome. And when he opened the second seale, I heerd the second best say: come and se. And there went out an other best that was redde, and power was giuen to him that sat thereon

to take praye frome the earth, and that they sholde kyll one an other. And thise was giuen vnto him a great sword.

And when he opened the thyrde seale, I heerd the thyrde best say: come and se. And I behelde, and lo, a blacke horse: and he that sat on him had a payre of balancers in his hande. And I heerd a voyce in the myddes of the foure bestes say: a measure of wheat for a peny, and the measures of barley for a peny: a peny and myne I thou hast not. And when he opened the fourth seale, I heerd the voyce of the fourth best say: come and se: and I beheld, and beholde a green horse, and his name that sat on him was death, and hell foloweth after hym, and power was giuen vnto them curi þ fourth parte of the erthe to kyll with sword, and with hunger, and with death that cometh of vermen of the erth.

And when he opened the fyfte seale, I sawe vnder the altire, the soules of them that were kyllid for the wordes of God, and for the testimony whiche they had, and they cepted with a loud voyce, sayinge: Howe longe tarest thou Rhye, holy and true, to tuger, and to avenge our blood on them that dwell on the erth? And long whete garments were giuen vnto euery one of them. And it was sayd vnto thei that they sholde rest for a lytle season, tyl the nombre of thei felowes and bretheren, and of them that sholde be kyllid as they were, were fulfilled.

And I beheld when he opened the sixt seale, and to thers was a greates earthquake, and the sunne was as blacke as sacke clothe made of beere. And the moone was euen as blood, and the strees of heuen fell vnto the erth euen as a fogge tree casteth from her fygges, when she is shaken of a myghty wynde. And breuen banished a waye, as a scoll when it is tolled together. And all mountayns and ples, were mowed out of thei places. And the kynges of the erth, and the great men, and the ryche men, and the chiefe captaynes, and the mighty men, and euery bondman, and euery free man, and euery selaw in tennes, and in cothes of the viles: and sayd to the hylls and rockes: fall on vs, and byde vs frome the presence of hym that sitteth on the seate, and from the wrath of the lambe: for the great daye of his wrath is come, and who can endure it.

¶ The seyth the seruantes of God sealed in thei foreheades out of all nations and people, which though they suffer trouble, yet the lambe feedeth them, leadeth them to the fountayne of lyfving water, and God shall wypp awaye all teares frome thei eyes.

CAPL VII.

After that, I sawe foure angelles stande on the foure cornes of the erth, holdinge the foure wyndes of the erth, that the wyndes sholde not blowe on the erth, neyther on the see, neyther on any tree.

¶ And I sawe an other angel ascende from the rynging of the sunne, whiche had the seale of the lyfving God, and he cepted with a loud

Ezay. xlviii. a

Ishai. hoyle.

Ereue hoyle.

Soules vnder the altire

Ereue. iij. b
Dicit. b. and
Luce. xxiij.Ereue. iij. b
Dicit. b. and
Luce. xxiij. b.

wope to the foure angells (to whom power was giuen to hurt the erth and the see) saying hurt not the erth, neither the see, neither the trees, till we haue sealed the seruantes of our God in their forebodes.

¶ And I herd the nombre of them which were sealed, and there were sealed an hundred and xliij. thousand, of all the tribes of the children of Israel. Of the tribe of Iuda were sealed xii. thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue. ¶ Of the tribe of Aser were sealed twelue. ¶ Of the tribe of Issachar were sealed twelue. ¶ Of the tribe of Manasse were sealed twelue. ¶ Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue. ¶ Of the tribe of Iasacar were sealed twelue. ¶ Of the tribe of Zabulon were sealed twelue thousand. Of the tribe of Joseph were sealed twelue. ¶ Of the tribe of Benjamin were sealed twelue thousand.

¶ After this I behelde, and lo a great multitude (whiche no man coulde nombre) of all nations and people, and longes, stood before the seate, and before the lambe clothed with long white garments, and palmes in their handes, and cryed with a loud voice, saying: Worthy is hym that sitteth upon the seate of our God, and unto the lambe. And all the angells stode in the compaie of the seate, and of the elders, and of the foure bestes, and fell before the seate on theyr faces, and worshipped God, saying: Amen. Blessynge and glory, wisdom and thankes, and honour, and power, and myght be unto our God for evermore. Amen.

¶ And one of the elders answered, saying unto me: what are these which are asseid in long white garments, whence came they? And I sayd unto him: I orde thou wost. And he sayd to me: these are they which came out of great tribulation, and made theyr garments large, and made them white in the bloude of the lambe: therefore are they in the presence of the seate of God, and serue him day and night in his temple, and he that sitteth in the seate will dwell amonge them. They shall hunger no more, neither thirst any more, and they shall not be hurt of the sunne, nor of the heate, neither of the colde, nor of the frost. And I will lead them vnto fountaynes of liuing water, and God shall wype away all teares from theyr eyes.

¶ The seventh seale is opened, there silence in heauen, the foure angells blowe theyr trumpets, and greates plagues followe vpon the erth.

CAPL VIII.

¶ And when he hadde opened the seventh seale, there was silence in heauen about the space of halfe an houre. And I sawe there were giuen seven trumpets. And an other angell came and stode before the altier, and vnto him was giuen the golden censur, and muche of obolues

was giuen vnto him, that he shoulde offer of the papers of all papies vpon the golden altar, which was before the seate. And the smoke of the obolues which came of the papers of all papies, ascended by before god out of the angells handes. And the angell took the censur, & fylled it with fyre of the altier, and caste it in to the erth, and voyces were made, and thundrynges and lightnynges, and reboules.

¶ And the seven angells which had the seven trumpets prepared them selues to blowe. The first angell blew, and there was made voyce and fyre, whiche were mingled with bloude, and they were cast in to the erth: and the thyrde parte of trees was burnt, and all grene graffe was bent. And the seconde angell blew: and as it were a great mountaine burnynge with fyre was cast in to the see, and the thyrde parte of the see was turned to bloude, and the thyrde parte of the creatures whiche had lyfe, dyed: and the thyrde parte of theyr were destroyed.

¶ And the thyrde angell blew, and there fell a great fiere from heuen burnynge as it were a lamp, and it fell in to the thyrde parte of the ryuer, and in to fountaynes of waters, and the name of the ryuer is called eufrates. And the thyrde parte was touned to wormetoad. And many men dyed of the waters, because they were made vyrtic. ¶ And the fourth angell blew, and the thyrde parte of the sunne was imptren, and the thyrde parte of the mone, and the thyrde parte of the steres: so that the thyrde parte of tyme was darkened. And the daye was imptren, that the thyrde parte of it shoulde not dysce, and I knewe the nyghte. And I behelde and herde an angell flynge thorow the myddes of heuen, sayynge with a loud voyce: Wo, wo to the inhabytors of the erth, because of the voyces to come of the trumpets of the thyrde angells which were yet to blowe.

¶ The fifth and sixth angell blew, they troumpe: the farrer salicyt from heauen: the locustes come out of the smoke: The sixth was to pisse: the foure angells that were bounde are loosed, and the thyrde parte of men is kylled.

CAPL IX.

¶ And the sixth angell blew, and a fiere fell from heuen vnto the erth. And to hym was giuen the keye of the bottomlesse pit. And he opened the bottomlesse pit, and there arose the smoke of a great fountaine. And the sunne and the ayre were darkened by the reason of the smoke of the pit. And there came out of the smoke locustes vpon the erth: and vnto them was giuen power as the scorpions of the erth haue power. And it was remembred vnto them that they shoulde not hurt the grais of the erth: ne any grene thyng: neither any tree: but onely those men whiche haue not the seale in theyr forebodes. And to them was commaunded that they shoulde not kyll them, but that they shoulde be vexed fyre monethes, and theyr payne was as the

Whipped the dragon whiche gaue power vnto the beest, and they too: Whipped the beest, sayinge wha is lyke vnto the beest? who is habie to warre with him?

And there was giuen vnto him a mouth, that spake great thynges and blasphemyes, and power was giuen vnto him to doo. xliij. monethes. And he opened his mouth vnto blasphemie agaynst God, to blasphemie his name and his tabernacle, and then that dwelt in heuen. And it was giuen vnto him to make warre with the sayntes, & to overcome them.

And power was giuen vnto ouer all hundrethes tonge and nacion, and all that dwelt vpon the erth to worship him, whose names are not written in the booke of life of the lambe, which was kylled from the begynnyng of the world. yf any man heare an eare, let him heare. * The that leueth in to captiuitie, shal go in to captiuitie:

* the that kylleth with the swerde, must be kylled with a swerde. There is the patience and the fardyn of the sayntes.

And I behelde an other beest comyng by ouer the erth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he dyd all that the fyrst beest coulde do in his presence, and he caused the erth, and them which dwell therein, to worship the seck beest, whose deadly wounde was healed. And he dyd great wonders, so that he made fyre come downe from heuen in the sygne of men. And he perswaded them that dwelt on the erth by the means of those signes whiche he had power to do in the sygne of the beest, sayinge to them that dwelt on the erth: that they shoulde make an ymage vnto the beest, whiche had the wounde of a swerde, and dyd lyue.

And he had power to geue a sperte vnto the ymage of the beest, and that the ymage of the beest shoulde speake, and shoulde cause that as many as woulde not worship the ymage of the beest shoulde be kylled. And he made all bodie small and greake, & the and house, & fre and bonde, to receiue a marke in theyr ryght handes, or in theyr foreheades. And that no man might bye or sell, save he that had the marke of the name of the beest, either the nombre of his name. There is worship. Let him that hath wyte count the nombre of beest. For it is the ebe nombre of a man, and his nombre is fyre honored, the fyre and the fyre.

¶ The lambe standeth vpon the mounte Sion, and seeth vnder his feete congregacion with him: The angellet sheweth to the church of God and elects of the fall of Babylon.

CAPL. XIII. 4.

And I lohed, and lo a lambe stode on the mounte Sion, and with him au. L. and xliij. thousande haunginge his fathers name written in theyr foreheades. And I receiue a voyce frome heuen as the sounde of manye waters, and as the voyce of a great thonder. And I heere the voyce of harpers harpnyng with theyr harpes. And they longe as it were a newe songe, before the seate, and before the

four beestes, and the elders, and no man coulde learne that songe, but the hundred and foure and foure thousande, whiche were redeemed frome the erth. These are they whiche were not defiled with women, for they are virgins. These to followe the lambe whiche to see the goates. These were redeemed from men, bringe the fyrst teures vnto God, and to the lambe, and in theyr mouthes was founde no gyle. For they are without spotte before the seate of God.

And I sawe an angellet geue thetre myddes of heuen, haunginge an euerylasyng Gospell, to preache vnto them that lye and dwell on the east, and to all nacions, kyngdomes, and conges and people, sayinge with a loud voyce: feare God, and geue honour to hym, for the hour of his iudgement is come: and worship him, that made heuen and earth, and the see, and fontaynes of water. And there folowed an other angellet, sayinge: * Babylon is fallen is fallen that greake cyte, * for shee made all nacions bypnde of the wyne of her fornicacion.

And the thyrde angellet folowed them sayinge with a loud voyce: yf any man worship the beest and his ymage, and receiue his marke in his forehead, or on his hande, the same shall drynke the wyne of the wrath of God, which is pouered in the cup of his wrath. And he shall be punished in fyre and byrmene, and be dwelled the holy angels, and before the lambe.

And the smoke of theyr torment ascended byuermore. And they haue no rest day nor nyght whiche worship the beest and his ymage and and who to euer receiveth the pynte of his name. There is the patience of sayntes. These are they that kepe the commandementes and the fardyn of Jesus.

And I heere a voyce from heuen, sayinge vnto me: wyte. wyllest thou see the tree, which heere stonde bye in the 2. oke, euen so sayeth the sperte that they maye receiue from theyr labours, but theyr workes shall followe them.

And I lohed, and beholde a whyte cloude, and vpon the cloude one sytynginge lyke vnto the sonne of man, haunginge on his head a golde crowne, and in his hande a sharpe sickle. And an other angellet came out of the temple sayinge with a loud voyce to him that sat on the cloude. * Thynke in the sickle and reape, for the tyme is come to reape, for the tyme of the earthe is ripe. And he that sat on the cloude, thurst in his sickle on the erth, and the erth was reaped.

And an other angellet came out of the temple, whiche is in heuen, haunginge also a sharpe sickle. And an other angellet came out frome the altar, whiche had power ouer fyre, and cryed with a loud voyce to him that had the sharpe sickle, and sayd: thynke in the sharpe sickle, and gather the clusters of the erth, for her grapes are ripe. And the angellet thurst in his sickle on the erth, and cutt downe the grapes of the vynesynode of erth, & cast in to this in to the great wyndmill of the wrath of God, and the wyndmill was troden without ceasinge, and bloude came out of the fere, euen vnto

¶ 1. cor. 12.

¶ 2. cor. 12.

¶ 3. cor. 12.

¶ 4. cor. 12.

¶ 5. cor. 12.

¶ 6. cor. 12.

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¶ 43. cor. 12.

¶ 44. cor. 12.

¶ 45. cor. 12.

¶ 46. cor. 12.

¶ 47. cor. 12.

¶ 48. cor. 12.

¶ 49. cor. 12.

¶ 50. cor. 12.

THE REVELACION.

the horse bysides by the space of a thousande and fower hundred furlonges.

¶ The seven golden vialles, haunge seven byales full of wrath.

C A P I.

XV.

And I sawe an other signe in heauen, great and maruailous, seven angelles haunge the seven laste playes, for in them is fulfilled the wrath of God. And I sawe as it were a glassse full, mingled with fyre, and them that had gotten victory of the beast, and of his image, and of his name, and of the nombre of his name, stande on the glassse, haunge the barnes of God, and they song the songe of Moyses the seruante of God, and the songe of the lambe: sayinge: Great and maruailous are thy workes: O Lord God almightyng, full and true are thy wayes hnge of sayntes. Who shall not feare: O Lord God glorify thy name: for thou only art holy, and all gentiles shal come and worship before the, for thy iudgements are made manifest.

* Chap. III. Verse. 2.

And after that I looke, and beholde the temple of the tabernacle of testimonye was open in heuen, and the seven angelles came out of the temple, whiche had the seven playes, clothed in pure and bright linnen, and haunge they: beedles gyrded with golden girdles. And one of the foure beedles gaue vnto the seven angelles seven golden byalles full of the wrath of God, whiche I purth for euer more. And the temple was full of the smoke of the glory of God, and of his power, and no man was habie to enter in to the temple, till the seven playes of the seven angelles were fulfilled.

¶ The Angelles poure oute they byalles full of wrath.

C A P I.

XVI.

And I herd a great voyce out of the temple sayinge to the seven angelles: Go your wayes, poure out your byalles of wrath vpon the erth. And the first went and poured out his byall vpon the erth, and there fel a noysoe and a voyce bothe vpon the men whiche had the marke of the beast, and vpon them whiche had the byall of the first angel. And the seconde angel shed out his byall vpon the see, and it turned as it were in to the blood of a dead man: and euery lyuynge thyng dyed in the see. And the thyrde angel shed out his byall vpon the ryuers and fountaynes of waters, and they turned to bloud. And I herde an angel saye: Woe whiche art and make, thou art rebellious and holy, because thou hast giuen such iudgements, for they shed out the blood of sayntes and prophetes, and therefore hast thou giuen them blood to drinke, for they are worthy. And I herde an other out of the altar say: Sure to the Lord God almightyng true and righteous are thy iudgements.

And the fourth angel poured out his byall on the sunne, and power was giuen vnto him to burne men with heat of fyre. And the men

raged in great heat, & spake euill of the name of God, whiche hath poure oute these playes, and they repented not, to giue him glory. And the fyfte angel poured oute his byall vpon the seat of the beast, and his kingdome turned dark, and they gnawe they tonges for paine and blappeded the God of heuyn: for he and payne of they: soyes, and repented not of theyr dedes.

And the sixte angel poured out his byall vpon the great ryuer Euphrates, and the water dyed by, that the wayes of the hnges of the East shoulde be prepared. And I sawe the vncient syces, lyke flogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophete. For they are the sprites of druffe workinge myracles, to go out vnto the hnges of the erth, and of the hole worlde, to gather them to the batayle of that great daye of God almightyng. Whiche I come as a theefe. Wappte is he that watcheth and kepe his garments, lest he be founde naked, and men be his syces. And he gathered them together in to a place called in the Hebrew tongue Remagedon.

And the seventh angel poured out his byall in to the ayre. And there came a voyce out of heuen frome the seate, sayinge: it is done. And thre folowed voyces, thynnynges, and lyghtenynge, and there was a greete earthquake, suche as was not sydens men were vpon the erth, so mighty an earthquake and so greate. And the greete earthquake was bynded in to thre partys, and the cyties of all nacions fell. And greate Babylon came in remembrance before God, to geue vnto her the cup of the wyne of the fiercenes of his wrath. And they fled awaye, and the mountaynes were not founde. And there fell a great bayle as it had ben talentes out of heuen vpon the men, and the men blappeded God: because of the plage of the bayle, for it was greate and the plage of it foze.

¶ The descretyb the woman styng vpon the beast with ten hurtes.

C A P I.

XVII.

And there came one of the seven angelles, whiche had the seven byalles: and calked with me, sayinge vnto me: come, I will shewe the the iudgement of the great hooste that I spake vpon many watres, with whom haue committed fornicacion, the hnges of the erth, so that the inhabyters of the carthe are broken with the wyne of her fornicacion. And he caried me awaye in to the wyldernes in the desert. And I sawe a woman sye vpon a cok coloured best, full of names of blasphemys, whiche had ten hurtes. And the woman was arrayed in purple and roie colour and decked with golde, precious ston, and pearles, and had cup of golde in her hand full of abominacions and fylthynesse of her fornicacion. And in her torked was a name written a mystrer, greate Babylon the mother of harlotrye.

THE REVELATION.

[illegible]

¶ Example c; thanks are given unto God for iudgemente the whole, and for arrangeage the soules of his seruantes. The Angell will not be worshipping. The foules and braydes are called to the slaughter.

CAP I. XIX.

[illegible]

And I heard the voice of many waters, saying, I will be as strong as thunder, saying, Alleluia. For our omnipotent God, Jesus, is as a light unto him, and as a light unto him, for the multitude of the lambs he came, and his name is Jesus, saying, and to her was granted, that she should be heavenly with pure and good spirits. For the rays of the righteousness of the angels, and the rays unto me, O happy, are they which are called to the lambs' supper. And to him unto me, these are the true angels of God, and I call all his, to worship him, and he says unto me, I shall do that. For I saw the twelve servants, and one of the brethren, and of them that have the testimony of Jesus, I saw the God, for the testimony of Jesus is the fruit of the prophesy.

[illegible]

affirmative, that he has the right to be treated as a human being. He is not a slave, and he is not a property. He is a man, and he has the same rights as any other man. He is not a thing, and he is not a commodity. He is a person, and he has the same dignity as any other person. He is not a slave, and he is not a property. He is a man, and he has the same rights as any other man. He is not a thing, and he is not a commodity. He is a person, and he has the same dignity as any other person.

[illegible][illegible]

The dragon is bounde for a thousande yeres
The first Arpie, and receiue iudgement.

CAP. XX.

And I sawe an angel come do tene fro
brier, vnaunge the large of the botom
leste pette, and a grate chayne in his
hande. And he toke the dragon that vble
sest it to his the deuyll and satanas, and he
trounde him a thowse peres, and ade hys
in to hys botomleste pette, and he bound him,
and set a seale on hym, that he shoulde burthe the
people no more, vntill the thousand peres were
fulfilled. And after that he muste be loosed for
a lytell season.

And a few letters and they late upon them,
and judgement was given unto them: and I
tame the foules of them that were tormented
at the works of Aie, and for the worship
of Aie, which had not worshipped the beeh, nor
the sun, neither had taken his name
unto themselves: and I tamed the
shepherd, and regarded him, I gave a thousand
times more: but the other of the dead men
did not deserve, till the resurrection: peres were
punished, as has in that full resurrection. I be-
lieve and hope that each place in the first
resurrection is in the full: the second will
be no more, for they will be the perfect
sons and daughters, and shall rise with
an abundance of grace.

And when the thousand years are expired,
 Satan shall be loosed out of his prison, and
 shall go out to deceive the people, which are
 in the four quarters of the earth. And he
 shall gather them together to battle,
 to fight.

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*Patricia
Duke
The council
refused to be
worshipped.

* ॐ नमः शिवाय ॥

¶ This is the Table wherín ye shall
 fynde the Epistles and the Gospels
 after the use of Salisbury.



Ho to fynde them the
 soner: so shall ye seeke af-
 ter these Capitall letters
 by name: A. B. C. D.
 which stande by the orde of
 this booke, alwayes. Wher
 under the letter there shall
 ye fynde a crosse: & where
 the Epistle of the Gospell begynnet, and
 where the endis, there shall ye fynde half
 crosse. ¶

¶ And the first lene in this table alwayes is
 the Epistle, and the seconde lene is alwayes
 the Gospell.

¶ On the firste Sondage in
 the Advent.

This also we know. Rom. xij. 18
 When they seke us. Mat. xij. 12

¶ On the second daye.

Be patient theye begethen. Iero. v. 13

¶ The begynninge of the Gospell. Mat. i. 1

¶ On the firste daye.

¶ State the. ii. Chapter. Mat. i. 1

¶ In thole dayes John. Mat. i. 1

¶ On the seconde Sondage

in the Advent.

What so ever thinges are writen. Ro. x. 1

And there shalbe hymes. Luc. x. 1

¶ On the third daye.

Zacharie the. vii. Chapter. Mat. x. 1

¶ Where I hope to see you. Mat. x. 1

¶ On the firste daye.

¶ State the. iij. Chapter. Mat. x. 1

¶ John bare witness of him. John. i. 1

¶ On the thirde Sondage in

the Advent.

Let men this daye esteeme us. i. Cor. iij. 2

¶ When John begane in prison. Mat. x. 1

¶ On the fourth daye.

¶ State the. v. Chapter. Mat. x. 1

¶ And in the. vi. moneth the. Lu. i. 1

¶ On the firste daye.

¶ State the. x. Chapter. Mat. x. 1

¶ Where I hope to see you. Lu. i. 1

¶ On the fourth Sondage in

the Advent.

Rejoice in the. Lxxviii. Chapter. Philip. iij. 1

And this is the recepe of John. John. i. 1

¶ On the twelfth daye.

¶ State the. v. Chapter. Mat. x. 1

¶ And this was of him went. Lu. vi. 1

¶ On the firste daye.

¶ Zacharie the. v. Chapter. Mat. x. 1

¶ Take hede beware of the leuen. Mat. viij. 1

¶ On the thirde Sondage.

¶ State the. x. Chapter. Mat. x. 1

¶ When his mother mary was. Mat. i. 1

¶ In the. Lxxviii. Chapter. Mat. x. 1

¶ For the grace of God. Mat. x. 1

¶ In folowed in thole dayes. Lu. i. 1

¶ At the. v. Chapter. Mat. x. 1

But after that the hymnes. Mat. iij. 1

¶ The shepherdes sayde one to. Lu. i. 1

At the. iij. Chapter. Mat. x. 1

¶ God in tyme past duerly. Mat. x. 1

¶ In the begynninge was. John. i. 1

¶ On the firste Sondage.

¶ State the. x. Chapter. Mat. x. 1

¶ Wherefore beholde I sende. Mat. x. 1

¶ On the firste Sondage.

¶ State the. x. Chapter. Mat. x. 1

¶ In the thirde daye.

¶ And I loke, and lo I ambe. Mat. x. 1

¶ On the firste Sondage.

¶ State the. x. Chapter. Mat. x. 1

¶ On the firste Sondage.

¶ State the. x. Chapter. Mat. x. 1

¶ On the firste Sondage.

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¶ State the. x. Chapter. Mat. x. 1

¶ On the firste Sondage.

¶ State the. x. Chapter. Mat. x. 1

THE TABLE.

[illegible]

THE TABLE.

C On the thirde Sunday after Easter dape.
 I dearly beloved I beleve you. i. Pet. ij. C
 As for a while ye shall not se. i. John. xij. D
 On the fourth dape.
 I tell children, these. i. John. ij. A
 There arose a question betweene. i. John. iij. B
 On the fift dape.
 Ye are all the children. i. i. Thel. v. B
 I am come a light into the. i. John. xij. A
C On the fourth Sunday after Easter dape.
 Every good offe, and every. i. Jaco. j. C
 But now go, I move to. i. John. xij. B
 On the fift dape.
 Ye which have not the faith. i. Jac. ij. A
 Holy father kepe in them. i. John. xij. B
 On the fift dape.
 Ye is then how that of. i. Jac. i. D
 Heare children yet a tell. i. John. xij. B
C On the fift Sunday in the Crof dape.
 And se that ye be woe of. i. Jac. ij. B
 I tell ye I save unto. i. John. xij. C
 On the fift dape.
 Knowledge pour fauten one. i. Jac. v. D
 I hope of you that have a. i. Lu. xij. A
 On the fift dape.
 Glorie the. xij. Chapter. i. Mar. xij. D
 And Jesus sat out against. i. Mar. xij. D
 On the fift dape.
 The multitude of them that. i. Act. iij. C
 These women spake Jesus to. i. John. xij. A
C On the fift Sunday in the fift Sunday dape.
 In the former treatise weare. i. Act. i. A
 After that he appeared. i. Mar. xij. C
 On the fift Sunday after Ascension dape.
 De pe therefore brethren and to. i. i. Pet. iij. B
 But when the comforter is. i. John. xij. D
 On the fift Sunday in the fift Sunday dape.
 It fortuned, whyle Apollas. i. Act. xij. A
 Ye pe loue me kepe my command. i. John. xij. B
 On the fift Sunday dape.
 When the fift dape was come. i. Act. ij. A
 Ye a man loue me and will kepe. i. John. xij. C
 On the fift dape.
 And he commanded us to preache. i. Act. x. C
 God to loue the two; the. i. John. iij. B
 On the fift Sunday dape.
 When the Apostles which we. i. Act. iij. C
 I tell ye I save unto you. i. John. xij. A
 On the fift Sunday dape.
 Peter stepped forth with the. i. Act. ij. C
 So man can come to me except. i. John. vi. C
 On the fift Sunday dape.
 Then came Philip into a clype of. i. Act. viij. A
 Then called he the. xij. together. i. Lu. v. A
 On the fift Sunday dape.
 Ye men of Israel heare the. i. Act. ij. D
 And it happened on a certayne. i. Lu. v. D
 On the fift Sunday dape.
 And the next Sabbath dape. i. Act. xij. A
 And he arose up and came out. i. Lu. iij. A
 On the fift Sunday dape.
 After this I looked, and beholde. i. Beue. iij. A
 There was a man of the. i. John. iij. C
 C. Lopus C. hysti dape.

That which I came unto you. i. i. Cor. xij. C
 I say I tell ye is made in. i. John. xij. A
C On the first Sunday after Trinitie dape.
 For God is love, in this. i. i. John. iij. B
 There was a certayne tyme. i. Lu. xij. C
 On the fift Sunday dape.
 When we opened unto you the. i. i. Pet. i. B
 I thinke not that I am. i. i. Pet. v. B
C On the first Sunday after Trinitie dape.
 Whereupon not my brethren. i. i. John. iij. C
 A certayne man answered a. i. Lu. xij. B
 On the fift Sunday dape.
 This I save therefore and testify. i. i. John. xij. A
 And when he was come into. i. i. Pet. xij. B
C On the first Sunday after Trinitie dape.
 Wherupon your brethren therefore. i. i. Pet. v. B
 When requested unto him all the. i. Lu. xij. A
 On the fift Sunday dape.
 Notwithstanding the. i. i. Pet. xij. B
 Agree with thine adversary. i. i. Pet. xij. B
C On the fourth Sunday after Trinitie dape.
 For I suppose that the. i. i. Pet. xij. B
 We pe therefore merciful as you. i. i. Pet. xij. B
 On the fift Sunday dape.
 And hereby we know that we. i. i. John. iij. A
 And hereby we know that we. i. i. John. iij. A
C On the first Sunday after Trinitie dape.
 In conclusion be ye all. i. i. Pet. iij. B
 It came to passe as the people. i. i. Lu. xij. B
 On the fift Sunday dape.
 I exhorte therefore that about. i. i. John. iij. A
 I chaunted on a certayne dape. i. i. Pet. xij. C
C On the first Sunday after Trinitie dape.
 Remember ye not that al. i. i. Rom. vi. A
 For I save unto you except. i. i. Pet. xij. C
 On the fift Sunday dape.
 I wrote not unto you as. i. i. John. iij. C
 And when he was come. i. i. John. iij. C
C On the fourth Sunday after Trinitie dape.
 I will speake briefly because of. i. i. Rom. vi. B
 In those dapes when there. i. i. Pet. xij. A
 On the fift Sunday dape.
 There is then no damnation. i. i. Rom. viij. A
 In that same went Jesus. i. i. Act. xij. A
 On the fift Sunday after Trinitie dape.
 Therefore brethren we are. i. i. Rom. viij. C
 Beware of false prophetes. i. i. Act. xij. C
 On the fift Sunday dape.
 But God sefeth out his love. i. i. Rom. v. B
 Water we save one. i. i. Act. xij. C
C On the first Sunday after Trinitie dape.
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THE TABLE.

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**The ende of the newe Testament /
and of the hole Bible.**

C To the honour and prayse of God: Was this Byble
printed: and synallyshed: in the yere of
our Lorde God/a